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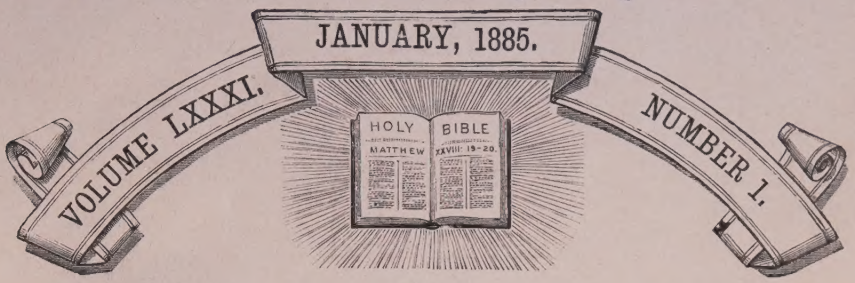

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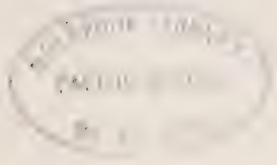

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THE

MISSIONARY HERALD.

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THREE MONTHS. — The first quarter of the financial year has closed, and the receipts are nearly $20,000 less than those of the corresponding months last year. Instead of $50,000 per month, which our treasury needs, in order to meet the requests from the missions, they have averaged thus far only about $24,000 per month. This statement is itself a most urgent call for a series of missionary sermons early in the new year from pastors of churches, summoning their people to a large increase of contributions for our great work among unevangelized nations. See article in the present number entitled "The Weekly Offering. — How Much for Foreign Missions?"

THE lithographic picture of the *Morning Star*, in colors, to be used as a certificate for Sabbath-schools, will be ready early in January, and will be sent, postpaid, to all applicants for fifty cents. It was found impossible to secure a photographic negative sufficiently large, representing the vessel under sail, to make it suitable for use as a certificate for chapels and churches. In addition to the large cabinet-sized albertype of the *Star*, without sails, which we offered last month for ten cents, two photographs were secured by instantaneous process, as the *Star* was passing Boston Light on her way to Honolulu. The larger of these photographs (9x7 inches, on cardboard 14x11) is sold for fifty cents. The smaller one (8x6 inches, on cardboard 10x8 inches) is sold for twenty-five cents. These pictures are not prepared with any thought of profit to the Board, for there is none, but for the gratification of the thousands who are interested in their missionary vessel. We trust that all Sabbath-schools will supply themselves with the colored lithograph certificate.

IN transmitting contributions to the Board, the Treasurer of the Hampden County Benevolent Society specially mentions a gift of three dollars from a lady in Springfield who is now in the one hundredth year of her age. We have been permitted to see an extract from a letter written by this lady in June last, just prior to her ninety-ninth birthday, in which is this striking sentence: "Old age is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for heaven." The handwriting on this letter is clear and bold, giving no indication of age on the part of the writer.

The recent official census of Japan reveals the fact that there are within the empire 34,000 physicians, of whom probably less than 500 are educated in Western medical science. The government permits the physicians already licensed to practise according to the system in which they have been trained; but in the future no licenses are to be granted those who cannot pass examination in the medical science of the Western world. If, therefore, Japan is to be supplied with physicians in just proportion to its population, there must be trained before the close of the next generation not less than 40,000 men, who, from the nature of their calling, must exert a vast influence upon society. They must have the medical science of Christendom. Shall they also have the faith of Christendom? Who can measure the results for good that would follow the training of these men, who are to have access to the homes of the people, under influences which shall be favorable to the beginning and development of Christian life? A Christian medical school may be called an indirect method of evangelizing Japan, yet in the present state of affairs such a school would prove a most efficient agency in the establishment of Christ's kingdom throughout the empire.

We learn from letters from Foochow that several of the Chinese students, who, some years ago, were placed in families in Hartford, Boston, and elsewhere in the United States, were killed during the fight with the French fleet upon the Min River. These students, on their return to China, were probably assigned to duty in connection with the naval and military operations of the Chinese, and were victims of the overconfidence of their countrymen. Our missionaries could not learn the names of those who fell.

The *Japan Mail* reports a most remarkable preaching service held in Tokio, on the seventeenth and eighteenth of October, in the largest theatre of the city. The building was completely packed, and hundreds of ticket-holders were unable to obtain admission. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the gospel was preached to them. The *Mail* says of the services: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year, since the public preaching services in the *Meiji Kwaido* were made the scene of an unpleasant episode on account of violent opposition."

The direct gifts for the furnishing of the *Morning Star* number not less than one hundred and fifty, including articles of different value, from an Estey cabinet organ, presented by the builders, and a library of a hundred and fifty volumes by the faculty and students of Wellesley College, down to a match-safe. And now comes a report from Southern India that the Christian people in that region "are not willing that all the comfort and joy" of building the *Morning Star* should be limited to the youth of America. One pastor at Madura has secured already fifty-six shares, and others are promised. Even the Hindus, friends of the Christians, are interested to contribute.

A Relief Offering. — In the prosecution of our missionary work in foreign lands cases frequently arise demanding pecuniary assistance, but to which it is hardly proper to devote the funds contributed for missionary purposes. The Board cannot, of course, use its regular receipts for the relief of sufferers by famine or by fire. Last month we asked for special contributions to aid the people of Zeitoon, Central Turkey, where a fierce conflagration had devastated the city, leaving three thousand people houseless and hungry. In response to this appeal the Treasurer has received and forwarded $127.75. Now comes an appeal in behalf of certain Protestant Christians who have been persecuted and imprisoned at Strumnitza, European Turkey, who have nothing to support themselves or their families while they are in prison for Christ's sake, or to meet the expense of prosecuting their claim for justice and liberty before the authorities. Such cases appeal strongly, not only to Christians, but to the merely philanthropic. Our missionaries are continually contributing out of their scanty store to the relief of these needy ones, and it is only right that the appeals they send home should be presented to the Christian public. We ask, therefore, inasmuch as there are these constantly recurring special appeals for objects outside of direct missionary work, that a relief offering be made to meet such cases as they arise, the donors indicating the particular objects they may desire to aid, or not, as they may please, leaving the disposition to the Prudential Committee. Such offerings need not be large, but the provision of a small sum that could be drawn upon in cases of special hardship and need would be a most beneficent charity. We are confident from past experience that the friends of missions will welcome this opportunity to co-operate with our missionaries in the relief of the suffering in other lands.

The ignorance and deceit of Brahmanism is well illustrated by an incident narrated by a Zenana visitor in India. He was calling on a lady a day previous to a lunar eclipse. A Brahman priest, freshly bathed and marked with holy ashes, came to prescribe a ritual to be observed on the day of the eclipse, and gave the woman a little bundle of sticks, telling her to break them into every pot of water in her house, and this would act as "an antidote to the poison that the snake which was swallowing the moon would vomit"!

The distinctive feature of William Taylor's so-called "Self-supporting Mission" has been that he refused aid from the churches at home, and specially objected to the aid of organized societies. Now that Mr. Taylor has been made Bishop of Africa, and has on his hands a larger work, we are not at all surprised to find that under his inspiration a society has been incorporated in New York entitled "The Transit and Building Fund Society of Bishop Taylor's Self-supporting Missions." The only difference between this organization and that of other Boards is that no salaries of agents at home, or of preachers or teachers in foreign countries, are allowed. But the distinctive principle which rejects the aid and supervision of organized societies in the prosecution of missions is dropped. It not infrequently happens that those who oppose certain forms of labor, when the pressure of work comes upon them, adopt methods that experience has approved.

No surer sign could be given that the gospel has transformed the hearts of the native Christian community in Foochow than the fact stated in Miss Newton's letter, on another page, that, though no foreigners were in the city during the period of the French attack, yet public services at our mission church were not suspended for a single Sabbath. It is not strange that those unconnected with the church looked on in wonder, as they saw these Christians assemble for a prayer-meeting, while the roar of the French guns was in their ears. Our readers will be interested in the cut on the opposite page showing a Chinese temple on an island in the river Min, a little distance above Foochow. This temple is much visited by foreigners on account of its picturesqueness.

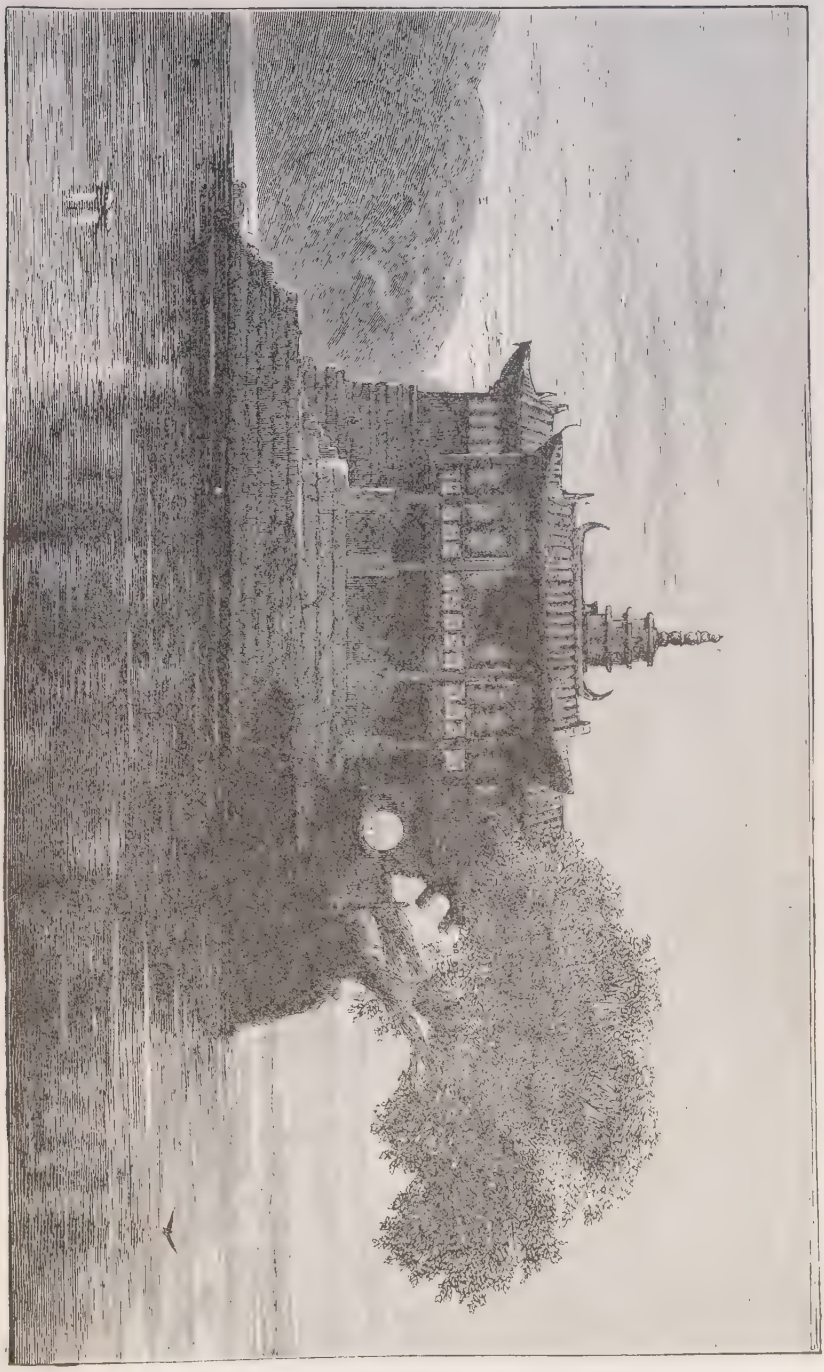
The children in our Sabbath-schools have a good example set them by the children of the Congregational churches of England. These English children have raised, the past year, to support their missionary ships — and they have several of them — no less than $28,790. This is nearly $4,000 more than we are asking for our Children's *Morning Star* Mission. We are sure that the boys and girls of America will not want to be behind their English cousins.

Mention should be made of the valuable service which has been rendered, in connection with our Bohemian work at Prague, by Dr. and Mrs. H. S. Pomeroy during the past two years. Dr. Pomeroy has now left Prague, since the return of Mr. Clark to the field, and is pursuing his medical studies at Leipzig.

Our mission in Northern Mexico finds promising openings in all directions. Rev. Mr. Case and his wife, recently of Dakota, have joined the mission, and have taken up their abode, temporarily at least, at Parral, which is south of Chihuahua, 145 miles by rail to Jimenez, and thence 60 miles by stage, and have begun work in that city.

The fact that the baker who furnished the supplies for the *Morning Star* packed some of the biscuit (hard-tack) in old whiskey barrels, which are often used for this purpose, is probably the occasion of a singular rumor that seems to have obtained some currency that the *Star* took out ardent spirits as part of her cargo. There was plenty of liquor offered as freight, but it is hardly necessary to assure our friends that not a particle was taken, outside or inside.

In the prosecution of missions in non-civilized lands, it often happens that an entire change of orthography in the names of places must be made after a few years. A reader of the history of our Zulu Mission will meet with names which will seem new, but which he will find are the modern names with a very different spelling. It is a little remarkable that, after our entrance upon the west coast of Africa, it seems expedient now to change the orthography of only one name, — that is Bailunda, which doubtless should be, and will hereafter be printed in our publications, Bailundu. Other names in the interior are given by different authorities with varied spellings, but we see no reason for any change except the one just mentioned.



CHINESE TEMPLE IN THE MIN RIVER, ABOVE FOOCHOW.

We have never had more cheering indications that the pastors and members of our churches are appreciating the value of the *Missionary Herald* as an aid in their endeavors to build up the kingdom of God at home and abroad. A larger number than ever are interesting themselves in extending its circulation. Let all our friends remember that this is peculiarly *the* time of the year for such endeavors.

We occasionally hear from different parts of the world that the Sandwich Islanders of the present generation are rejecting the form of Christian faith which confessedly changed the face of society in those islands a generation ago, and are accepting the Anglican or Roman Catholic forms of Christianity. There is nothing in the facts of the case to warrant any such statement. The Roman Catholics have indeed one large church in Honolulu which makes quite a show, both by its numbers and its displays, but there are *six* Protestant assemblies in the same city every Sabbath. The increase in the number of Catholics in the Sandwich Islands is merely nominal, if the immigrants, chiefly Portuguese, are excepted. As to the Anglican church, it is a well-known fact that the cathedral at Honolulu, which was the centre of hope of those interested in the movement, has for years not risen above the foundations. A recent annual report of the S. P. G. Society devotes but five lines to its work in the Sandwich Islands, and its table of statistics gives as the total membership of its three "congregations" 497. Its highest expression of hope is that "it seems probable that not merely the chancel but several bays of the nave of the cathedral will be erected by the present generation." From this it does not look as though the so-called reaction against the "Puritanism" which had been effectual in the regeneration of the islands is very great.

A Work for Pastors. — *The Foreign Missionary* makes an appeal to pastors with reference to reaching a certain class in their congregations who disregard their obligations to the work of foreign missions — a class that no one else can reach save the pastors. There are men, often of large means, who are able to contribute liberally to any work in which they are interested and of which they see the value, but they have not as yet been led to see the value of foreign missions. They do not read missionary magazines or attend missionary meetings, and they know nothing of the great work already accomplished in pagan lands. And because they know nothing of it, they give nothing to it. The suggestion of the *Foreign Missionary* as to the method of reaching this class is excellent. "But there is one means by which they may be made to know the truth, *nolens volens*. They are supposed to be in the church on pleasant Sabbath mornings at least, fully exposed to the direct fire of an earnest pulpit. A previous announcement of a missionary sermon by a secretary would probably keep them at home; but from the unannounced and stirring missionary appeals of their own pastor there is no escape. We could give many instances in which these frank and practical men have approached the speaker at the close of such a discourse and confessed a total change in their views of the subject. We remember one especially 'who had not believed in foreign missions,' but now made up for lost time with a check for $500." *Do please try it.*

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1883-84.

N. B.—The items respecting American Laborers have been brought down to December, 1884. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

MISSIONS	Organized.	Stations.	Out-stations.	AMERICAN LABORERS.							NATIVE LABORERS.					Total of Laborers.	CHURCHES.			EDUCATION.						
				Ordained.	Physicians. Males.	Physicians. Females.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.		Number of Churches.	Members.	Additions.	Colleges and High Schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.
East Central Africa,	1883	1	. .	3	. .	. .	. .	3	. . .	6	. . .	. . .	. . .	. . .	. . .	6	. . .	. . . .	. . .	. .	. . .	. .	. . .	. .	. . . .	. . . .
Zulu Mission . . .	1835	7	13	10	. .	. .	. .	10	6	26	3	37	38	42	120	146	16	729	82	2	51	2	80	49	2,168	2,319
West Central Africa,	1880	2	. .	3	. .	. .	2	3	. . .	8	. . .	. . .	. . .	. . .	. . .	8	. . .	. . . .	. . .	. .	. . .	. .	. . .	. .	. . . .	. . . .
European Turkey .	1858	4	19	11	1	. .	. .	12	5	29	4	6	10	. . .	20	49	6	347	93	1	31	2	130	10	387	548
Western Turkey .	1819	8	106	20	. .	. .	1	17	27	65	15	33	146	45	239	304	30	1,966	78	6	300	9	469	121	4,376	5,145
Central Turkey . .	1847	2	34	7	. .	. .	1	7	10	25	15	13	73	15	116	141	33	3,184	239	5	153	2	78	70	2,940	3,171
Eastern Turkey . .	1836	4	108	13	1	. .	. .	14	10	38	26	24	117	41	208	246	36	2,217	112	15	330	5	204	142	4,352	4,886
Maratha	1813	7	98	11	1	. .	. .	9	2	23	15	10	107	61	193	216	23	1,458	115	3	116	2	180	85	1,725	2,021
Madura	1834	11	241	12	. .	. .	. .	12	4	28	18	140	208	20	386	414	35	2,817	192	6	359	6	213	172	4,009	4,981
Ceylon	1816	7	16	5	. .	. .	. .	5	4	14	10	25	224	33	292	306	13	1,130	82	4	368	2	83	140	9,055	9,506†
Hong Kong . . .	1883	1	2	1	. .	. .	1	. . .	. . .	2	. . .	3	12	. . .	15	17	2	9	9	. .	. . .	. .	. . .	12	200	260
Foochow	1847	3	20	5	1	1	. .	5	4	16	2	23	32	4	61	77	14	255	33	1	22	1	20	8	168	210
North China . . .	1854	6	26	14	1	2	1	12	11	41	. . .	6	6	23	35	76	6	784	88	2	45	1	31	6	123	199
Shanse	1882	3	. .	6	1	. .	. .	6	. . .	13	. . .	. . .	. . .	. . .	. . .	13	. . .	. . . .	. . .	. .	. . .	. .	. . .	. . .	. . . .	. . . .
Japan	1869	4	40	13	1	. .	1	13	13	41	17	16	. . .	. . .	33	74	22	1,791	736	1	160	3	162	. . .	322	644
North Japan . . .	1883	1	3	2	. .	. .	. .	2	1	5	. . .	. . .	. . .	. . .	. . .	5	1	86	10	. .	. . .	. .	. . .	. . .	. . . .	. . . .
Micronesia . . .	1852	4	. .	7	. .	. .	. .	6	3	16	12	14‡	23‡	. . .	49	65	45	3,870§	403§	3	49	1	9	. . .	1,900¶	1,958
Western Mexico .	1872	1	3	3	. .	. .	. .	3	1	7	. . .	. . .	. . .	8	8	15	2	33	33	. .	. . .	. .	. . .	. . .	. . . .	35
Northern Mexico .	1882	1	1	2	. .	. .	. .	1	. . .	3	. . .	. . .	. . .	3	3	6	1	. . . .	8	. .	. . .	. .	. . .	. . .	. . . .	. . . .
Spain	1872	1	10	1	. .	. .	. .	1	1	3	5	5	14	10	34	37	6	390	28	. .	3	1	22	10	544	569
Austria	1872	1	7	1	. .	. .	. .	1	. . .	2	. . .	7	. . .	2	9	11	1	110	24	. .	5	1	30	. . .	35	70
No. Pacific Institute,	1872			1	. .	. .	. .	1	. . .	2	. . .	. . .	. . .	. . .	. . .	2	. . .	. . . .	. . .	1	15	. .	. . .	. . .	. . . .	15
Total . .		79	747	151‖	7	3	7	143	102	413‖	142	362	1,010	307	1,821	2,234	292	21,176	2,365	50	2,007	38	1,711	825	32,364	36,537*

* Including some under instruction but not in reported schools.

† The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

‡ Including Hawaiian missionaries.

‖ Not including those still supported at the Sandwich Islands.

§ Incomplete.

¶ From report of previous year.

STATIONS AND POSTAL ADDRESSES OF MISSIONARIES OF THE AMERICAN BOARD.

Male missionaries *not ordained* are indicated by italics.

The station of each missionary is printed in heavy-faced type, thus — **Adams.** Where a postal address is to be used in addition to the name of the station, it is appended to it in common type, thus — **Adams,** Durban.

A general post-office address for each mission is given at the head of the mission.

The stations and postal addresses of the wives of missionaries being the same as their husbands', these are not here printed.

Letter postage to Natal, South Africa, is fifteen cents per half-ounce; to all other lands here named, five cents per half-ounce.

* Now in America.

ZULU MISSION.

[General postal address — *Natal, South Africa.*]

Henry M. Bridgman, **Umzumbi.**
Laura B. Bridgman.
Laura A. Day, **Adams,** Durban.
Mrs. Mary K. Edwards, **Lindley,** Duff's Road.
Herbert D. Goodenough, **Adams,** Durban.
Caroline L. Goodenough.
Gertrude R. Hance, **Umvoti,** Lower Umvoti.
Charles W. Holbrook, **Mapumulo,** Umpumulo.
Sarah E. Holbrook
William Ireland, **Adams,** Durban.
Relief O. Ireland.
Charles W Kilbon, **Adams,** Durban.
Mary B. Kilbon.
Fidelia Phelps, **Lindley,** Duff's Road.
Stephen C Pixley, **Lindley,** Duff's Road.
Louisa Pixley.
Martha E. Price, **Lindley,** Duff's Road.
Elijah Robbins, **Adams,** Durban,
Addie B. Robbins.
David Rood, **Umvoti,** Lower Umvoti.
Alzina V. Rood.
Josiah Tyler, **Umsunduzi,** Verulam.
Susan W. Tyler.
George A. Wilder, **Umtwalumi.**
Alice C. Wilder.
Mrs. Abbie T. Wilder, **Umtwalumi.**

EAST CENTRAL AFRICAN MISSION.

[General postal address — *Care of J. D. Shippers, Inhambane, East Africa, via Aden.*]

Benjamin F. Ousley, **Inhambane.**
Henrietta B. Ousley.
Erwin H. Richards, **Inhambane.**
Mittie A. Richards.
William C. Wilcox, **Inhambane.**
Ida B. Wilcox.

WEST CENTRAL AFRICAN MISSION.

[General postal address — *American Mission, Benguela (via Lisbon), West Africa.*]

*William E. Fay, **Bihe.**
Samuel T. Miller*, **Bailundu.
William H. Sanders, **Bihe.**
Mary J. Sanders.
*Wesley M. Stover, **Bailundu.**
*Bertha D. Stover.
Frederick A. Walter, **Bailundu.**
Margaret D. Walter.

EUROPEAN TURKEY MISSION.

John W. Baird, **Monastir,** *via* Salonica, Turkey in Europe.
Ellen R. Baird.
Lewis Bond, Jr., **Monastir,** *via* Salonica, Turkey in Europe.
Fannie G. Bond.
Theodore L. Byington, D.D., **Constantinople,** Bible House, Turkey.
Margaret E. Byington.
James F. Clarke, **Samokov,** Bulgaria.
Isabella G. Clarke.
Harriet L. Cole, **Monastir,** *via* Salonica, Turkey in Europe.
Sara E. Graves, **Samokov,** Bulgaria.
J. Henry House, **Samokov,** Bulgaria.
Addie S. House.
*Edward W. Jenney, **Monastir,** *via* Salonica, Turkey in Europe.
*Kate M. Jenney.
Frederick L. Kingsbury, M.D., **Samokov,** Bulgaria
Luella L. Kingsbury.
William E. Locke, **Samokov,** Bulgaria.
Zoe A. M Locke
Esther T. Maltbie, **Samokov,** Bulgaria.
George D. Marsh, **Philippopolis,** East Roumelia.
Ursula C. Marsh.
Elias Riggs, D.D., LL.D., **Constantinople,** Bible House, Turkey.
Martha J. Riggs.
William W. Sleeper, **Samokov,** Bulgaria.
Mabel Sleeper.
E. Lilian Spooner, **Philippopolis,** East Roumelia.
Ellen M. Stone, **Philippopolis,** East Roumelia.
Robert Thomson, **Philippopolis,** East Roumelia.
Agnes C. Thomson.

WESTERN TURKEY MISSION.

[General postal address — *Turkey.*]

Theodore A. Baldwin, **Broosa.**
Matilda J. Baldwin.
Henry S. Barnum, **Constantinople,** Bible House.
Helen P. Barnum.
Lyman Bartlett, **Smyrna.**
Cornelia C. Bartlett.
Susan P. Blake, **Sivas.**
Edwin E. Bliss, D.D., **Constantinople,** Bible House.
Isabella H. Bliss.
Charles H. Brooks, **Constantinople,** Bible House.
Fanny W. Brooks.

[*Western Turkey Mission, continued.*]

Mary E. Brooks, **Bardezag,** Ismid.
Fannie E. Burrage, **Cesarea.**
Laura B. Chamberlain, **Sivas.**
Sarah A. Closson, **Cesarea.**
Phœbe L. Cull, **Manisa,** *via* Smyrna.
Isabella F. Dodd, **Constantinople,** Bible House.
Henry O. Dwight, **Constantinople,** Bible House.
Ardelle M. Dwight.
Charles A. S. Dwight, **Constantinople,** Bible House.
Laura Farnham, **Bardezag,** Ismid.
Wilson A. Farnsworth, D.D., **Cesarea.**
Caroline E. Farnsworth.
Flora A. Fensham, **Constantinople,** Bible House.
James L. Fowle, **Cesarea.**
Caroline P. Fowle.
Eliza Fritcher, **Marsovan.**
Martha J. Gleason, **Constantinople,** Bible House.
*Joseph K. Greene, D.D., **Constantinople,** Bible House.
*Elizabeth A. Greene.
Clara H. Hamlin, **Constantinople,** Bible House.
George F. Herrick, DD., **Constantinople,** Bible House.
Helen M. Herrick.
Albert W. Hubbard, **Sivas.**
Emma R. Hubbard.
Clarissa D. Lawrence, **Manisa,** *via* Smyrna.
Agnes M. Lord, **Smyrna.**
Emily McCallum, **Constantinople,** Bible House.
Helen E. Melvin, **Constantinople,** Bible House.
Mrs. Fannie M. Newell, **Broosa.**
Mary L. Page, **Smyrna.**
Moses P. Parmelee, M.D., **Trebizond.**
Julia F. Parmelee.
Mrs. Catherine Parsons, **Bardezag,** Ismid.
*Electa C. Parsons, **Bardezag,** Ismid.
Mary M. Patrick, **Constantinople,** Bible House.
William W. Peet, **Constantinople,** Bible House.
Martha H. Peet.
Henry T. Perry, **Sivas.**
I. Fayette Pettibone, **Constantinople,** Bible House.
John Edwin Pierce, **Bardezag,** Ismid.
Lizzie A. Pierce.
Ida W. Prime, **Constantinople,** Bible House.
Edward Riggs, **Marsovan.**
Sarah H. Riggs.
Mrs. Susan M. Schneider, **Constantinople,** Bible House.
James W. Seelye, **Smyrna.**
John F. Smith, **Marsovan.**
Charles C. Tracy, **Marsovan.**
Myra P. Tracy.
Olive N. Twichell, **Broosa.**
*Fannie E. Washburn, **Marsovan.**
*Mrs. Kate P. Williams, **Constantinople,** Bible House.
George W. Wood, D.D., **Constantinople,** Bible House.
Sarah A. H. Wood.

CENTRAL TURKEY MISSION.

[General postal address — *Turkey.*]

Lucien H. Adams, **Kessab,** Antioch.
Nancy D. Adams.
*Minnie C. Brown, **Adana,** *via* Mersin.
Harriet N. Childs, **Marash.**
Thomas D. Christie, **Marash.**
Carmelite B. Christie.
Mrs. Josephine L. Coffing, **Hadjin,** Adana, *via* Mersin.
Mary G. Hollister, **Adana,** *via* Mersin.
Lucius O. Lee, **Marash.**
Mary E. Lee.
Henry Marden, **Marash.**
Etta C. Marden.
Giles F. Montgomery, **Adana,** *via* Mersin.
*Emily R. Montgomery.
Ellen M. Pierce, **Aintab.**
*Myra A. Proctor, **Kessab,** Antioch.
Charles W. Riggs, **Aintab.**
Charles S. Sanders, **Aintab.**
Grace Sanders.
Corinna Shattuck, **Marash.**
*Charlotte D. Spencer, **Hadjin,** Adana, *via* Mersin.
Tillman C. Trowbridge, LL.D., **Aintab.**
Margaret R. Trowbridge.
Laura Tucker, **Adana,** *via* Mersin.
Henrietta West, **Aintab.**

EASTERN TURKEY MISSION.

[General postal address — *via Constantinople, Turkey.*]

John A. Ainslie, **Mardin.**
Ellen D. Ainslie.
*Orson P. Allen, **Harpoot.**
*Caroline R. Allen.
Alpheus N Andrus, **Mardin.**
Olive L. Andrus.
Herman N. Barnum, D.D., **Harpoot.**
Mary E. Barnum.
John K. Browne, **Harpoot.**
Leila Browne.
Caroline E. Bush, **Harpoot.**
Robert Chambers, **Erzroom.**
Elizabeth L. Chambers.
William N. Chambers, **Erzroom.**
Cornelia P. Chambers.
Royal M. Cole, **Bitlis.**
Lizzie Cole.
Willis C. Dewey, **Mardin.**
Seraphina S. Dewey.
Charlotte E. Ely, **Bitlis.**
Mary A. C. Ely, **Bitlis.**
C. Frank Gates, **Mardin.**
Mary E. Gates.
Lauraette E. Johnson, **Van.**
Grace N. Kimball, **Van.**
*George C. Knapp, **Bitlis.**
*Alzina M. Knapp.
Harriet G. Powers, **Erzroom.**
Clarissa H. Pratt, **Mardin.**
George C. Raynolds, M.D., **Van.**
Martha W. Raynolds.
Sarah E. Sears, **Mardin.**
Hattie Seymour, **Harpoot.**
Daniel M. B. Thom, M.D., **Mardin.**
L. H. Thom.
Crosby H. Wheeler, **Harpoot.**
Susan A. Wheeler.
Emily C. Wheeler, **Harpoot.**
Mary P. Wright, **Harpoot.**

MARATHA MISSION.

[General postal address — *Western India.*]

Justin E. Abbott, **Bombay,** Byculla.
William O. Ballantine,* M.D., **Rahuri, Ahmednagar.
Arthur D. Bissell, **Ahmednagar.**
Ellen A. Bissell.
Lemuel Bissell, D.D., **Ahmednagar.**
Mary E. Bissell.
Henry J. Bruce, **Satara.**
Hepzibeth P. Bruce.
Katie Fairbank, **Ahmednagar.**
Samuel B. Fairbank, D.D., **Wadale,** Ahmednagar.
Lorin S. Gates, **Sholapur.**
Frances A. Gates.
Charles Harding, **Sholapur.**
Elizabeth D. Harding.
Ruby E. Harding, **Ahmednagar.**
Edward S. Hume, **Bombay,** Byculla.
Charlotte E. Hume.
Robert A. Hume, **Ahmednagar.**
James Smith, **Ahmednagar.**
Maud Smith.
Richard Winsor, **Sirur,** Poona District.
Mary C. Winsor.

MADURA MISSION.

[General postal address — *Madura District, Southern India.*]

Alfred H. Burnell, **Mana-Madura.**
Abbie S. Burnell.
Mrs. Sarah B. Capron, **Madura.**
Gertrude A. Chandler, **Battalagundu.**
John E. Chandler, **Battalagundu.**
Charlotte H. Chandler.
John S. Chandler, **Pasumalai.**
Jennie E. Chandler.
Edward Chester, M.D., **Dindigul.**
Sophia Chester.
George H. Gutterson, **Melur.**
Emma W. Gutterson.
Hervey C. Hazen, **Madura.**
Hattie A. Hazen.
*James Herrick, **Tirumangalam.**
*Elizabeth H. Herrick.
William S. Howland, **Mandapasalai.**
Mary L. Howland.
John P. Jones, **Madura.**
Sarah A. Jones.
Joseph T. Noyes, **Periakulam.**
Martha J. Noyes.
*Henrietta S. Rendall, **Madura.**
Eva M. Swift, **Madura.**
James E. Tracy, **Tirumangalam.**
Fannie S. Tracy.
George T. Washburn, **Pasumalai.**
Eliza E. Washburn.

CEYLON MISSION.

[General postal address — *Jaffna, Ceylon.*]

Eurotas P. Hastings, D.D., **Batticotta.**
Anna C. Hastings.
Kate E. Hastings, **Batticotta.**
Richard C. Hastings, **Oodoopitty.**
Minnie B. Hastings.
Samuel W. Howland, **Chavagacherry.**
Mary E. K. Howland.
Susan R. Howland, **Oodooville.**
William W. Howland, **Oodooville.**
Susan R. Howland.
Mary Leitch, **Manepy.**
Margaret W. Leitch, **Manepy.**
Thomas S. Smith, **Tillipally.**
Emily M. Smith.

HONG-KONG MISSION.

Charles R. Hager, **Hong Kong,** China.

FOOCHOW MISSION.

[General postal address — *China.*]

Caleb C. Baldwin, D.D., **Foochow.**
Harriet F. Baldwin.
Elsie M. Garretson, **Foochow Suburbs.**
Charles Hartwell, **Foochow Suburbs.**
Emily S. Hartwell, **Foochow Suburbs.**
George H. Hubbard, **Foochow.**
Nellie F. Hubbard.
Ella J. Newton, **Foochow Suburbs.**
Harriet L. Peet, **Foochow.**
Joseph E. Walker, **Shau-wu,** Foochow.
E. A. Walker.
Henry T. Whitney,* M.D., **Foochow.
*Lurie Ann Whitney.
Hannah C Woodhull, **Foochow.**
Kate C. Woodhull, M.D., **Foochow.**
Simeon F. Woodin, **Foochow Suburbs.**
*Sarah L. Woodin.

NORTH CHINA MISSION.

[General postal address — *China.*]

William S. Ament, **Peking.**
Mary Alice Ament.
Mary E. Andrews, **Tung-cho,** Peking.
Harlan P. Beach, **Tung-cho,** Peking.
Lucy L. Beach.
Henry Blodget, D.D., **Peking.**
Sarah F. R. Blodget.
Franklin M. Chapin, **Kalgan,** Peking.
Flora M. Chapin.
*Lyman D. Chapin, **Tung-cho,** Peking.
*Clara L. Chapin.
*Jane E. Chapin, **Peking.**
Naomi Diament, **Kalgan,** Peking.
Jane G. Evans, **Tung-cho,** Peking.
Chauncey Goodrich, **Tung-cho,** Peking.
Sarah B. Goodrich.
Ada Haven, **Peking.**
Mary A. Holbrook, M.D., **Tung-cho,** Peking.
Virginia C. Murdock, M.D., **Kalgan,** Peking.
Willis C. Noble, **Peking.**
Willa J. Noble.
Albert P. Peck, M.D., **Pao-ting-fu,** Tientsin.
Celia F. Peck.
Henry P. Perkins, **Tientsin.**
Isaac Pierson, **Pao-ting-fu,** Tientsin.
Flora J. Pierson.
Lizzie B. Pierson, **Pao-ting-fu,** Tientsin.
Henry D. Porter, M.D., **Shantung,** Tientsin.
Elizabeth C. Porter.
Mary H. Porter, **Shantung,** Tientsin.

[*North China Mission, continued.*]

James H. Roberts, **Kalgan,** Peking.
Grace L. Roberts.
Develio Z. Sheffield, **Tung-cho,** Peking.
Eleanor W. Sheffield.
*Arthur H. Smith, **Shantung,** Tientsin.
*Emma J. Smith.
William P. Sprague, **Kalgan,** Peking.
Margaret S. Sprague.
Charles A. Stanley, **Tientsin.**
*Ursula Stanley.
Mark Williams, **Kalgan,** Peking.
Isabella B. Williams.

SHANSE MISSION.

[General postal address — *Care U. S. Consulate, Tientsin, China.*]

Ireneus J. Atwood, **Tai-ku.**
Annette W. Atwood.
Dwight H. Clapp, **Tai-ku.**
Jennie R. Clapp.
Daniel E. Osborne, M.D., **Tai-ku.**
Mary M. Osborne.
*Francis M. Price, **Tai-ku.**
*Jennie Price.
Martin L. Stimson, **Tai-ku.**
Emily B. Stimson.
Charles D. Tenney, **Tai-ku.**
Annie R. Tenney.

JAPAN MISSION.

[General postal address — *Japan.*]

George Allchin, **Osaka.**
Nellie M. Allchin.
John L. Atkinson, **Kobe.**
Carrie E. Atkinson.
Martha J. Barrows, **Kobe.**
John C. Berry*, M.D., **Okayama.
*Maria E. Berry.
Emily M. Brown, **Kobe.**
Chauncey M. Cady, **Kioto.**
Otis Cary, Jr., **Okayama.**
Ellen M. Cary.
Abbie M. Colby, **Osaka.**
*William W. Curtis, **Osaka.**
Anna Y. Davis, **Kioto.**
Jerome D. Davis, D.D., **Kioto.**
Sophia D. Davis.
John H. De Forest, **Osaka.**
Sarah E. De Forest.
Adelaide Doughaday, **Osaka.**
Julia E. Dudley, **Kobe.**
Marshall R. Gaines, **Kioto.**
Louise W. Gaines.
Fannie A. Gardner, **Osaka.**
M. La Fayette Gordon, D.D., **Kioto.**
Agnes H. Gordon.
Mary E. Gouldy, **Osaka.**
Daniel C. Greene, D.D., **Kioto.**
Mary J. Greene.
John T. Gulick, **Osaka.**
Frances A. Gulick.
Frances Hooper, **Kioto.**
De Witt C. Jencks, **Kobe.**
Sarah M. Jencks.
Dwight W. Learned, **Kioto.**
Florence H. Learned.
*Joseph H. Neesima, Corresponding Member, **Kioto.**
Yaye Neesima.
*H. Frances Parmelee, **Kioto.**
James H. Pettee, **Okayama.**
Isabella W. Pettee.
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Mrs. Mary E. Parker, **Honolulu.**
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James W. Smith, M.D., **Koloa.**
Melicent K. Smith.

OUR SUPREME NEED.

Among the provisions necessary for the life of the body, there are some which come to us without our asking, often without our thought. We cannot live without air, but we are called upon to give comparatively little attention to the supply of this need. The breezes come to us without stint, and we breathe every moment all we will. The sunlight is a necessity, yet we are not obliged to take thought concerning the rising of the sun; it shines whether we wake or sleep, whether we rest or toil. These necessary things which are provided for us so freely surely ought not to be forgotten as we come before him who regards all the wants of his creatures; yet we are prone to become unmindful of our indebtedness simply because the provisions are so free and because we have nothing to do with supplying our needs in these directions.

In the spiritual world there is a gift of God as indispensable for the life of the individual and the growth of Christ's kingdom as are air and sunlight to the body. That gift is the Holy Ghost. All spiritual vitality depends upon his operations. Truth is not apprehended, the will is not moved, the divine energy does not come into the soul, save as the Spirit does his appointed work. His coming, therefore, is not merely desirable — it is a necessity. There will be no life without him.

But the question arises, is this gift of God bestowed as are his gifts in nature? May we look for the coming of the Holy Spirit, as we look for the rising of the sun and the blowing of the breezes, without thought or effort on our part? We are prone to think so, partly because the need of this gift is so universal, and partly because the Spirit is so mysterious in his operations. And yet the Scriptures give us no warrant for this impression. They tell us that in the natural world God makes certain provisions for the need of his creatures irrespective of their characters and their petitions. He makes his sun to shine upon the evil and upon the good, and he sends his rain upon the just and upon the

unjust. But the Scriptures give us no warrant to expect the coming of the Spirit, save as we seek him and prepare the way for him. So far from teaching us that the sun shall shine upon us if we pray for his shining, God has said that it shall shine whatever we say or do. But he also says that he will give the Holy Spirit to them that ask him. He urges us — he even commands us — to ask for this gift. And the clear implication is that we have no right to expect it without asking. The readiness of our Heavenly Father to bestow the priceless blessing is presented by Christ as the reason why we should ask for it.

Let us not, then, in thinking of our individual spiritual life, or of the work connected with the extension of Christ's kingdom, presume upon the coming of the Holy Spirit without our thought or effort. For the year before us, we need have little anxiety concerning some things that are necessary for our lives. They will come, if we are spared through the year, without our effort. But for that which is most essential for us and for others, that divine gift which shall make our hearts fervent and our labors fruitful, that gift to the church which shall increase her graces and multiply her numbers, that gift to the world at large which shall convince of sin and bring men to the feet of Jesus, we must look constantly and earnestly to the Divine Spirit. In our busy activities, intent upon many things connected with the kingdom of Christ, we may not presume that the supreme necessity will be met in any other way than by our honest and earnest supplication for the gift of the Holy Ghost. On him we depend. To him may we continually look ! May he come to us this year in the fulness of his converting and sanctifying power !

THE WEEKLY OFFERING. — HOW MUCH FOR FOREIGN MISSIONS ?

THERE are two great divisions of missionary work carried on by the churches at the present time. First, Missions in our own country, the Home Department. Second, Missions in other countries, the Foreign Department. Each of these divisions includes several subdivisions, which may be considered as related to localities or to special work. For example, the Home Department includes pioneer evangelistic work in the new States and Territories ; assistance to feeble churches both in the newer and the older States ; educational work among the Freedmen, the Indians, and the Mormons ; help in the building of churches ; assistance to young men preparing for the ministry ; the endowment of Christian colleges ; Sunday-school and publication work ; also every variety of neighborhood and city missionary effort among both foreigners and the native-born. It is a broad and fruitful field. Each part of the work should be heartily sustained by fervent prayers, generous gifts, and wise plans, which shall secure the speedy and thorough evangelization of our entire land. Probably at present not less than one half of the contributions of the churches should be devoted to these different divisions of this most important work at home.

The other half seems properly to belong to the far more widely extended and necessitous foreign fields, and it may be distributed in the thought of the givers

into several departments. For example, it might be considered as work for the distinctive preaching of the gospel by several hundred missionaries and native evangelists; for the educational training of the young in colleges, seminaries, and schools; for publication of tracts and books in a score of different languages; for the building of churches and schoolhouses; for Sunday-school work; for medical work; for philanthropic work of different kinds: or it might be considered as designed for special localities; for Papal lands, for the Pacific Islands, for Japan, for China, for India, for Africa, for Turkey. On the supposition that fifty per cent. of the contribution was bestowed upon the foreign department of work, it might be thought of by the giver as distributed possibly in some such proportion as the following: for evangelistic work, twenty per cent.; educational work, ten per cent.; publication, five per cent.; church building, five per cent.; Sunday-school work, five per cent.; medical work, five per cent.; making a total of fifty per cent. Or it might be considered as distributed among different localities; for example: for Turkey, four missions, ten per cent.; India and Ceylon, three missions, ten per cent.; China, four missions, ten per cent.; Japan, two missions, five per cent.; Africa, three missions, five per cent.; Papal lands, three missions, five per cent.; Pacific Islands, two missions, five per cent. This also would make the fifty per cent.

This statement is made simply to draw attention to the fact that the foreign missionary work is not one of five or six different benevolent causes, but it is one of two broad divisions of missionary labor; the first known as work for our own country, and the other as work for foreign lands, each with its several subdivisions. This will show that in making arrangement for weekly offerings, or for annual, semi-annual, or monthly subscriptions, according to the method which is thought wisest in different churches, *the foreign department should receive, as a rule, not less than one half of the total contributions.* We commend this matter to the thoughtful attention of all who are endeavoring to bestow their gifts systematically and proportionately for the proclamation of Christ in our own day, as speedily as possible, among all nations.

MRS. B. P. BISHOP — THE LAST OF THE KAMEHAMEHAS.

The Christian community in the Hawaiian Islands has suffered a great loss in the death of Mrs. Bernice Pauahi Bishop, wife of Hon. Charles R. Bishop, a leading banker of Honolulu. The event occurred October 16. Mrs. Bishop was of the native race and of royal blood, being a great-granddaughter of Kamehameha I, and the last survivor of that line. Had she consented to take the position, she might have been Queen of the islands. There is a sense in which she was a queen, for hers was truly a royal character. Possibly she did more for the Hawaiians in the high social position which she occupied than she could have done as head of the government. Deeply interested in the race from which she sprung, she yet secured the best training and culture possible for her, and by her gifts and graces she won the profound esteem and affection of both natives and foreigners. Many friends in the United States will remember her

fine form and bearing as she visited this country a few years since, on her way to England. The Senior Foreign Secretary of the Board recalls with great interest her graceful hospitality during his stay at the islands, some years ago, and the remarkable intelligence she exhibited in a conversation which took a wide range over the field of English literature.

Mrs. Bishop was an earnest Christian, a member of the Kawaiahao church, of which Rev. H. H. Parker is pastor. On her deathbed she exhibited great Christian resignation and firm faith, calling for her old teacher and her pastor to counsel and pray with her.

The character of Mrs. Bishop and her deep love for her people are clearly indicated by the disposition she has made of her estate. The large property which she inherited she has devoted in her will chiefly to the erection and endowment of two schools, one for boys, the other for girls, to be called the "Kamehameha Schools." According to the provisions of the will, these schools are to provide "a good education in the common English branches, and also instruction in morals and in such useful knowledge as may tend to make good and industrious men and women; and I desire instructions in the higher branches to be subsidiary to the foregoing objects." Preference is to be given to "Hawaiians with pure or part aboriginal blood," and it is required that the teachers in the schools and the trustees "shall forever be persons of the Protestant religion." This gift for Christian education is a boon for Hawaii, the magnitude of which it is hard to overestimate.

The many friends of the Kawaiahao Girls' Boarding School, so long under the care of Mrs. Lydia Bingham Coan, will be rejoiced to know that this school was remembered by Mrs. Bishop by a gift of $5,000. The Kawaiahao church also received a similar amount.

These gifts are exceedingly wise and liberal, and through them this noble Hawaiian woman will exert a blessed influence upon the people of these islands in all the generations to come.

A LETTER TO A CENTENARIAN.

The Rev. Oliver Swaine Taylor, M.D., a descendant of William Taylor who immigrated to this country in 1642, and whose descendants for several generations lived in Concord, Massachusetts, was born at New Ipswich, New Hampshire, December 17, 1784. He is the only surviving graduate from Dartmouth College in the class 1809. He received appointment from the American Board, 1815, as a missionary physician, but circumstances prevented him from carrying out his cherished purpose. When the health of Jeremiah Evarts, who was then Treasurer, obliged him in 1817 to take a recess, Dr. Taylor was appointed, by the Prudential Committee, assistant in the Treasurer's department. He also assisted in editing *The Panoplist*. At the age of sixty-three he was ordained as an evangelist. The usual decrepitude of old age has not come upon this venerable friend of the Board, although the centenary celebration of his birth occurred on the seventeenth of December. In view of that anniversary, the following letter was sent to him by the Prudential Committee.

Boston, December 15, 1884,

Rev. Oliver S. Taylor, M.D.

Dear Sir, — The Prudential Committee of the American Board bear in mind, with much gratification, that the seventeenth instant is your one hundredth birthday. We join in very cordial congratulations and Christian salutations. We unite with you in thanksgiving to our Heavenly Father who has continued your life to such an unusual length, and who still gives you so much of bodily and mental vigor.

It has been affirmed, and with a show of reason, that the normal duration of human life is five times the period of growth, and that therefore a century might, under proper conditions, be expected. We infer that, far more than the average of our citizens, you have lived in wise accord with those laws of health which the Creator has established. We are happy in the fact that your case falsifies the first two lines in one of Montgomery's hymns: —

> "A hundred years ago, not one
> Of us had sprung to birth;
> A hundred years to come, and none
> Can hope to walk this earth."

Looking back upon the history of our country, it seems to us almost incredible that we should now be addressing one among the living who was born before the Constitution of these United States had been adopted or the first President elected; when our independence had but just been acknowledged by Great Britain and other foreign powers; and when even the mother of Queen Victoria, whose reign is already so prolonged, was not yet born. The population of Massachusetts was then less than the present population of Boston, and the whole number of inhabitants in the State of New York was still less. The region where you now live, thickly peopled by a cultivated white race, was at that time in the possession of uncivilized Indians; and Samuel Kirkland, the missionary, had not yet settled among them.

We are not aware that any one besides yourself, who has been under appointment by our Board, has attained to such an extreme age; nor do we know of a similar instance among those who have had connection with other boards, though tradition assigns to one of the first twelve missionaries of our Lord, the beloved disciple, an equal and even greater longevity.

"The fathers — where are they?" Jeremiah Evarts, with whom you were associated in editorial and other labors, has already been more than half a hundred years in heaven. All the other deceased Secretaries of our Board, who, with a single exception, were your juniors, — two of them, Drs. Cornelius and Wisner, by ten years, two others, Drs. Armstrong and Anderson, by twelve years, — entered into rest at periods varying from one year to more than half a century ago. Secretary Treat, who lived to be over threescore and ten, was born the year that you, at twenty, began preparation for college; and no one now at our official rooms, among the Prudential Committee or executive officers, saw the light till after you had graduated from college. Five missionaries — Daniel Temple, Daniel Poor, Benjamin C. Meigs, Myron Winslow, and Hiram Bingham, who were just five years your juniors, all of them born in 1789, all of them reaching a good old age — have had their names starred already from fifteen to

over thirty years. It is about two thirds of a century since, of the three missionaries born the same year as yourself, Newell fell a victim to Asiatic cholera; since James Richards fell asleep praying, "O, Lord Jesus, come quickly!" and Gordon Hall, thrice repeating "Glory to Thee, O God!" finished his earthly course on the veranda of a heathen temple. Already the grandchildren of missionaries born, all but one of them, after you had reached adult life, — Drs. Scudder, Dwight, Schneider, Ballantine, — have, under the care of our Board, entered the service of Christ in foreign lands.

You have lived to witness a most gratifying progress. You were at the rooms of the American Board when its first mission was established, as well as the mission in Ceylon which you were expecting to join, and those among the Cherokee and Choctaw Indians; you remember well when the first year's contributions to our treasury were not much over one thousand dollars; you remember when the first native converts were reported and the first mission schools established. You now rejoice over an annual income from all sources, to the Board, of about six hundred thousand dollars; while nearly three hundred churches, having a membership of over twenty thousand, are reported; and pupils in our mission schools of various grades number more than thirty-three thousand. That one life, indeed three quarters of one life, should measure all this growth is a surprise and a joy.

We are not unmindful of your continued and lively interest in the cause of foreign missions, nor of your supplications in their behalf. It is one occasion of pleasant reminiscence on this rare anniversary, that the date of your birth synchronizes with the origin of a concert of prayer for the revival of spiritual religion and the extension of the Redeemer's kingdom.

You do not need to be informed that the seventy-fifth anniversary of the birth of the American Board occurs in 1885. The Prudential Committee improve this early opportunity to express the hope that your life may be spared and that your convenience will allow of your attending the Annual Meeting in Boston, which is to commence on the second Tuesday of October next. It will be not a little gratifying and suggestive to those of three generations who will be present to behold your face, and say: —

> "There flows behind that old man's ears
> The silver of a hundred years."

In the meantime, and for all your remaining pilgrimage, our prayer, reverend father and friend, is that the Ancient of Days may vouchsafe to you abundant grace, mercy, and peace!

In behalf and by the vote of

The Prudential Committee of the American Board,

[Signed] A. C. Thompson.

THEOLOGY IN JAPAN.

FROM THE GRADUATION ESSAY OF A KIOTO STUDENT.

[Among the essays presented by the members of the graduating class of the Kioto Training School, at its Commencement last summer, was one in English on the topic above named The paper is too long to be given entire, but about one fourth of it is here printed, as illustrating the spirit and ability of these young men who are trained in this institution of the American Board Notwithstanding some misapprehension as to the facts in the history of theology in New England the essay suggests a wide range of reading.]

To my thought the Japanese mind is in a very favorable condition for a fair study of theology because of its perfect freedom from prepossessions and prejudices of any kind. We have no creed with which the affectionate memory of our fathers is associated. We have no current sentiment, no ecclesiastical authority, to bind and control our thoughts. Traditions and genuine experience are very often confounded, and very often this confusion gives rise to fierce and dishonorable struggles, which have not seldom stained the history of theology. I deem it one of the things for which we should be glad that we have as yet no traditional theology. The despotism of hereditary and current sentiments is often so formidable as to require the travail of a century, or the indefatigable heroism of the greatest genius, to loose a nation from its bondage.

I suppose it is not out of place to say a few words to illustrate this. One of the features of the Latin theology, which distinguishes it from the Greek, is its conception of God. The Latins conceived God as a being apart from the world, and governing it from a distance; while to the Greeks he is a spirit who pervades the universe and is ever present in the life of humanity. This conception of God as an extra-mundane being underlies the whole theology of the Latin Church from its earliest time. It underlies the theological system of Augustine, the greatest of the Latin fathers. From this root-conception of God, joined with the heathen ideas introduced into the church from the time of Constantine, there sprung up sundry erroneous doctrines. Is not Mariolatry a substitute for the worship of the *absent* God? Is not a saint or an angel a nearer object of worship than the distant Sovereign? Would not Christ be localized in the sacred elements if he be not present, spiritually, in and with his believers? Remember that even Luther, who almost completely shook off the Romish traditions, still clung to one of the absurdest of doctrinal errors ever imagined by the church. See what a formidable power one traditional idea has over many nations through many centuries.

But this is not a matter to be surprised at. Education and authority, civil and ecclesiastical, tend to keep men, quietly or forcibly, within the boundary of the sentiments of their age. It is a hard thing for a man to spurn authority or popularity. Such a heroic act almost always ends in his shame or destruction. Again, there is a tendency among men to regard anything which comes down to them from time immemorial as peculiarly sacred and inviolable. These causes combine to level down the men of an age to the same one hereditary and current belief.

Here I wish to call your attention to another thought: it is that prejudice not only has an almost unshakable hold on the men of an age, but it is very often confronted by a counter-prejudice. It is one weakness of men that they

can but scarcely hold the golden mean. Men's opinions are like the pendulum: it swings to right and left. Let me give an example. The Unitarian movement in America was at least partly due to the reaction against the extravagant forms of the old Calvinistic system. At the close of the seventeenth century the old faith began to lose its hold on many in New England. Against this relaxation there arose, in the next century, the defenders of the old system, led by Jonathan Edwards and his followers. This return to the received faith in some respects was pushed to an extreme by the theologians of the Hopkinsian school. Then a reaction followed. This reaction, accompanied by the growth of literary culture, which led to a latitudinarian tendency in matters of belief, resulted in the Unitarian movement in New England. And the final outcome of this movement is that radical Unitarianism which retains not a central doctrine of Christianity. We have no time to dwell on the evils which came from this action and reaction in the theology of New England. The Japanese as yet do not know these movements and counter-movements. They have no attachment to any side. They have no prejudice of any kind. I say this state of mind is very favorable for a sound study of theology. The history of our future theology depends much upon what theology the students of the present age adopt, and with what spirit they study it. We can as yet have any theology and acquire any spirit.

While the advantages of mental freedom in theological study cannot be spoken of too highly, there may be, also, some dangers connected with it. Free steps, instead of treading in the right path, often rove and wander in forbidden regions. Free minds, as a general rule, are very fond of adventures. The Japanese mind is yet neutral; and to which pole it will swing in the future is a very delicate question. The so-called free-thinkers have too powerful attraction for young and adventurous minds. We have no experience to guide and restrain us. Hence the danger which attends our study of theology, and hence the importance of building our theology on the sure foundation of the experience of the Christian church during eighteen centuries. Let us economize our time and energy by not going over the once-trodden path of failure, errors, and struggles.

Letters from the Missions.

Japan Mission.

HEARERS AND OPPOSERS.

DR. DAVIS, writes from Kioto, October 7: —

"I returned yesterday from a trip to Nagahama and Hikone, at the head of Lake Biwa, where I spent Saturday and Sunday. We had large meetings in both places, four native brethren and myself being the speakers. A theatre holding about 400 was filled in Nagahama, and one holding about 800 was filled in Hikone. These audiences sat between three and four hours on their hard seats, listening to earnest sermons. They were largely composed of middle-aged and aged men, and the attention was perfect. I shall never forget the earnest upturned gaze of those men, — many of them with mouths as well as ears wide open, — as they sat listening during those hours. That is a symbol of the attitude of all Japan to-day. The thought of it haunts me, and we cannot begin to speak to the millions who want to hear.

"The Buddhists and Shintoists are feeling very desperate some of them and

try to make all the disturbance they can at some of the meetings. The government, on the other hand, is using strenuous measures to prevent disorder at all public meetings. About twenty policemen, including the chief of police, were present at each of the meetings spoken of above, disguised in citizen's clothes, besides three who were in full dress. In one of the places there was a large force kept within easy call, as it was feared that disturbance would be made; there was no disturbance, however, at either place.

"Last Sunday afternoon a letter was put into Mr. Learned's letter-box, of which the following is a free translation. It was addressed to 'The four American barbarians, Davis, Gordon, Learned, and Greene.'

"'I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests, American barbarians, four robbers: You have come from a far country with the evil religion of Christ, and as slaves of the Japanese robber — Neesima — with bad teaching you are gradually deceiving the people; but we know your hearts and hence we shall soon with Japanese swords inflict the punishment of Heaven upon you.

"'Japan being truly a flourishing, excellent country, in ancient times, when Buddhism first came to Japan, those who brought it were killed; in the same way you must be killed. But we do not want to defile the sacred soil of Japan with your abominable blood; for this reason, we wait two weeks, and you must leave Kioto and go to your country; if not, the little robbers of the Doshisha school, and all believers of this way in the city, will be killed; hence, take your families and go quickly.'

"'(Signed by) Patriots in the Peaceful City, believers in Shinto.'

"Of course this is mostly gasconade, but it shows the spirit which is working among us; for a while Christianity was quietly ignored; then it was ridiculed; now it is feared; and the whole situation is most encouraging."

AN INTERESTING VILLAGE.

Mr. De Forest writes from Osaka, October 4: —

"I have just returned from a trip of 130 miles to five places, having preached six times in seven days. There is no use in writing you even the names of the towns we visited, for with all your ability you would hardly be able to pronounce them correctly, nor if you could, would you be able to remember them over night. If I had time I would tell you about the wealthy gentleman who was imprisoned on a false charge, was converted in prison, was baptized upon his release as soon as he could get a minister to come to his house, and who kindly entertained me last Friday at Nara. Here, however, is a story worth telling: —

"In a small village near Nara was a Shinto priest living in the parsonage attached to the village-shrine. He somehow heard of the new way, and sought the home of Rev. Mr. Naruse, at Koriyama, for the purpose of inquiring what it meant. He found out so fully that he did not want anything more of Shintoism, and, like some people of old of whom we read, 'he was baptized and all his house.' The head teacher of the school in this village also heard and was baptized. Whereupon the young men of the village became eager to look into this matter, and in a body came three miles in a rain to hear three of us preach. On that very day the villagers held a meeting to drive out the hated Jesus' religion. They warned the priest out of the parsonage, and planned to make it expedient for everybody who favored Christianity to go away forever from that vicinity.

"Hearing this we all started immediately for that interesting village, and for the first time in their lives the people there had a chance to see a 'red-bearded and blue-eyed barbarian,' as they sometimes jokingly call the foreigners. I asked the priest to take my card to the headman and request a few minute's audience. He soon came back, saying that the headman desired him to tell me that he was not at home! I sent him back

word that I had heard of the desire of the villagers to keep Christianity out of their village, even though they should lose some of their best men, and though many homes would be broken up; that this desire arose from not understanding the new departure of the thinking men of Japan, and yet more from ignorance of true Christianity. I sent him a Bible to examine and to show his villagers, praying him to take no hasty steps in so important a matter. What the result will be remains to be seen, but the story of this village shows one thing, namely, that the old religions cannot hold young Japan."

ANOTHER VILLAGE.

"How different the headman of another village! He had been a miserable creature, following every low desire until life itself seemed unendurable and suicide was contemplated as the surest release from his degraded self. Then he heard of the way of life from Mr Atkinson, then again from Mr. Neesima, and at last Christian books led him to think. His worthless life was lost, but not by suicide, and he now lives the new life in Jesus Christ. This man took us right into his house, advertised our preaching, brought together 300 persons who heard most convincing sermons from Rev. Mr. Uyehara, on 'The Miracles of Jesus,' and from Rev. Mr. Homma, on 'What is Christianity?' They may try night and day in that village, but I 'm sure they never can forget the earnest, life-giving words that they heard that night.

"What impressed me on this trip was the fact that already in many a village and town God has *one* Christian. No missionary planned it thus, none of these growing churches so arranged it. It looks to me as though you might as well give up trying to make maps of Japan with great dots to mark the places where the gospel is being preached. A new period has taken place in our work. Hereafter villages and towns will form a large part in the story of the victory of the 'Jesus way.' Eight places have recently been opened to hear the gospel right around Osaka."

DEATH OF A PASTOR.

Later letters from Japan report the sudden death of Rev. Mr. Uyehara, to whom Mr. De Forest alludes above. He was recently installed as pastor of the Shima-no-Uchi Church in Osaka, having graduated from the Kioto school last June. Mr. Learned speaks of him as "a man of tremendous earnestness and force of character, and one who it seemed would undoubtedly do a great work." Dr. Davis says of him: —

"He was one of the original band of Kumamoto Christians, who came up to us eight years ago and took the whole course of eight years here. We have seen him develop from a mere boy into one of our most devoted and powerful men. He has made great progress in the divine life in the last eighteen months. He was graduated with his class last June, and was ordained, married in, and buried from, his church in Osaka all within about four months, being buried just three weeks after his marriage. It was a very impressive funeral, and our churches and school feel the call to emulate his earnest, consecrated spirit."

ANOTHER ADVANCE BY GOVERNMENT. — THE TAMON CHURCH.

Mr. Atkinson, of Kobe, writes October 20: —

"The government has made another advance. During the summer all official authority was taken from the Buddhist and Shinto priests, and now the people are allowed to bury their dead with such forms as they please, on condition, in every case, that the police be informed of the place of burial. The Buddhists have been the authoritative buriers of the dead, and, though in the open ports, in view of a light fee, ready to step one side and let the Christians bury as they choose, they have in some instances, in out-places, resolutely exercised their authority and buried even the Christian dead with their heathen ceremonies. But this is now at an end, and the entire priesthood must feel very sore about it. The Christians, of course, are greatly rejoiced, and regard

the attitude of government as very friendly to Christianity.

"The Tamon church has just laid the corner-stone of its building, and hopes to have it ready for use by Christmas. The Hiogo church also hopes to have a church building finished by New Year. Some of the foreign residents of Kobe have contributed toward the erection of the Hiogo building. The church is too small and too poor to build without aid. This week a pastor begins his labors, and I trust that good work will be done for the town during the winter. For evangelistic work the church has rented a little theatre, and I have been preaching there on Thursday and Sunday nights."

AKASHI.

"The work in Akashi and vicinity is now moving on vigorously enough to awaken opposition. The heathen have raged enough to break up some of the services, and stones and other missiles have been freely used. I was there a couple of weeks ago. The previous Sabbath the rain had fallen in torrents, and hence the Christians had enjoyed quiet. The Sabbath before that some persons had been injured and the meeting broken up. The interesting query at the time I was there was, 'What will be done to-night?' At the usual meeting hour the building was full, and the street outside was densely packed. The desk was in the middle of the building, and after the devotional services I announced my text, 'God is Love,' and began to speak. Some in the street also began to speak. I stopped and began again, with a like result. I then asked the deacons to move the stand and lamp to the front of the building — the whole front having been taken out and the street thus taken into the audience-room. I thought that if stones were to be thrown I should like to know it at once. Having arranged these matters I began to talk again. My competitors in the street also began. I concluded that somebody must give in before anything more could be done, so I stepped to the outer edge of the flooring, put as much vigor as possible into my voice, and indignation into my manner, and rebuked the crowd to the best of my ability. The opposing voices ceased by degrees until, after a little, I had the talking all to myself. I then reannounced my text, and standing in the same place preached for an hour to a quiet audience. I used their conduct by way of illustration of the lack of love that there is in humanity, and it was taken in good part.

"The church is earnest and active. It supports its pastor, partially supports a local evangelist, and aids a member while he is studying theology. The two most interesting things about all the churches are their earnestness and activity in supporting themselves and in doing evangelistic work."

OKAYAMA AND VICINITY.

Mr. Pettee sends the following notes, October 18: —

"Mr. Cary and I have looked over nearly the whole field that comes under our watch, he doing the heavier part of the touring, and we find plenty to fill us with cheer and hope. Mr. Watanabe, from the Kobe field, has done an excellent summer's work in Saidaiji and vicinity, but is now transferred to another post. Kasaoka church, organized only last March, sends its pastor-elect and four members to the theological school at Kioto, and bravely plans to do without a leader till next summer, that it may have a better furnished one then to carry on aggressive work in several of the surrounding towns. Ochiai and Tsuyama Christians have also sent their evangelists to the Kioto school. Okayama church contributes two others. Takahashi church has reluctantly dismissed its excellent pastor to engage in editorial work in Osaka, his throat not allowing him longer to preach. Thus far no one has been found to take his place."

Northern Japan Mission.

WILLING HEARERS EVERYWHERE.

Rev. O. H. Gulick writes from Kubota, or Akita (October 3), whither he had gone from Niigata on a preaching tour: —

"On the twenty-fourth ultimo Mrs. Gulick and myself left Niigata to take a short trip northward. Leaving the river-mouth at 6.30 A.M., our steamer touched at 11 A.M. at Murakami, and at 5 P.M. entered the mouth of a river and landed us at Sakata, a city of say 15,000 people, perhaps eighty miles north of Niigata. Here we spent the night in a Japanese hotel, and, embarking again at six o'clock the next morning, by noon reached Tsuchizaki, a city of 8,000 inhabitants, at the mouth of the Asahi-gawa, and perhaps 130 miles north of Niigata. Here we left the steamer.

"Three miles inland from Tsuchizaki we came to Kubota, or Akita, a city of 40,000 inhabitants, the prefectural city of Akita province, and formerly a castle city, and the seat of a *daimio*. Here, for a few days, we were the guests of Messrs. Smith and Garst and their wives, missionaries of the Church of the Disciples, who have been in the country about one year, and who located here last June.

"These friends have made a very good beginning of work, in the few months that they have been here. Nothing that I have seen of late indicates more clearly the readiness of Japan to receive the gospel than the conditions under which these earnest workers have commenced their labors in this northwest point of Nippon. They are here on a six months' traveling passport, and expect to secure a second passport on the expiration of the first. Beyond that their stay will be uncertain unless they secure a contract for teaching. They live in the hope that before their second six months' passport expires the proposed treaties may go into effect, granting to foreigners residence in the interior under favorable conditions. But even now, with but one year's work upon the language, and with one faithful helper who understands a little English, they hold under their own wide roof a woman's weekly meeting of say twenty-five, a men's weekly Bible-class, and on the Sabbath a morning meeting of the four or five believers, an afternoon public meeting, attended by from 80 to 120 people, and a Sabbath-school attended by from thirty to fifty children.

"On the first instant they held a very successful public Christian lecture-meeting in the theatre of this city, in which I assisted them, and which was attended by about 700 people. The holding of such a meeting anywhere in Japan would have been impossible five or six years ago, and could not have been accomplished in this quarter of the empire a year or two ago.

"The era of holding public mass meetings for the discussion of Christian topics may be said to have been fully opened in Japan on the advent of Mr. Joseph Cook three years ago. Before that time some theatre-meetings had been held in the larger centres of Christian work, but nothing before that time would have induced the proprietors of theatres in Niigata, Murakami, or Kubota, to let their buildings for any such purpose. It is certainly an omen of wonderful significance that such public places of assembly can now be secured, and that thousands are ready to meet and listen to the claims of the gospel and to the proofs of its power to bless and to renovate the individual and the nation.

"Our Saviour, in sending forth the first band of missionaries, commanded them to leave the cities that would not receive them and their message, and to go to other cities. In short, was not the command to proclaim the gospel where they found willing hearers? Not to press this point too far, may not the church of Christ to-day be following out the spirit of this command, if they send the larger part of their forces to such countries as Japan, which, to-day, has tens of thousands of willing hearers in all her borders? The day for Japan's redemption is at hand. Her millions are ready now to hear. The glad day when other lands will be equally ready to receive the good tidings is near at hand."

East Central African Mission.

A SITE SECURED.

As already stated, Mr. Richards and wife accompanied Mr. and Mrs. Wilcox

on their return to Inhambane, after the latter had spent a few weeks in Natal. They reached Inhambane July 18, and the following letter from Mr. Richards, dated September 5, shows that they had been busily at work, with good results. A sketch of the region is here given, showing the site selected by the mission, which is across the bay from Inhambane, some eighteen miles distant from the town. The dotted portions represent low and marshy ground. It will be remembered that Mr. Wilcox resided for a time at Cocha, a point opposite his present location, but, as there were swamps in that vicinity, it was deemed best to remove to

the high bluff where they have now built. The Portuguese authorities having objected to the teaching of religion, but consenting readily to the assignment of a large tract of land for a plantation, our brethren have agreed to take the land, and they will employ the natives in self-sustaining agricultural pursuits, having, of course, the right to teach and preach to any extent to their own employees. Mr. Richards writes: —

"Upon arriving here we were given permission by His Excellency, the Governor, to locate where we liked, selecting our 2,500 acres, and confining our work to that reserve alone. He promised to send on our request for permanent grants, etc., to the higher authorities. He could do no more than this, and warned us that if we taught religious views off our own place, we would forfeit all rights and be expelled the province.

"We have thus obtained all the rights we want for the present. Whether we do or do not hear from Mozambique or Lisbon, we can preach and teach all the people we can induce to live upon our grant of land.

"In choosing our locality, health was the first consideration. We have a very fine location, on a bluff at least 150 feet high, around which the ocean tides sweep with force continually. There is no malaria about us. Yet Mr. Wilcox has had two light attacks of fever since we came. The rest of us have not suffered. After choosing a site for our houses, we laid out as our tract a long narrow strip along the inner bay shore, so as to include as many kraals as possible. We may thus legally, as well as rightfully, preach to as many people as we are able to reach, until we get the language under control.

"As soon as we chose our location we set about building our houses, and after two weeks' diligent work we all moved into our houses, and have finished them at our leisure."

A PUBLIC SERVICE.

"Last Sunday we sent out invitations, and any one invited came to our place for a service. It was a quaint affair in some of the minor particulars, I assure you. For example, when the person officiating offered prayers, the people all repeated his words, and if he hesitated for a word they did not halt, but went on extemporizing for themselves. But, on the whole, the service was a delight to us all.

"We came to the conclusion that we must have a chapel and schoolhouse of some sort, and we set about it on Monday last. We found some very soft sandstone at the foot of our hill, and a bed of red clay near at hand, with which we found we could make a wall. With tiles which we can get here, we can get up quite a respectable house at a moderate expense.

It is not large, only fourteen by twenty feet, but so arranged that we can utilize a large tree to accommodate a larger audience than the building itself will hold. We intend to have religious services every day for our own helpers.

"Mr. Wilcox employs twelve boys and I six, at a cost of 5*s.* per month. We also have seven girls and four boys at a cost of 2*s.* 6*d.* per month each. I have thirty-five women bringing stone for the chapel at 3*d.* each per day, and they board themselves! Our Zulu helpers are outdoing our expectations. They are remarkably quick at getting the language, which is essentially the same as Zulu in grammar and idiom.

"The natives are well behaved on the whole, but are much wilder than the Zulus. I have one of Umzila's men at work for me. Umzila, we have just heard, is alive and coming down '30,000 strong to clean out Inhambane;' so the Portuguese tell us. One day they say he is dead, and the next that he is alive, and so on. The old man is, doubtless, alive and well at his home, Umoyamuhle."

West Central African Mission.

TO CHIVULA AND ON TO BIHE.

LETTERS have been received from Benguela, bringing dates down to October 10. As mentioned in the last *Herald*, Mr. and Mrs. Sanders had accepted the invitation to return to Chivula, which is a little less than one hundred miles inland. Mr. and Mrs. Walter have found enough to occupy them at Benguela, and the following letter from Mr. Sanders, dated Chivula, September 19, gives a brief account of the outlook there and of his purpose to move on to Bihé at once: —

"On leaving Benguela we expected to stay here all the wet season. Now we mean to go right on to Bihé if we can get carriers, which is as yet uncertain. Letters from Mr. Arnot say that Jambayamina has expressed the wish that we return soon. His last letter says, however, that there has been going on a great deal of underhand work against us, by whom he will not say till he sees us. He is coming to the coast for supplies, but returns to the Barotse.

"A man of this place who went to Chilume says the houses are stripped even of doors and windows; that the few loads (fifteen or sixteen) that we left at the Kuleli River are safe; also that Chikulo has seven or eight loads in his care, and that he will keep charge of them till word shall be received from us. If we go to Bihé and I can see Chikulo as we pass along, I shall take our loads and tell him to carry the rest to Mr. Walter at Benguela."

At a later date Mr. Sanders writes: —

"A *cometiva* of Bailundus camped close by this afternoon. They were *en route* for Benguela, to take us to Bihé. We send for a few more loads, and they say they will, on their return from Catumbella, take us on. They think we had better pass around Bailundu; as they can judge of the situation better than we, we shall probably do so. These people mostly come from Chipuli, and they brought a load of beans that old Sekulu Chipuli was sending to us at Benguela as a present. If we reach Bihé, I shall probably not try to finish building till the next dry season, unless some especially good reason shall appear for going at it sooner. Chitei, the man bringing these carriers for us, is one who was with us and worked for us nearly all the time we were in Bihé. He says that Chinjanja, a man whom we well knew in Bailundu, a Bihéan, told them that our things are safe, even to the *olombala* (poles), of which we had about five thousand.

"If the Lord's will be that we go to Bihé as soon as we hope and expect, we shall get there some time before this reaches you; for we should be there about November 1. We are both in excellent health and spirits, and look forward to our return to Bihé. We know that there will be some inconveniences and many annoyances; but those things are not peculiar to these regions nor to missionaries. I presume that at the Rooms you have a larger share of them than we do.

"Rejoicing in hope, and assured that from this tribe and tongue there shall be ransomed ones standing in the great multitude, and believing that some of them are living now in these regions, I remain, etc."

FROM MR. F. S. ARNOT, AT BAILUNDU.

Reference was made in our last number to information, received by way of England, of the arrival at Bihé of Mr. Arnot, the young Scotch missionary who has been doing an independent work among the Barotse, north of the Zambesi. Owing to difficulties in that region, Mr Arnot worked his way westward to Bihé, hoping to find our brethren there. On arriving he learned of their troubles, and pushed on to Bailundu, and from thence wrote the following letter to Mr. Sanders, dated July 25: —

"You will be somewhat surprised to get this letter dated from Bailundu. A few words, however, will serve to explain. I also am engaged in the same work as you are, and have been for two years at the Zambesi River. I have come from there in company with Señor Porto, of Bihé. I sent off a letter at once to Bailundu, but my messenger came back with my letter and bad news as to the missionaries. I could not understand what had become of you all, so I started at once with a few men, hoping that I might be of some service to you. I brought a letter from Señor Porto for the chief of the Bailundus. My heart was sad when I came and found things as they are, and also because of the shameful conduct of the trader who was the cause of your exile.

"Chikulo, at whose town I am lodging, said he was glad I had come, as they were in a dilemma and did not know what to do or whether the trader's words were true or false. I told him how indignant Señor Porto was at their conduct, and said that unless the missionaries were brought back at once and all their goods restored to them, it would be a serious matter in the eyes of the white chiefs. He said that it was his desire to bring you all back.

"Just then the trader's hammock came along. He was on his way to Bihé. Chikulo called him in. I explained to him my errand here, and asked him to say there and then what charge he had against those Americans. I never saw a man appear more guilty as he muttered out: 'I thought these men were *Jews*, and not Christian missionaries.' I said that he would have to make known his mistake to Chikulo and the head men assembled. He did so, and told them that he was satisfied from what I had said that these men were harmless.

"All the Bailundus present expressed loudly their indignation at the way the trader had robbed them of their white men who were their friends. They put the entire blame upon the trader. All your scholars gave me a warm welcome, bringing loads of books, etc., belonging to you for my inspection. I told them to take care of them until your return. The purport of this letter is to tell you in Chikulo's name to come back to your houses and goods. The Bailundus have *nothing against you*. If you should think fit to go on to Bihé, Señor Porto will welcome you heartily. He says that the old house of Baptista, at Belmont, is at your service. I also saw the chief of Bihé, who said he is sorry you left his country, and hopes you will soon return. So far as I know, the things you left there are all safe. I will remain here till the messengers return.

"I sincerely hope to see the faces of some of you. I will return then to Belmont for my people and goods left there, and will start again for Benguela, meanwhile 'holding the fort at Bailundu' until you return. The devil is not to have it all his own way this time."

European Turkey Mission.

LABORS APPRECIATED.

MR. LOCKE, of Samokov, reports a long tour, occupying twenty-seven days, through the out-stations in Eastern Roumelia connected with the Philippopolis station. He writes: —

"All along the lines I could plainly see signs of progress, and I met with men, — active, burden-bearing, men — in three instances, who of their own accord testified to the power of a true Christian life, as seen in the labors and fruits of our efforts for this people, and it did me good to see how, all unconsciously to themselves as it seemed to me, their lives and opinions were being influenced, and in some degree moulded, by missionary life and example. One of the three said: 'Some have come to see, and to feel, and to acknowledge, that you did not come here to divide this nation: you came to do it good. We are in despair when we see the fruits of our schools; we can but contrast the graduates of your schools with those of ours; we acknowledge with shame the immorality of ours and the morality of yours; we are watching, and we see that if you find that by chance you have a pupil who shows an inclination to immorality, after a due trial you free yourselves of him.'

"This was voluntary testimony. Few can be found who would dare to tell us this — but there are some who do dare. We know that it is only a matter of time. If this people remain as a people, they will some day be ready to give praise to whom it is due: first to God for his mercies to them, then to those who have toiled for them. We can wait."

PERSECUTION AT STRUMNITZA.

Mr. Baird writes from Salonica, September 26: —

"I am here, and have been for a week past, to see if I can help deliver eight Protestants of Strumnitza and vicinity from prison. They have been accused of holding intercourse with brigands, and are to be tried by military law. The accusation, I firmly believe, is entirely false: the work of the bishop so as to stamp out the work that has been advancing rapidly of late; to lay waste the cause of truth in that region, and to terrorize all that have shown any leaning toward the truth as we teach it.

"One of the brethren in Strumnitza hired a farm in the village of Monospitovo, two hours from Strumnitza. In that village, lately, seven persons declared themselves Protestants, and invited our preacher, Mr. Anastasoff, to preach to them. He went, September 7, and preached to an audience of about two hundred. The following Tuesday and Wednesday the brethren were arrested, and false witnesses testified that they saw our eight Protestants and eight armed brigands holding a conclave on the night of September 3.

"This seems to be the fiercest persecution so far in the history of our mission. The trial has not been finished; the men are not even here yet, but at Strumnitza. Pray for us, and especially for them, that their faith faint not, and that the cause of the Lord be not endangered or set back."

Ten days later Mr. Baird wrote briefly of this case of severe persecution: —

"The plan of our enemies at Strumnitza seems to be to keep the Protestants in jail, neither condemned nor acquitted, till they despair and ask the bishop's pardon, kiss his hand and promise to obey him. Should they do this the bishop will probably secure their release on bail. Our efforts are to have accused and witnesses brought here and the trial to be here. All is arbitrary military law, and not a few unfavorable things meet us. Our hope is in the Lord. It is four weeks to-night since they were imprisoned. It may be weeks more before their case is decided."

ACTIVITY AT MONASTIR.

Mr. Bond writes from Monastir: —

"Our most recent follower here is a man of some means and influence, and, in consequence, the city is somewhat agitated. A few days ago a number of his friends took him to the bishop, in order that he might be *reconverted.* But the bishop referred them to a priest, a theological professor in the Greek school. To the consternation of his friends, the priest admitted that the Bible was the only proper authority for the church of Christ, and that tradition was simply a matter of priestly interest. Another party urged the bishop to argue our friend back into his

fold, but the bishop advised that he be let alone, and then inquired if his wife agreed with him. On being informed that his wife was not a Protestant, he said: 'Let her come to me, and I will give her a bill of divorcement.'

"Our preaching services are crowded, and last Sunday we had a long discussion, after Sunday-school, the chief topic being the Virgin Mary and her right to divine worship. Our friends are very active in the market, and there is daily discussion in many shops."

Western Turkey Mission.

SIVAS AND OUT-STATIONS.

MR. PERRY, writing from Sivas, October 2, gives the following report of the schools in that city: —

"Our school was opened again, on September 1, by Bar. Garabet Beshguturyan, who had previously taught four years in Malatia. He has thirty scholars in the normal department, whom he is bringing into good working order and discipline. Five of these form our station class, being supported in part by the Board. The first half-hour of every morning is devoted to Bible study. Some of the students are our most efficient workers in the church and prayer-meetings.

"The Armenians are making special efforts to carry forward their schools so as to prevent their scholars from coming to ours; and for this purpose have introduced the study of the English language, taught by one of the best scholars from our school. They are also commendably zealous in erecting new and substantial school buildings. The Mohammedans are also making a new departure in the matter of education. They have put up new buildings at large expense, employ a score of good teachers, and keep their pupils under such strict discipline that Armenians and Greeks find it safe and agreeable to study in the same classes with the Mohammedans. No charges for tuition are made to the pupils.

"There is nothing special to report from Kara Hissar, as the result of my recent visit there. The congregation is small and without much hope of increase, especially as we have no school there. I was humiliated to see how meagre seemed to be the apparent fruit of all the toil and sacrifice incident to our work there two years ago.

"At Divrik the prospect brightens. A portion of the old disturbing element has been removed by the changes of time. One of our preachers has gone there and the church is being revived. At the recent communion season, the first one after a space of ten years, assisted by the former pastor, now an invalid, I received eleven members to the church by profession of faith, and baptized twenty-two children. The Protestant school has also been reopened. Miss Blake has decided to spend the coming winter among that scattered flock; and we pray for her and the church, with its officers, that the Lord may cause the rich fruit to spring from that ground which has been so long fallow."

THE CAMPBELLITE BAPTISTS.

Mention has been made in these pages of the interference of certain Campbellite Baptists in the mission work that has been so long prosecuted by our brethren in Asia Minor. The subject is a painful one, and we would gladly forbear any further allusion to it, but it is only right that our friends in this country should know what obstacles are in the way of the progress of evangelistic work in Turkey. In the letter from which quotations have already been made, Mr. Perry says: —

"The Baptist agitation is one of the leading questions of the day here. Regular services, dividing the Protestant church and communities, have already been established by the Campbellite Baptists in Sivas and Zara, and are persistently attempted at Gurun, Divrik, and Tocat. The trouble and danger with them is not so much their denial of baptism to infants and baptism by immersion only, as their socialistic disorganization in matters of church order. They baptize those who wish it, without discrimination of Christian character; and all baptized male members, however un-

worthy they may be in Christian practice, by virtue of baptism become essentially bishops, that is, they can baptize, administer the communion, ordain, and marry. As they are all preachers, and may ordain uneducated pastors at pleasure, there is no need to them of an educated, salaried ministry. Their services are cheap. There is little need of a call for Christian giving, and their use of the sacred ordinances as so many children's toys attracts and amuses the uneducated people. This loose practice is a tempting bait to the restless adventurers seeking notoriety who, by our stricter system, have been kept back from participation in the church ordinances.

"They have no more principle about getting possession of our chapels than a party of freebooters. As the new chapel in Chakchor, of Gurun, for which we paid £40 grant-in-aid to the Gurun Church, is held in the name of one who subsequently joined the Baptists, they have announced their intention to seize it, and in case of a lawsuit they will probably succeed. The Campbellite Baptist Church in the United States should have too much regard for its honor to endorse the acts of these people. If they want to work in a field in Turkey let a suitable section be assigned them for regular missionary operations, but such an effort as these Baptists are putting forth here to work confusion and division in these weak Protestant dependent congregations, and bring into reproach the sacred ordinances of the Christian faith, should be left to perish in the very confusion which they endeavor to bring upon others."

Eastern Turkey Mission.

IGNORANCE AND POVERTY.

THE mission station at Erzroom has suffered a great loss in the resignation of Miss Van Duzee, who has now carried out a plan which was originally in her mind in entering upon missionary work, by joining the Persian Mission of the American Presbyterian Board. Miss Van Duzee has a sister connected with that mission, and has been reluctantly released from the service of the American Board that she may join her sister in work in Persia.

Mr. Knapp has for a long time needed relief in his work at Bitlis, that he might take a season of rest in this country, but the difficulty of supplying his place has induced him to remain longer than he should have done for his best interests. Mr. and Mrs. Cole, of Erzingan, have generously consented to remove to Bitlis to supply the vacancy occasioned by Mr. Knapp's departure. Mr. Knapp, on his way to Constantinople, was detained by serious sickness for several days in a little village near Erzroom. Mr. and Mrs. Cole, on leaving Erzroom for Bitlis, crossed the Anti-Taurus Mountains, and passed through a series of villages which Mr. Cole thus describes: —

"We were struck with the degradation, ignorance, destitution, not to say poverty, of some of the villages we passed through this side. We came over a road between those usually taken by missionaries, and where there is no work as yet. Oh, so little like human beings are the people! so near to a level with their domestic animals among which they hibernate! Christians in name, but as far removed from its principles as the east from the west. Many of their children, — some of them of decidedly larger growth, — went about almost in a state of nudity, and, what is more, *not* ashamed, however much we might be. As for readers in the village, you might as well ask for a philosopher! Much as they had degenerated, we noticed their language had quite kept pace. They could no more speak correctly than they could boast of proper religious principles. When good, pure Armenian was aimed at them, they would open their eyes in astonishment, as if another unmeaning Babel had been let loose upon them. For them to speak is to mix Koordish, Armenian, and Turkish, in such a medley as to make rational people go mad, and wish that they had the good sense to distinguish the race they belong to and make their language conform."

Foochow Mission.

ATTITUDE OF THE PEOPLE.

MISS NEWTON writes from Foochow, September 18, in reference to affairs connected with, and subsequent to, the French attack: —

"Peace is not fully restored in Foochow yet, but we hope the worst is over. Dr. and Mrs. Baldwin and I came up from Sharp Peak nearly a week ago, and are living at our station in the suburbs. We are the only foreigners on this side of the river. We walked through the streets from the boat-landing to our homes and heard very few rude words; in fact, the people seemed rather glad to see us. One remarked: 'These are pleasant people; they are not French.' Others said: 'They have been here a long time; they are well acquainted.' We called at the church on our way and gave the pastor's family a pleasant surprise. The oldest daughter was in the schoolroom with a good proportion of her pupils.

"Great numbers of the people have moved away and all have not yet returned. Yesterday, for the first time, I went to the Settlement. As I was coming home in my chair through the crowded street I met a company of soldiers armed with very savage looking weapons. Just as the head of the column reached me, a man called out, 'Catch and kill the foreigner!' For just a minute I wished I was n't there, but I quietly looked the other way and they passed on without harming me. Really, I think we have more to fear from the soldiers than the people. Many of them are from other parts of China and speak a different dialect. They are almost undisciplined, exasperated by defeat, and they hate foreigners, whom they class together.

"It was not thought prudent to open school at the appointed time, but we hope to begin in a few days, though it is hardly probable that all the parents will dare send their children while matters are so unsettled. It is very gratifying to see how nobly some of our Christians have stood. It seems that public worship has not been suspended at the church here for a single Sabbath. Even while the arsenal was being bombarded, a few miles away, and the booming of cannon filled the air, they were holding a prayer-meeting, and some outside people came in to listen and to wonder at seeing them so occupied. I am sure some of them have become acquainted with God this year as never before. One young woman, who has been in the school several terms, and who openly professed her faith in Christ a few months ago, was going away with her heathen mother-in-law to an official establishment for safety, but she chanced to learn that there she would be expected to engage in heathen ceremonies, so she refused to go, and remained at home, saying she was not afraid, for God would take care of her.

"There is trouble at a number of our country stations, and more or less persecution of the Christians, though we have heard of no personal violence. Several of the chapels have been threatened, but except to the one near the arsenal I think no damage has been done. A young man from the Tong Fuh district has just been in and told me how hard it was for them before the battle, but since then there has been great improvement. The inquirers who were frightened away have returned and others with them, and opportunities for work are better than before. I am sure it will be so. Sometimes I have almost longed to see persecution to arouse the people, anything rather than coldness and indifference. God will carry out his own plans in his own way."

North China Mission.

A MONGOLIAN CITY.

MR. F. M. CHAPIN reports a visit, with Messrs. Sheffield and Beach, to the city of Kwei Hua, in Mongolia, about 175 miles west of Kalgan. The population of the city is estimated at 200,000. Mr. Chapin says of it: —

"The streets of Kwei Hua, through which our three-horse team sought its way in quest of an inn, are eminently the streets of a great city. Two days after I saw on one of the finest streets a horse

and empty cart half submerged in a black pool of filth. Fortunately we met at that time with no such disaster. The beggars also showed their civic education. Only such cities as Peking or Tientsin are able to produce like wrecks of humanity. Emaciated forms with a ragged piece of sheepskin about the loins, their eyes glassy from the effects of opium, and the entire face stamped with the peculiar yellow brand which shows that the narcotic has reached the vitals of its victim, appear on every side. There are thousands of these creatures in and about the city of whom it may safely be predicted that within two or at most five years, they will all have passed away.

"The city, notwithstanding its situation on a wide, well-watered plain, is not unhealthy. The people themselves treated us civilly, listened readily, and purchased books with some avidity. The people seem to be superior scholars, more persons being able to read than one sees in Kalgan. The country about Kwei Hua presented a fine appearance as we rode through. Nowhere in China does there seem so promising a field for gospel work as that in and about this large city, were it not for one thing.

"For, while everything seems favorable for a new mission in that region, the fact is, it is preoccupied. Opium is there in full force. Answers to our inquiries as to the number who used the drug varied from eight tenths to that of the entire adult male population. Judging from our own observations, it is a safe estimate we make when we say that probably seven tenths of the men in that whole region are under the power of opium. We passed field after field of the poppy on our way to the city, and hence were not surprised to learn that the purest opium prepared by the natives sold for less than forty cents an ounce."

THE OPIUM CURSE.

Mr. Chapin speaks of the terrible nature of the opium vice and the widespread corruption it produces. Its victims seem utterly helpless, so that four fifths of those who are apparently cured at the Peking Dispensary sooner or later return to their pipes. The vice can be practised for a long time secretly, and where there may be suspicions that the drug is used evidence often cannot be secured. This leads to deceit and knavery, and missionaries are often sorely tried by discoveries of long-continued use of opium, accompanied by repeated falsehood, on the part of trusted helpers. Mr. Chapin says: —

"The use of opium is greatly on the increase throughout China. Twenty-five years ago, in a place of four or five thousand inhabitants between here and Yü Chou, there was not a single opium user, now there are hundreds. There has been a large increase within four years here in Kalgan. The opium problem is to be the great problem in China. The people seem ready victims for the curse. Even their love of money is no material hindrence. The Chinese are great borrowers of the future. They have no compunctions about loading posterity with debts and mortgages. Without a future and without a hope they turn to the cup of poison offered them, and rejoice to drown their present misery in dreams of pleasure."

Notes from the Wide Field.

MEXICO.

ANOTHER MARTYR — The *Foreign Missionary* for December contains detailed accounts of the fierce fanaticism of the Romanists in the vicinity of the city of Mexico. At the village of Almoloya del Rio, a company of fifty persons had asked the mission for a helper and for the establishment of a church. After due notice to the prefect of the district, and the promise of his secretary, with a force of police, to be present,

three native Protestant ministers went to the village, full of zeal and bright hopes. It soon became evident that the Romish population of the village and of the surrounding towns was determined to prevent the holding of a Protestant service. The bells were rung for mass, and the priest preached a most inflammatory sermon, appealing to the worst passions of the people. They were told, at whatever cost, to prevent the Protestants from holding service. After mass was over the crowd, to the number of 500, armed themselves with stones and clubs and knives, and rushed to the place where the Protestants were gathered. By this time the justice of the peace and his secretary made their appearance, but the crowd no sooner caught sight of the Protestant preachers than they commenced hurling stones. Rev. Mr. Diaz escaped without serious injury. Rev. Mr. Gomez was so severely wounded, chiefly by stones, that he has since died. Two or three Mexicans appeared as good friends and helpers of the beaten men, but the mass of the people were filled with utmost malignity against all Protestants. These outbreaks of fanaticism, though so sad in their immediate results, can but hasten the overthrow of that cruel and fanatical power which exalts itself in place of God.

AFRICA.

Uganda. — The English Church Missionary Society has received tidings from its missionaries at Uganda down to July last. The missionary company continue in good health, and at the time of writing seventy adults had been baptized. Among the number were eleven women, including two daughters and one granddaughter of King Mtesa. The converts are reported as conducting themselves in a satisfactory way. Apparently for the first time, possibly for the second, in the history of this Central African Mission, a mail sent inland has been lost. The mailmen were attacked by Masai robbers and only one escaped. No homeward mail has ever been lost. In view of the condition of the country and the great distance which the mails have to be carried, this is certainly a very remarkable statement.

Slave Hunters on the Congo. — We find in *Africa* some statements, made by Mr. H. M. Stanley at the great anti-slavery demonstration at Manchester, attended by some 5,000 persons, concerning the effect of a terrible slave raid by Arabs on the Upper Congo, at the end of last year. After passing through many miles of what had been on a former visit a fertile and populous country, he found nothing left but marks of fire and ruined villages. There were only a few survivors, who told him that a band of men, clothed as he was — in white cloth — and carrying hollow tubes that vomited fire, had come down from the north, shot down all the men that could not escape, and carried into captivity the women and children. Mr. Stanley supposed, from the description, that they must be Arab slave hunters, from the neighborhood of Khartoum; and this proved to be true. A day or two afterward he reached the spot where they were encamped. Boldly approaching the camp, he found there a body of three hundred fighting men, keeping in manacles and fetters 2,300 naked women and children, their bodies emaciated and encrusted with dirt, having for food but a bunch of bananas, or a load of cassava roots, such as a farmer's wife might throw into a pig-trough. It was like a ravening human kennel; a rancid effluvium of unwashed humanity filled the air, a meaningless chatter of wretched mortals filled the ears, and the eyes were satiated with extreme misery. Mr. Stanley calculated that the waters of the Congo would receive the corpses of very many, and that only some 800, certainly not 900, would reach their destination.

The Congo Conference.— The *London Times* of November 28 contains the text of the declaration submitted by Germany to the Conference, which embraces representatives of Germany, Austria, Belgium, Denmark, Spain, United States, France, Great Britain, Italy, Holland, Portugal, Russia, Sweden and Norway, and Turkey. The

document provides for perfect free trade for all nations within the basin of the Congo. It is not proposed to interfere with governments which have territorial rights in Africa; or, in other words, the document does not provide for the supplanting of existing nationalities within the region. The following clause is of deepest interest and importance: "All powers which exercise sovereign rights or influence in the above-mentioned regions shall bind themselves to co-operate in the suppression of slavery, and especially of the slave trade; to promote the work of missions, and all such institutions as tend to the civilization of the natives, and to render the advantages of civilized life comprehensible to them."

MADAGASCAR.

THE English papers give telegraphic news that the French would not advance for some time toward the interior, and that they were suffering severely from sickness on the coast. A great meeting of the Malagasy was held near the capital July 3, to express the will of the people concerning resistance to the French. It was the second public appearance of Queen Ranavalona. It is estimated that 200,000 people were present, and the greatest order prevailed throughout the day, though the proceedings were marked with great enthusiasm. Under the canopy which covered the queen, there lay on one table a large, handsome Bible, and on another a crown. In her address, the queen declared that she had done all in her power to bring war to an end, describing the methods she had employed, and affirming that the indemnity which the French now demanded was for losses which they themselves, and not the Malagasy, had caused. She charged her people not to injure the foreigners among them, who, with the exception of the French, were all their friends. While urging her soldiers to defend the integrity of the nation, she added: "Yet, oh people, whatever be our strength, or however great our numbers, all will be in vain without the aid of God; so let each one of us ask him to help and save us in this, our just cause."

CHINA.

PERSECUTION AT SWATOW — The English Presbyterian Mission at Swatow is suffering from severe persecution. At the village of Kong-pheng, where the gospel had been preached for ten years, and fifty converts had been gathered, the mob attacked the chapel on the third of July last, beating the preacher and plundering him and his wife and children of all their goods. They not only destroyed the chapel, but pillaged no fewer than eight houses of the converts. Some of these were at quite a distance from the village of Kong-pheng. The magistrates of the town failed to suppress the mob, and there seems to be as yet no means of saving the persecuted Christians from their enemies. It will not be at all surprising if such scenes of violence are seen in other portions of China so long as the people are under the excitement of the French attack; yet all the while unquestionably the government seeks to prevent any assault on the Christians.

THE American Baptist missionaries at Swatow also report serious complications growing out of the hostility of the natives. Most of the people are said to be too ignorant or too bitter against foreigners to distinguish between the French and other nationalities, and they hate the Christians because of their having embraced a "foreign doctrine." Several chapels have been "looted," and, although the magistrates issue proclamations forbidding the people to molest the Christians, some of them stand by quietly while the mob is at work. The situation of the native Christians is truly pitiable.

VIOLENCE AT CANTON — Since the above paragraph was prepared a letter has appeared in the *Foreign Missionary* reporting the attack of the mob upon native Christians in Canton. A wife of a preacher connected with the English Church Mission

was seized and cruelly beaten, and an old man was injured so that he probably cannot live. Many have been imprisoned, and their experiences while in prison were like those of Paul and Silas. The prisoners heard them as they prayed and sang praises. Rev. Mr. Butler, from Ningpo, also reports that the city is deserted, and the stampede is ended simply because there are no more to go. The people flee into the country villages or to the hills.

Shanse. — The English Baptist missionaries who are at Tai-yuen-fu report that there is no disturbance in Shanse because of the French assault. The people are quiet and peaceable, not turbulent as in other sections of China. These missionaries believe that, if there were a general war, they would be safer in the interior than on the coast, and that they have nothing to fear, either from the French or the Chinese. In April last they received nine men to the church by baptism, and they are greatly cheered by the knowledge that many who have not as yet courage to forsake all for Christ, are now persuaded of the truth of the gospel, and are nearly ready to confess the Saviour.

JAPAN.

Tokio University. — This university sent forth at the commencement in July last the following graduates: In law, six; in mathematics, one; in physics, one; in pure chemistry, two; in applied chemistry, three; in architectural engineering, one; in geology, one; in mineralogy, one; in medicine, thirteen; in politics and political economy, twelve; and one in pure Japanese and Chinese literature. This indicates the large number of courses in the university and the small number of graduates it is now sending forth.

National Religion Society. — At Kioto certain priests have organized a society under this name with the design of uniting the adherents of both the Shinto and the Buddhist faiths, for the express purpose of opposing the spread of Chriatianity. The movement is said to have the support of many prominent men who are anxious to withstand the influences that come from the Western world.

COREA.

Dr. Allen, who, though a missionary of the Presbyterian Board, is acting as physician to the United States Legation, arrived in Seoul in September last, and writes to the *Foreign Missionary* that, though missionaries are not allowed at present in the country, he will not be molested in preparing the way for the work which is soon to be begun. He speaks of the people as lazy and filthy, and that they are prone to drunkenness, using their own rice liquor as well as foreign distilled spirits. He characterizes the climate as fine, though the winter is said to be severe. The French-Catholic priests, seven of whom recently called on the United States Minister, go about dressed as mourners, wearing huge hats, as large as an umbrella, since in this disguise they are safe from molestation. The foreigners seem to be diligently making preparations for the establishment of business relations with Corea. One large firm in Shanghai had opened a gold mine by government permission, investing some $300,000; but the work was interrupted when it was found that gold in good quantity was to be obtained. These items point to the speedy opening of Corea to missionary enterprise.

POLYNESIA.

New Hebrides. — Rev. Mr. Annand, of the Canadian Presbyterian Mission in New Hebrides, reports that the work of evangelizing, educating, and civilizing the natives is steadily going on. There seems to be no hindrance in any direction, save one: "Physically and numerically the race is declining." At Aneiteum, during the last

ecclesiastical year, there were ninety-nine deaths and only twenty-seven births. Within the same period about forty young men have emigrated, a part to Queensland and the rest to the Hawaiian Islands. Yet the missionaries are greatly encouraged as they see the readiness of the people to receive the gospel.

FIJI. — We are glad to find, in the *Wesleyan Missionary Notices*, a recent report from Fiji, indicating continued progress in the evangelization of the islands. At Mothe and Oneata the people were ready to receive the superintendent, and the work was found to be in an advanced state. The contributions for missions showed an increase of fifty per cent. on those of last year. At Lakemba new converts were received at each monthly meeting, and the living and the dying testimony of the disciples of Christ was very dear. Mr. Bromilow, who made the circuit of the islands, speaks of the preachers' and ministers' meetings as, on the whole, the best he had ever conducted in Fiji. In almost every section there had been an increase of members and a toning up of the Christian life.

Miscellany.

BIBLIOGRAPHICAL.

Titus Coan. A Memorial. By Mrs. Lydia Bingham Coan. Introduction by Rev. S. J. Humphrey, D.D. pp. 248. Chicago: F. H. Revel.

This volume is a fitting supplement to the two books which came directly from the pen of Mr. Coan, *Adventures in Patagonia* and *Life in Hawaii*. Composed largely of selections from letters written by Mr. Coan during his long life, this memorial reveals the inner thoughts of a true man of God. The volume is inspiring, showing the source of the strength and beauty which marked the character and person of this honored missionary. We hope to give in a future number a few selections from the rich thoughts which are found scattered through this charming memorial.

From Greenland's Icy Mountains, and Tennyson's *Lady Clare*. Philadelphia: Porter, Coates and Company. Price, $1.50 each.

These exquisitely illustrated volumes show to what a height of delicate beauty the art of wood-engraving has been carried. Bishop Heber would have rejoiced to see his Missionary Hymn in a dress so lovely. The pictures are not all of equal merit, but some of them are really inspiring.

BOOKS RECEIVED.

From the Congregational Sunday-School and Publishing Society: *Sermons on the International Sunday-School Lessons for 1885.* By the Monday Club. Tenth Series. Price, $1.50.

The Wellspring Series: Trying to be Somebody; Under the Master's Eye; Susy's Windows; Valentines. Price, $1 per set.

A Handbook on the International Lessons. By M. C. Hazard.

Pilgrim Question Book.

From L. Prang & Co. Beautiful *Christmas Cards.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(The same that was originally assigned for the Week of Prayer.) "That God would now pour out his spirit upon all flesh so that all the ends of the earth might see his salvation."

ARRIVALS AT STATIONS.

October 4. At Adams, Natal. Mrs. R. O. Ireland.

October 29. At Yokohama, Japan, Rev. M. R. Gaines and wife.

November 1. At Kioto, Mrs. F. H. Learned.

November 4. At Constantinople, Rev. C. A. S. Dwight.
November 6. At Samokov, Bulgaria, Rev. George D. Marsh and wife.
November 13. At Constantinople, Rev. Henry S. Barnum and wife, and Miss Henrietta West.

ARRIVALS IN THE UNITED STATES.

November 25. At San Francisco, Rev. F. M. Price and wife, of the Shanse Mission, compelled to return on account of the illness of Mrs. Price.
December 7. At Boston, Rev. George C. Knapp, of Bitlis, Eastern Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The opening at Inhambane, East Africa. (Page 22.)
2. The return inland in West Africa. (Page 25.)
3. Light and shade in European Turkey. (Page 27.)
4. Divisions in Western Turkey. (Page 28.)
5. A Mongolian City; The attitude of the Chinese. (Pages 30–31.)
6. Willing hearers in Northern Japan and Tokio. (Pages 22 and 2.)
7. Hearers and opposers in Central Japan. (Page 19.)
8. The last of the Kamehamehas. (Page 14.)

Donations Received in November.

MAINE.

Cumberland county.		
Brunswick, 1st Parish Cong. ch.	77 02	
Cumberland Mills, Warren ch., to const. Rev. E. M. COUSINS, H. M.	90 00	
Portland, Seamen's Bethel ch., 75; St. Lawrence-st. ch., 7.61,	82 61	249 63
Hancock county.		
Bucksport, Mrs. Edward Buck,		10 00
Lincoln and Sagadahoc counties.		
Thomaston, Cong. ch. and so.		10 00
Penobscot county.		
Brewer, 1st Cong. ch.	9 50	
Hampden, Cong. ch. and so.	3 80	13 30
Union Conf. of Churches.		
North Bridgton, Cong. ch. and so.		10 00
York county.		
Acton, Cong. ch. and so.	7 00	
Cornish, 1st Cong. ch.	9 58	16 58
		309 51

NEW HAMPSHIRE.

Grafton county.		
Littleton, Cong. ch. and so.	14 01	
Lyme, Cong. ch. and so.	4 10	18 11
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	20 45	
Manchester, Franklin-st. ch.	128 44	
Merrimack, 1st Cong. ch.	26 75	175 64
Merrimac county Aux. Society.		
Webster, A friend of missions,		5 00
Strafford county.		
Laconia, Cong. ch. and so.		71 18
		260 93
Legacies. — Centre Harbor, Charles H. Webster, by John H. Tyler, Ex'r,		2,973 51
		3,243 44

VERMONT.

Addison county.		
Middlebury, Mrs. Mary W. Mead,	3 00	
Shoreham, "Blank,"	10 00	
Vergennes, Cong. ch. and so.	25 00	38 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Barnet, Cong. ch. and so.	76 01	
Peacham, Cong. ch. and so.	37 26	113 27
Chittenden county.		
Charlotte, Cong. ch. and so.	27 05	
Westford, Cong. ch. and so.	5 40	32 45
Essex county.		
Island Pond, Cong. ch. and so.		3 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Swanton, Mrs. Augusta S. Dorman,		5 00
Orange county.		
Newbury, 1st Cong. ch.		5 75
Orleans county.		
Newport, Cong. ch. and so., 12; Willis Richmond, 10,	22 00	
North Craftsbury, Cong ch. and so.	20 00	42 00
Washington county Aux. Soc. G. W. Scott, Tr.		
Worcester, Cong. ch. and so.		6 13
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Cen. Cong. ch.		22 53
Windsor county.		
Chester, Cong. ch. and so.	7 00	
Springfield, Cong. ch. and so. (of wh. for Papal lands, 6),	19 55	26 55
		294 68
Legacies. — Addison, Sally Allis, by L. M. Rockwood, Adm'r,	118 45	
Westford, Chloe Osgood, by Amasa Osgood, Ex'r,	225 00	343 45
		638 13

MASSACHUSETTS.

Barnstable county.		
——, "P."		52 00
Berkshire county.		
Williamstown, Cong. ch. and so., for running expenses of *Morning Star*,		10 00

Bristol county.
Attleboro' Falls, Central ch. 17 00
Freetown, Cong. ch. and so. 18 68——35 68
Brookfield Asso'n. William Hyde, Tr.
Southbridge, Cong. ch. and so. 140 00
Spencer, Cong. ch. and so. 231 62
Sturbridge, Cong. ch. and so. 58 01——429 63
Essex county.
North Andover, Cong. ch. and so. 50 00
Essex county, North.
Haverhill, A friend, 5 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch. 46 69
Wenham, A friend, 100 00——146 69
Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Charlemont, Cong. ch. and so. 16 11
Northfield, Trin. Cong. ch. 31 20
Orange, Central Cong. ch. and Sab. sch. 12 65
Whately, Cong. Sab. sch., for running expenses *Morning Star*, 5 10——65 06
Hampden co. Aux. Society.
Chicopee, 1st Cong. ch., 66.61; Mrs. Olive C. Clarke, 3, 69 61
North Wilbraham, E. H. CUTLER, to const. himself and wife, H. M. 200 00
Springfield, Olivet ch., with other dona., to const. FLORENCE EVA CASE, H. M. 85 41——355 02
Hampshire co. Aux. Society.
Enfield, Thank-offering, 200 00
Prescott, R. H. Allen, 13 25——213 25
Middlesex county.
Auburndale, Cong. ch. and so. 400 10
Marlboro', Union Cong. ch., to const. STILLMAN B. PRATT, H. M. 108 00
Melrose, Cong. ch. and so. 15 74
Newtonville, Central Cong. ch., to const. EDWARD W. GREENE, H. M. 147 00
Somerville, Franklin-st. ch., "M." 25 00
South Framingham, Louisa S. Munroe, 25 00
Stoneham, A friend, 2 00
Wayland, Cong. ch. and so. 10 00——732 84
Middlesex Union.
Ashby, Cong. ch. and so. 4 75
Boxboro', Cong. ch. and so. 8 00
Fitchburg, Calv. Cong. ch., George S. Gibson, 25 00
Leominster, Ortho. Cong. ch. 94 65——132 40
Norfolk county.
Brookline, "E. P." 1 00
East Medway, 1st Ch. of Christ, 1 50
Hyde Park, 1st Cong. ch. 26 00
Quincy Point, Washington-st. Cong. ch. 7 80
Weymouth and Braintree, Union Cong. ch. 55 50——91 80
Old Colony Auxiliary.
New Bedford, Trin. ch. and so. 117 04
Plymouth county.
North Middleboro', Cong. ch. and so., to const. Rev. DWIGHT N. PRENTICE, H. M. 84 54
Suffolk county.
Boston, Berkeley-st. ch., 257.01; 1st ch. (Charlestown), 75; Highland ch., 8.50; E. C. Mills, 20; Mrs. Popp, for running expenses *Morning Star*, 10c. 360 61
Chelsea, Central ch., 73.40; 3d Cong. ch., 49.79, 123 19——483 80
Worcester county, North.
Phillipston, Cong. ch. and so. 38 00
Templeton, Trin. Soc., 16.72; Rev. Thomas O. Rice, 25, 41 72——79 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. 95 00
Holden, Cong. ch. and so. 15 00
Oxford, 1st Cong. ch. 22 88
West Berlin, "F. R." 5 00
Worcester, Plymouth Cong. ch., 100; Mrs. S. A. Howard, 10, 110 00——247 88

3,332 35

Legacies.— Gloucester, Caroline Nash, by Lonson D. Nash, Ex'r, 200 00

3,532 35

CONNECTICUT.

Fairfield county.
Huntington, Cong. ch. and so. 40 00
Monroe, Cong. ch. and so. 40 00——80 00
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 14 41
Unionville, 1st Ch. of Christ, 25 13——39 54
Litchfield co. G. C. Woodruff, Tr.
Cornwall, 1st Cong. ch. 43 35
Harwinton, Cong. ch. and so. 33 00
Litchfield, Cong. ch. and so., 195; do., m. c., 109.13, 304 13
New Preston, Village ch. and so. 30 00
Norfolk, Cong. ch. and so. 200 00
Roxbury, Cong. ch. and so. 15 21
Watertown, Cong. ch. and so. 29 76
West Winstead, Cong. ch. and so. 106 75——762 20
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 10 00
Saybrook, 2d Cong. ch. 15 50——25 50
New Haven co. F. T. Jarman, Ag't.
Cheshire, A friend, 25 00
Meriden, Centre Cong. ch. 50 00
Milford, 1st Cong. ch. 117 30
Mount Carmel, Cong. ch. and so. 45 94
New Haven, 1st Cong. ch., 611.43; Ch. of the Redeemer, 300; United ch., m. c., 8.65; Centre ch., m. c., 5.60; Nelson Hall, 50, 975 68
North Guilford, Cong. ch. and so. 20 50--1,234 42
New London co. L. A. Hyde and L. C. Learned, Tr's.
Groton, Cong. ch. and so. 41 37
Norwich, Park Cong. ch. 362 47——403 84
Tolland county. E. C. Chapman, Tr.
Gilead, Cong. ch. and so., with other dona., to const. JOHN C. RANDALL, H. M., for work at Prague, 63 75

2,609 25

NEW YORK.

Brooklyn, 2d Pres. ch., Mrs. A. J. Bulkley, to const. J. W. BULKLEY, H. M., 100; Bethesda Chapel, 50, 150 00
Camden, Cong. ch. and so. 32 22
Copake Iron Works, Cong. ch. and so. 5 32
Corona, Union Evan. ch. 17 64
Gasport, Cong. ch. and so. 10 00
Greene County, "Arrears," 50 00
New Village, Cong. ch. and so. 4 34
New York, Broadway Tabernacle, 1,318.96; S. T. Gordon, 200; J. M. Andreini, 10, 1,528 96
Port Leyden, Cong. ch. and so. 4 50
Rochester, Sweden Pres. ch. 13 00
Rocky Point, Mt. Sinai ch. 24 00
Suspension Bridge, 1st Cong. ch. 21 50
West Brook, Cong. ch. and so. 4 00--1,865 48

PENNSYLVANIA.

Drifton, Welsh Cong. ch. 7 50
Pittsburgh, Plymouth Cong. ch. 46 26——53 76
Legacies.—Philadelphia, James Smith, by Frank P. Pendleton, Ex'r, 750 00

803 76

NEW JERSEY.

Bernardsville, J. L. Roberts, 60 00
East Orange, Annual collection, 48 24
Montclair, Friends for Northern Mexico Mission, 74 00
Orange Valley, Cong. ch., add'l, 10 00——192 24

VIRGINIA.

Herndon, Cong. ch. 10 00

ALABAMA.

Selma, Cong. ch. and Sab. sch. 7 00
Talladega, College ch. 5 00——12 00

OHIO.

Belden, Cong. ch. 7 14
Cleveland, Rev. H. C. Haydn, D.D., for Japan, 100 00
Grafton, Cong. ch. 7 40
Kelley's Island, Cong. ch., 10.80; Ladies Mission, 6.50. 17 30
Kent, Cong. ch., an. int. on $1,000, from Austin Williams, deceased, 60 00
Mansfield, 1st Cong. ch. (of wh. in memory of Uel R. Parsons, 10), 225 71
Marietta, 1st Cong. ch., to const. T. D Biscoe, H. M. 100 00
Painesville, 1st Cong. ch., to const. G. H. Higgins, H. M. 100 00
Pittsfield, A friend, 10 00——627 67

INDIANA.

Terre Haute, Mary H. Ross, 6 00

ILLINOIS.

Ashkum, Mrs. E. Mead, 50c.; Mr. and Mrs. S. M. Packard, 50c. 1 00
Bunker Hill, Cong. ch. 19 00
Cambridge, 1st Cong. ch. 21 75
Chicago, Union Park Cong. ch. (of wh., m. c., 11.19, and from A. Arthur Banks, to const. himself, H. M., 100), 276.53; 1st Cong. ch., 100; Plymouth Cong. ch., m. c., 21.03, 397 56
Danville, Mrs. Swan, 5 00
Earlville, Cong. ch. 26 50
Elmwood, Cong. ch. 29 00
Englewood, Cong. ch. 10 00
Harvard, Mrs. Ellen Fay, 4 23
Kewanee, Cong. ch. 33 00
Lawn Ridge, Cong. ch. 20 81
Oak Park, Cong. ch. (of wh. from Rev. E. D. Eaton and wife, 20), 88 78
Odell, Cong. ch. 28 76
Payson, Cong. ch. 15 00
Plano, Cong. ch. 3 25
Quincy, 1st Union Cong. ch. 60 08
Roseville, Mr. and Mrs. L. C. Axtell, 4 50
Thomasboro', H. M. Seymour 4 50——772 72

MISSOURI.

Amity, Cong. ch. 18 11
Eldon, Cong. ch. 2 00
Nashville, North Fork Cong. ch. 4 40——24 51

MICHIGAN.

Grand Haven, Mrs. A. A. French, 1 00
Lansing, Plymouth ch. 50 00
Michigan Centre, Cong. ch. 3 70
Middleville, 1st Cong. ch. 4 84
Muskegon, Cong. ch. 27 26
Port Huron, 1st Cong. ch. 50 00
Three Oaks, Cong. ch. 31 00
Utica, 1st Cong. ch. 11 00——179 80

WISCONSIN.

Blake's Prairie, Cong. ch. 9 25
Janesville, Cong. ch. 60 00
Kaukauna, Cong. ch. 5 50
Lancaster, Friends for Northern Mexico, 21 00
Menomonie, Cong. ch. 18 04
Watertown, Cong. ch. 10 75——124 54

IOWA.

Belmond, An aged friend of Missions, 2 25
Emmetsburg, Cong. ch. 4 11
Farmington, M. H. Cooley, 4 00
Farragut, Cong. ch. 21 57
Le Mars, Cong. ch. 37 00
Maquoketa, Cong. ch. and Sab. sch. 9 06
McGregor, Cong. ch. 31 50
Warren, 1st Cong. ch. 4 00——113 59

MINNESOTA.

Cherry Grove, Betsey Ingalls, 4 00
Minneapolis, Plymouth ch., 34.33; Vine Cong. ch., 9.65; A friend, 10, 53 98——57 98

KANSAS.

Great Bend, Cong. ch. 3 87

NEBRASKA.

Clarks, Cong. ch. 5 17
DeWitt, Cong. ch. 9 00——14 17

OREGON.

Forest Grove, 1st Cong. ch., 55; 1st Cong. Sab. sch., for Fah Soong, native helper of Rev. J. E. Walker, Foochow, 30, 85 00

COLORADO.

Denver, 1st Cong. ch. 54 45

WASHINGTON TERRITORY.

Montesano, Mt. Zion Cong. ch. 10 00
Skokomish, Mission ch. 21 70——31 70

DAKOTA TERRITORY.

Scotland and vicinity, A missionary meeting, 20 00
Vermillion, Cong. ch. 5 00
Yankton, 1st Cong. ch. 23 50——48 50

DOMINION OF CANADA.

Province of Ontario.
Lanark, Cong. ch. 26 00
Valetta, Rev. John Logie, 10 00——36 00
Province of Quebec.
Montreal, Calvary Cong. ch., for the support of Prof. Ichihara, Kioto, Japan, 75 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tungcho, Rev. Harlan P. Beach, 30 00
Japan, Kobe, DeWitt C. Jencks, 175 00
Micronesia, Contributions from Ponape, Mortlock, Ruk, and Pinglap, by Rev. E. T. Doane, 72 75
Mexico, Chihuahua, Friends of the Mission, 11 80——289 55

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Emma Carruth, Boston, *Treasurer.*

For outfits and traveling expenses of Misses Phelps, Prime, West, and Woodhulls, 2,435 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,200 00

MISSION SCHOOL ENTERPRISE.

Maine. — Cumberland Centre, Cong. Sab. sch., for the support of a school in "Robbers' Ward," Zeitoon, C. Turkey, 30; Portland, 4th Cong. Sab. sch., 2, 32 00
New Hampshire. — Campton Village, Cong. Sab. sch., Mission festival, 45.17; New Ipswich, Twenty-second annual fair, 3.50, 48 67
Vermont. — East Dorset, Union Sab. sch. 2 25
Massachusetts. — Rochester Centre, Cong. Sab. sch., 6; So. Framingham, Cong. Sab. sch., for Mission sch., Nigdé, Cesarea, 40, 46 00
Connecticut. — East Avon, Cong. Sab. sch., 3, Hartford, Pearl-st. ch., Sab. sch. class, for Rev. J. Howland's work in Guadalajara, 36.35;

Nepaug, Cong. Sab. sch., 3; Norwich, 1st Cong. Sab. sch., 3.15; Pomfret, "Wide Awake Class," for Elisha Roob, Marash, Turkey, 25, 70 50

NEW YORK. — Brooklyn, Mrs. J. B. Smith, for Pasumalai Sem'y, 7.50; Sherburne, Cong. Sab. sch., for work of Rev. W. N. Chambers, 35; Westmoreland, Cong. Sab. sch., 2.09, 44 59

NEW JERSEY. — Montclair, 1st Cong. Sab. sch., 50; New Brunswick, Elm Sab. sch., 2.37, 52 37

ALABAMA. — "Little Helpers," for Rev. Isaac Pierson's work, 6 25

ILLINOIS. — Downer's Grove, Cong. Sab. sch., 5.56; Geneseo, Cong. Sab. sch., 13.26; Lawn Ridge, Cong. Sab. sch., 3.85, 22 67

MICHIGAN. — Detroit, A Sab. sch. class, for a Theol. student in Amanzimtote Training School, 40 00

WISCONSIN. — Ripon, A company of little girls, 1 55

MINNESOTA. — Glyndon, Union Cong. Sab. for boy at Philippopolis under Rev. Robert Thompson, 34 80

CALIFORNIA. — Kelseyville, George Ford, for support of a boy in India, 30 00

431 65

Donations received in November, 15,560 99
Legacies " " 4,266 96

19,827 95

Total from September 1 to November 30, 1884: Donations, $58,110.62; Legacies, $13,416.04= $71,526.66

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE.

Andover, Cong. Sab. sch. 50
Bluehill Falls, Cong. Sab. sch. 1 75
Bluehill Village, Cong. Sab. sch. 5 80
Fryeburg, N. F. Allard, 1 00
Jonesport, Cong. Sab. sch. 5 00 — 14 05

NEW HAMPSHIRE.

Chichester, Cong. Sab. sch. 1 00
Claremont, Cong. Sab. sch. 50
Derry Depot, Harry L. Rice, 2 50
Exeter, 1st Cong. Sab. sch. 25 00
Hancock, W. C. Goodhue, 50
Hebron, Friends, 2 00
North Hampton, Cong. Sab. sch., add'l, 1 00 — 32 50

VERMONT.

Derby, Cong. Sab. sch. 5 00
North Bennington, Cong. Sab. sch. 16 25
South Wardsboro', Cong. Sab. sch. 1 30
West Charleston, Cong. Sab. sch. 25 00
West Glover, Cong. Sab. sch. 4 25 — 51 80

MASSACHUSETTS.

Belchertown, Cong. Sab. sch., add'l, "Bird's-nest" class, 42
Boston, Friends' Sab. sch., 6.50; Phillips ch., Five friends, 1.25; Mrs. Marshall, 25c. 8 00
Cambridgeport, Prospect-st. Sab. sch. 50 00
Chelsea, 3d Cong. Sab. sch., 10.90; 2d Cong. Sab. sch., 6.50, 17 40
Chicopee, Infant class of 3d Cong. Sab. sch. 4 50
Cohasset, Cong. Sab. sch. 12 45
Curtisville, Cong. Sab. sch. 11 00
Dorchester, Village Sab. sch. 50
Leverett, Central and Mission Sab. sch's, 9 40
Melrose Ortho. Cong. Sab. sch. 9 26
Natick, Cong. Sab. sch, 25
Newton Centre, A child, 25
Newtonville, Eliot Sab. sch. 6 00
Northampton, A friend, 1 00
North Beverly, 2d Cong. Sab. sch. 12 25
North Leominster, Cong. Sab. sch. 27 50
Plymouth, Geo. E. Benson, 1 00
Reading, Florence Allen, 25
South Dennis, Cong. Sab. sch, 5 00
South Peabody, Rockville Cong. Sab. sch., add'l, 2 05
Springfield, South Cong. Sab. sch. 18 50
Townsend, Cong. Sab. sch. 1 50
West Newbury, 1st Cong. Sab. sch. 6 25
Williamstown, White Oaks Sab. sch. 5 00
Worcester, Primary dep't of Central Cong. Sab. sch. 5 00 — 214 73

RHODE ISLAND.

Peace Dale, Cong. Sab. sch. 20 00

CONNECTICUT.

Bozrah, Cong. Sab. sch. 5 00
Brooklyn, 1st Trin. Sab. sch. 23 54
Buckingham, Cong. Sab. sch., add'l, 25
Danielsonville, Westfield Cong. Sab. sch. 50 00
Granby, Granby Mission Band, 5 00
Groton, Cong. Sab. sch. 2 00
Hartford, 1st Cong. Sab. sch. 25
New Haven, "E. M. G.," 2; Chas. K. Offield, Jr., 1; Children of Rev. Erastus Blakeslee, 1, 4 00
Prospect, Cong. Sab. sch. 10 00
Stonington, 1st Cong. Sab. sch. 19 50
Waterbury, 1st Cong. Sab. sch. 84 21
Windham, Cong. Sab. sch. 2 35 — 206 10

NEW YORK.

Brooklyn, Addie L. Boone, 25
Buffalo, Frank E. Norton, 25
Camden, Cong. Sab. sch. 3 25
Canandaigua, Cong. Sab. sch., 55.04; Mission Sab. sch., Miss Paton's class, 1, [illegible]
Catskill, Two children, [illegible]
Homer, "M. C." Society, [illegible]
Mellenville, Mr. and Mrs. Fisher, 1 [illegible]
New York, Broadway Tabernacle Sab. sch., 50; Myra Clift, 1,; "J. S.," 1, 52 [illegible]
Norwich, "The Vestibule" of Cong. ch. 10 00
Saugerties, Friends, 1 50
Woodville, Cong. Sab. sch. 9 00 — 144 29

PENNSYLVANIA.

Ackley Station, Cong. Sab. sch. 1 75
Audenried, Cong. Sab. sch. 12 50
Hollidaysburg, Anne E. Bush, 1 00
North Warren, R. H. Lewis, 1 00
Philipsburg, Friends, 2 00
Pottsville, Welsh Cong. Sab. sch. 3 00
Stevensville, Arthur H. Adams, 50 — 21 75

NEW JERSEY.

Closter, 1st Cong. Sab. sch., add'l, 11 00
Orange Valley, Fair of Montrose Sab. sch. class, add'l, 10 00
South Orange, Vailsburg Chapel Sab. sch., 11; Harvey I. Tweddel, 1, 12 00 — 33 00

DISTRICT OF COLUMBIA.

Washington, Five children, 1 25

NORTH CAROLINA.

Shaw's Mills, Children of G. W. Walker, 1 00

ALABAMA.

Selma, Two children, 50

TEXAS.

Galveston, Florence H. Simms, 25

OHIO.

Austinburg, Cong. Sab. sch.	25 00	
Burton, Cong. Sab. sch.	18 00	
Columbus, Eastwood Cong. Sab. sch., add'l,	1 00	
Florence, Cong. Sab. sch.	1 00	
Hinckley, Two friends,	50	
Lakeside, Mrs. L. H. Gulick,	5 00	
Marietta, Cong. Sab. sch.	25 00	
Painesville, 1st Cong. Sab. sch.	23 25	
Rochester, Cong. Sab. sch.	13 00	
Rock Creek, Cong. Sab. sch.	3 75	115 50

ILLINOIS.

Englewood, 1st Cong. Sab. sch.	7 50	
Macomb, Cong. Sab. sch.	6 75	
Oakdale, Mrs. E. M. Sloane,	25	
Pecatonica, Cong. Sab. sch.	10 00	
Peoria, 1st Cong. Sab. sch.	24 00	48 50

MICHIGAN

Bridgeport, Frank Miner,	25	
Detroit, 1st Cong. Sab. sch.	5 00	
Greenville, Mrs. Henry Hill,	3 00	
Oakwood, Cong. Sab. sch.	3 50	11 75

WISCONSIN.

Menomonie, Two children, 50

IOWA.

Burlington, Cong. Sab. sch. 10 00

MINNESOTA.

Rochester, Ruth E. Swasey, 27

KANSAS.

Arvonia, Cong. Sab. sch., 2.50; "M. F. B.," 2.50; "W. M. B.," 1,	6 00	
Capioma, *Morning Star* Company of Cong. Sab. sch.	12 25	
Council Grove, Cong. Sab. sch., add'l,	25	
Howard, L. M. Campbell and sister,	2 00	
Severy, Three friends,	75	21 25

NEBRASKA.

Crete, Cong. Sab. sch. 8 81

CALIFORNIA.

Antioch, Cong. Sab. sch., 5; Advent Sab. sch., 2.25,	7 25	
Cloverdale, Cong. Sab. sch.	16 00	
East Highlands, Cong. Sab. sch.	3 50	
Los Angeles, 1st Cong. Sab. sch.	22 50	
Oakland, Gold Hill Sab. sch.	75	
San Francisco, Cong. Sab. sch., 12.50; Four friends, 1,	13 50	63 50

SANDWICH ISLANDS.

Hamakua, Foreign Sab. sch.	20 00	
Hilo, Foreign Sab. sch., 20; E. Kekoa and family, 3,	23 00	
Honolulu, J. P. and S. Parker and families, 20; Friends, 3.25,	23 25	
Kaanapali, Sab. sch.	5 00	
Kauwela, Sab. sch.	1 75	
Kohala, Chinese,	7 75	
North Kona, Sab. sch., add'l,	24 50	
Paauhau, Sab. sch.	9 00	
Waialua, Friends,	3 75	
Waimea, Rev. L. Lyons and family, 20; Four Chinamen, 4.50 Mrs. Purdy, 2; Bella and Emma Lyons, 1,	27 50	
——, Bethel Sab. sch.	42 50	188 00

TURKEY.

Baghchejuk, High School for Boys, add'l, 3.50; High School for Girls, 10; Sab. sch., 25,	38 50	
Monastir, Mrs. Bond's Sab. sch. class, "The Five Para Helpers,"	4 25	42 75
		1,252 05
Previously acknowledged,		41,963 17
		43,215 22

CONTRIBUTIONS FOR SUFFERERS FROM FIRE AT ZEITOON, TURKEY.

NEW HAMPSHIRE.

Exeter, Rev. Jacob Chapman,	1 00	
Stratham, A friend in Cong. ch.	2 00	3 00

MASSACHUSETTS.

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Boston, "J. S. R.," 10; L. S. Ward, 5,	15 00	
Cambridge, A friend,	5 00	
Framingham, A friend, 5; A friend, 2,	7 00	
Georgetown, 1st Cong. ch.	4 25	
Marlboro', Friends,	6 00	
Worcester, A friend,	5 00	43 25

CONNECTICUT.

New London, A friend, 45 00

NEW YORK.

Buffalo, "S. A. C." 5 00

NEW JERSEY.

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MARYLAND.

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DISTRICT OF COLUMBIA.

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OHIO.

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Painesville, "M. E. T."	3 00	
Rome, George H. Webb,	1 00	6 00

ILLINOIS.

Turner, Mrs. R. Currier, 5 00

MICHIGAN.

Utica, A member of 1st Cong. ch. 2 75

——, A friend, 1 00

127 75

For Young People.

SAMUEL CROWTHER. SLAVE-BOY AND BISHOP.

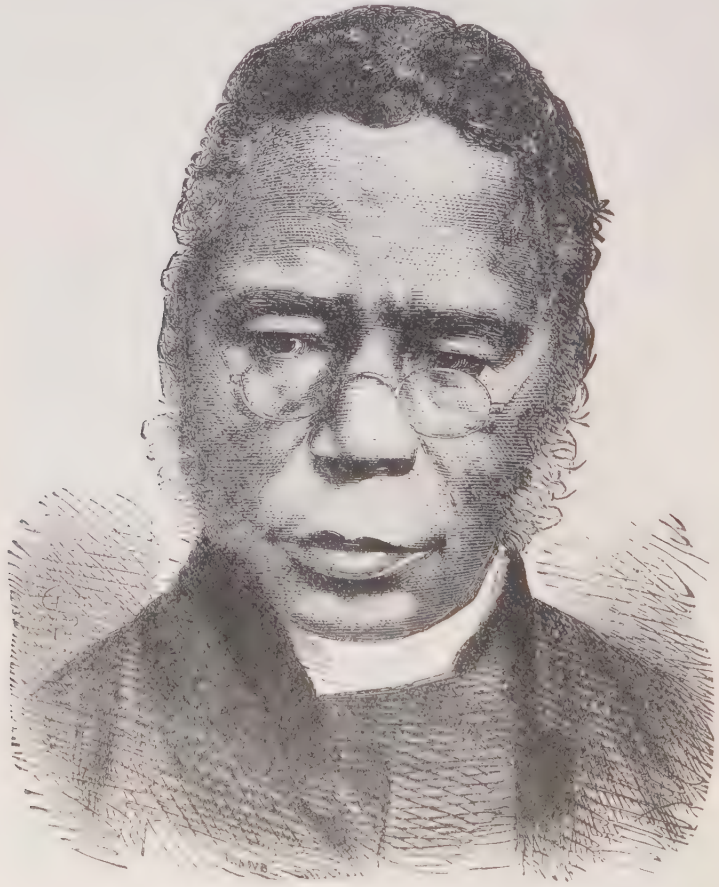
Many books have been written showing how from lowly circumstances men have risen to positions of great honor and usefulness. Perhaps you have read "From Poorhouse to Pulpit," or "From Cabin to White House." The story we are about to tell might be called "From Slave-pen to Bishopric." It is a wonderful story of high attainments by one of humblest birth.

Some seventy-five years ago, the great supply of slaves for the markets of the world came from the west coast of Africa, and especially from the kingdoms

AN AFRICAN FAMILY.

bordering on the Gulf of Guinea. One of these kingdoms is Yoruba, and about a hundred miles inland from what is now the port of Lagos, there lived, in 1821, a family consisting of father and mother and three children, one of them a boy of eleven years, named Adjai. One morning a cry was heard in this rude African village: "The men-stealers are coming!" In the fight which followed, the father fell in defence of his home, and the children and mother were bound together with cords about their necks, and were driven away from their home, which was left a smoking ruin. The mother and baby were allotted to one of the warriors. Adjai and his sister were assigned to a principal chief, but were

soon bartered away for a horse. Inasmuch as the horse did not suit the chief, Adjai was taken back, but was subsequently sent in chains to the slave market at Ijaye to be sold. Within a few months he was sold four times, generally being bartered for rum and tobacco. All this time he was in terrible anxiety lest he should be sold to white men and carried off, as so many of the slaves were, to a foreign land. He often purposed to strangle himself, and once actually attempted to throw himself into the river. But God kept him in life, for he had a great use to make of him.



BISHOP SAMUEL CROWTHER.

The fourth master of Adjai did sell him to the white men, who put him with the others into the slave barracoons, or sheds, where he lay stifling for four weary months. This was at what is now the flourishing town of Lagos. But one night Adjai and his companions, to the number of 187, were carried on board a slave-ship, and stowed away in the hold for the purpose of transportation to Cuba or Brazil. Shortly after the slaveship went to sea she was captured by a British man of-war which was seeking to suppress the slave trade, and the slaves were taken on board to be carried to Sierra Leone. But of course these poor creatures did not understand the merciful purpose of their deliverers, and when on board the rescuing ship they were filled with horror at seeing joints of pork

and cannon-balls about the deck, for they had no other thought than that these were the heads and flesh of murdered negroes, and that it would soon be their turn to be thus cut up.

These freed children were placed at Sierra Leone, in a school under the care of young men, and Adjai was so eager to learn that when the first day's school was over he begged a half-penny, and bought an alphabet card for himself. In six months he could read the New Testament well. A little girl with whom he was associated in this school, named Asano, afterward became his wife.

After exhibiting marked intelligence and showing evidence of Christian character, Adjai was baptized, in 1825, by the name of Samuel Crowther. He was then taken to England by one of the missionaries, but returned shortly after to Sierra Leone, and became a student, and soon an assistant teacher, in what was called the Fourah Bay College of the English Church Missionary Society. He was invited to accompany the celebrated Niger expedition, undertaken by the English government in 1841, the object of which was to explore that important but then unknown river of Africa. The expedition, though it made valuable discoveries, was disastrous in its results, for nearly one third of the hundred and fifty persons connected with it died within two months. Mr. Crowther, however, escaped, and in 1843, just twenty-one years after he was put on board the slave-ship, he was ordained clergyman in connection with the mission of the Church of England. His countrymen marveled as they heard one of their own race preaching in his native Yoruba, and the whole church rang with the cry of "Ke oh sheh!" — "So let it be."

At this time many of the Yoruba-speaking tribes, after suffering greatly from men-stealing wars, had built a city about a hundred miles from Lagos, calling it Abeokuta, and many of the slaves who had obtained their liberty in various parts of Africa made their way back to this their native land. Mr. Crowther was appointed to labor at this city, and went thither with four other Christian Yorubas. In 1846, three weeks after he had reached the city, he met his mother, after a separation of a quarter of a century. In his own journal he makes the following record for August 21, on which day he met her: —

"*Thou art the Helper of the fatherless.* I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment; big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remembered I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another — a look which violence and oppression have long checked — an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters, who were captured with us, are both with my mother, who takes care of them and her grandchildren, in a small town not far from hence, called Abàkà. Thus unsought for, after all search for me had failed, God has brought us together again, and turned our sorrow into joy."

It seems that his mother had long given up all hope of seeing her son, having been in slavery herself more than once, though not taken from Africa. She afterward became one of the first fruits of the mission, and was baptized by the name of Hannah, the mother of Samuel.

In Mr. Crowther's journal of August 3, 1849, is this record: —

"This mission is to-day three years old. What has God wrought during this short interval of conflict between light and darkness! We have five hundred constant attendants on the means of grace, about eighty communicants, and nearly two hundred candidates for baptism, A great number of heathen have ceased worshiping their country gods; others have cast theirs away altogther and are not far from enlisting under the banner of Christ."

We have not room to follow the subsequent life of Mr. Crowther in detail. He prepared a grammar and dictionary of the Yoruba language, and was known

BUILDING A HOUSE IN AFRICA.

as a diligent and thorough scholar. He translated the Bible and school-books into his native tongue, and gave himself unweariedly to efforts to elevate his people. He led a second expedition up the Niger, which was a signal success, making important additions to the geographical knowledge of the world. But he was engaged chiefly in the missionary work, and in 1857 the Niger Mission of the English Church Missionary Society was established. When the English bishop died, no one could be found so fitted for the position as Mr. Crowther, and he was consecrated bishop in 1864. The last report of this mission says that "no other mission started so recently as 1857 can show equal visible results in large congregations of professed Christian worshipers." There are nearly four thousand Christian adherents under the care of this bishop, and though the people have suffered much from the heathenish superstitions of their neighbors, they have stood steadfast for the faith. The wife of Bishop Crowther died only four years ago, more than fifty years after their marriage, and the good bishop himself is still laboring, an honored and useful man, in his missionary field on the banks of the Niger.

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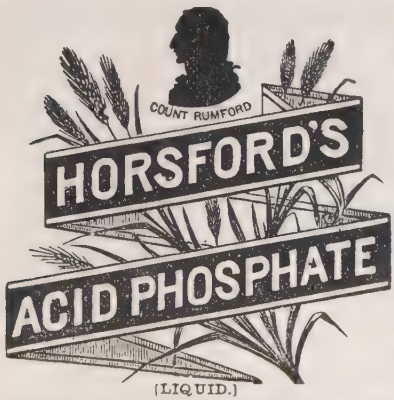

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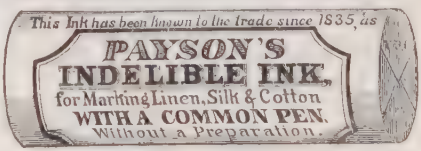
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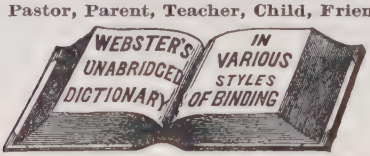

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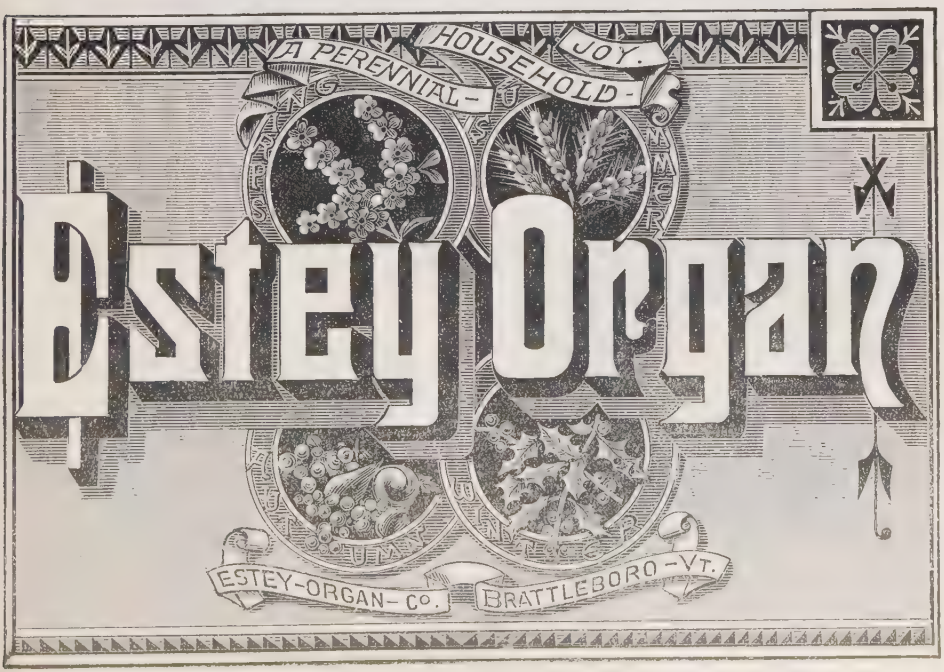

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THE

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GOOD NEWS FROM WEST AFRICA. — A brief postscript to a letter from Mr. Walter, written November 11, as the steamer was leaving Benguela for Lisbon, says that Mr. F. S. Arnot had just arrived at the coast, and reported that Mr. and Mrs. Sanders were *at Bailundu*, occupying Mr. Walter's old house, and that inasmuch as *the king and people wanted them to stay* they would not go to Bihé at present, as they had expected to do. We trust this good news will be confirmed, for though it is greatly to be desired that Bihé be occupied, yet the return to Bailundu, with the approval of King Kwikwi, is of first importance. We recognize it as an answer to the many special prayers offered for this mission that the clouds which surrounded it have broken so soon.

IT will be seen from the acknowledgments of donations for the construction of the *Morning Star* that the amount received up to January 1 was $46,292.45. All praise be to Him who has put it into the hearts of those who are young in years, or in their sympathies, to give so liberally. It is more than one thousand dollars above the sum asked for one year ago. The bills for the construction and furnishing of the vessel amount to $41,273.19, but there are other items properly included in her cost, such as the expenses of Captain Bray, while speaking for this object, the preparation and sending out of certificates, and the expense of delivering the vessel at the Sandwich Islands, where her strictly missionary work will begin. The total of these expenditures cannot, of course, be determined until after the arrival of the *Star* at Honolulu Whatever balance remains, together with such sums as may hereafter be received for shares in the vessel, will be held and used for necessary repairs. The thoughts and efforts of all the children may now be directed to the support of their *Morning Star* Mission, including the expenses of the vessel, — an enterprise specially suited for them and closely connected with the good ship they have built. Already they have taken hold of this new work with remarkable interest, and we trust that the enthusiasm will extend to all our Sabbath-schools.

At last the large colored lithograph of the *Morning Star* (on paper 20x24 inches) is ready for distribution, and a copy will be sent, in stiff roller, postpaid, to all applicants forwarding fifty cents. There are two forms: one simply the picture with its title, and the other having below the title a certificate, in blank, which may be filled out with the name of the Sabbath-school or person, and the amount contributed for the building of the vessel. The certificate form will be sent unless the other one is specially requested by applicants. This picture will be a most suitable and beautiful adornment for the walls of any chapel or Sabbath-school room. With each copy sent out will be enclosed a "Second Sequel to the Story of the *Morning Star*," giving an account of the fourth vessel bearing the name.

The Rev. Dr. Ward, of the *Independent*, on his way to undertake explorations in Ancient Chaldea, was a welcome guest at the mission stations of the American Board in Central Turkey, and he sends to the *Independent* an article respecting Aleppo and the wide opening there for missionary labor. He sees, as every one who steps foot upon missionary ground must see, the breadth of the work which is to be done, and the imperative call for helpers. We wish our young men would weigh well the following impressive words of Dr. Ward: "The place of power and influence for a young minister now, one with brains and without crotchets, is in the mission field. The young man who goes this year to Aleppo may hope to see the day when even the Turks will flock by thousands to the Christian church. Now it is only the Armenians who accept Protestantism, but the Moslems will be coming soon, and when they come, they will come in floods. It will be Protestant Christianity and not that of the Armenian, or of the Roman church, which they will accept. Who will be on hand to gather that harvest?"

It is a gratification to find in the December number of the English *Church Missionary Intelligencer* ten pages devoted to an able review of the "Ely Volume," from the pen of Robert N. Cust, Esq., well-known for his attainments in many directions, and especially by his volumes on the languages of India and Africa. The commendations bestowed upon the volume are many and hearty, while the work of other missionary societies in the advancement of science and human welfare is specially referred to. The "Ely Volume" has, in various quarters, been criticized because it did not give a comprehensive view of the service rendered by *all* the missions of the world in behalf of science and commerce. The fact is overlooked that Mr. Ely provided the means for the preparation of this work for the express purpose of setting forth "the contributions of the missionaries of the American Board of Commissioners for Foreign Missions to the cause of science." Mr. Cust is undoubtedly right in saying that "a similar volume might be compiled of the incidental contributions to science and the well-being of the human race of the missionaries of every missionary society," and we heartily wish that in each society some Mr. Ely might arise to provide for such presentation of its work. When something like this is done, a *conspectus* will be possible. The "Ely Volume" makes no claim to be such a work.

Four Months. — Receipts for the first four months of our financial year are $24,000 less than those for the corresponding period last year. Will pastors please emphasize the call for a decided advance in contributions during the coming months? Urgent requests from nearly all our missions, amounting to several thousand dollars, have been postponed by the Prudential Committee, until word should come to us from the churches whether or no a generous increase in donations will warrant the necessary appropriations. Thus far the reply is an emphatic negative. Shall it so continue?

We are glad to see that the American minister at Berlin took high ground before the Congo Conference, in reference to the neutrality of the Congo territory in time of war. He proposed that the signatory powers should agree that, in all conflicts which may arise, this territory shall be neutral, and that articles contraband of war shall not be supplied to belligerents. The French ambassador ridiculed these sentiments about the horrors of war, and the feasibility of arbitration, and declared that the world is not yet ripe for the proposed era of peace, and that his nation would not be a party to any such impracticable compact. We rejoice that the representative of our country appeared as the defender of the Christian method of settling international disputes. The English minister has also distinguished himself by his efforts to secure the total abolition of slavery within these regions, and the absolute exclusion of ardent spirits. Surely the world moves.

It is seldom that the *Missionary Herald* feels warranted in taking space for an article of such length as that by Dr. Laurie, on another page, and we have been obliged to add to our usual number of pages in order to give the paper entire. The historical question which is here discussed is one of much interest. It is simple justice that the work done by a missionary of the American Board, which had such far-reaching results in the settlement of a large section of our country in the Northwest, should be understood. Dr. Laurie has clearly shown that Dr. Whitman is entitled to the grateful remembrance of our nation for his successful efforts in practically securing to the United States a large and valuable portion of its present territory.

The fellowship of Home and Foreign Missions is illustrated in the following extract from a letter just received from the pastor of a recently formed Home Missionary Church in Michigan: "I hope to send you soon the names of ten new subscribers to the *Herald*, and also the first missionary offering of this little Home Missionary Church, organized with sixteen members in March. I came here September 18. Rev. W. W. Curtis, of Japan, was with us last Sabbath, and spoke both morning and evening, and collections were taken for foreign missions. The amount was $24.25, part of which will probably come to you through the Woman's Missionary Society recently organized in our church. The amount will be increased to $30. Thus the first offering of this Home Missionary Church is for foreign missions. The Sunday-school may do something for the *Morning Star*. We hope to raise $100 for the Home Society, as half of my salary is pledged by that Society."

We are sorry to refer again to the disturbing element introduced among the Protestant communities in Turkey by the action of Campbellite Baptists from this country. A letter from Mr. Perry in the last *Missionary Herald* refers to the serious trouble that had arisen from this source at Sivas. A native pastor of one of the evangelical churches in the interior of Turkey, writing not to the Missionary House but to a friend in this country, protests strongly against this interference with the evangelical work. He says to this friend: "Cholera is not a serious thing in India, but it is otherwise when it comes to Europe. If we cannot manage this soon, it will be too late. I imagine your missionaries do not write much in this respect. They do not wish, perhaps, to hurt the feelings of those men who are missionaries of other denominations. You know we baptize (immerse) those men who are very anxious to be baptized, and what necessity is there to proselyte from us and make divisions? Here the people connected with the new movement are entirely from our congregation, except two or three. These men are dividing congregations of thirty families into two or three. If *we* do not gain our nation, *they* never will, for their auditors and converts are all from our communities, and are those who either have been dismissed or are very weak in confession. Be sure it is better not to have in our nation any missionaries than to have such scandalous work as we have at present. The old Armenians are very glad for these things when they see Protestants proselyting among themselves and leaving them the large body." These sentences from this native evangelical pastor indicate the feeling existing among those steadfast Protestants, who have long been trying to set up in Turkey the standard of a pure and evangelical church. They are sorely tried and hindered in their work by this divisive movement. From many sources we learn that the efforts of these intruders are directed almost wholly to the winning over to their practice those who are already Protestants. It is one of the saddest illustrations of wrong-doing under the pretence of serving Christ.

The demand for labor in the Sandwich Islands to cultivate the profitable sugar plantations has not been satisfactorily met by the supplies that have been secured from the South Sea Islands. It appears that a supply is now sought from Japan, and with a prospect of success. A Japanese paper gives an outline of a scheme of emigration to the Sandwich Islands, in accordance with which one thousand emigrants are to be engaged as a beginning. Married men, from twenty to forty years of age, are preferred, the Hawaiian government agreeing to provide comfortable dwellings, with a monthly allowance for food of $6 for each man, $4 for his wife, and $1 for each child. These are to be taken free to Hawaii, and are to engage in agricultural pursuits for three years, each man receiving $9 per month as his wages. If the scheme succeeds, Hawaii will receive a better class of population, and one more accessible by Christian teachers, than she has heretofore obtained. This will also put a stop to the drain which the "labor ships" have made upon the thinly populated islands of the Southern Seas. Another industry seems to be open for the Sandwich Islands, since a silk merchant of Japan, finding the soil and climate fit for silkworm-rearing, has removed to the islands, taking with him twelve silkworm-rearers.

A MISSIONARY in Japan, in a personal letter, gives a list of books which he found in the library of a pastor of a country church in that empire. The library contained various commentaries in English, and some of the standard works on theology, besides the following books: Haven's "Mental Philosophy," Jowett's "Plato," Dawson's "Nature and the Bible," McCosh's volumes on "Divine Government," "Intuitions," "Typical Forms," etc., Fisher's "Beginnings of Christianity," Draper's "Intellectual Development of Europe," Dorner's "Person of Christ," Woolsey's "Political Science," Beeton's "Dictionary of Geography," Thalheimer's and Taylor's "Manuals of History," Archbishop Thompson's "Outline of the Laws of Thought," Spencer's "Synthetic Philosophy," Montesquieu's "Spirit of Laws," Schaff's "Church History," Weiss's "New Testament Theology," H. B. Smith's "Theology," Kant, Guyot's "Creation," Peabody's "Christianity and Science," Brace's "Gesta Christi," etc. These books are not merely owned but studied, and the pastor is one of the most faithful and successful evangelists in Japan. Men who have such appetities must have the right kind of food and enough of it. This list of books has a lesson as to the men and the supplies now needed for Japan.

IT is not easy for Americans to understand what a stumbling-block it is in the minds of the natives in China, and especially in India, that Christianity is the religion of foreign and, in their view, of oppressive powers. It ought not to be thought strange, so long as India chafes under English rule, that the Hindus should look with disfavor upon the religious faith of England. French missionaries may expect to find it uphill work in China for a generation to come. Rev. O. H. Gulick, in a plea for the enlargement of Christian work in Japan, dwells with much force on the fact that "Christianity in Japan is not weighted with the heavy disadvantage of being the religion of a foreign ruling or invading class." And he well adds: "The form of Christianity which claims no allegiance to a foreign religious chief is, to-day, practically welcomed by the rulers of Japan as the religion which will promote the intelligence, the virtue, and the happiness of their people."

THE watchfulness of Turkish officials is seen in the fact that the Turkish Hymn Book, recently published by our mission in Constantinople, has been compelled to entirely change the translation of many of the hymns, so as to exclude all terms relating to "war," and "victory," and "crowns." So simple a hymn as the one beginning "My soul, be on thy guard," has been mutilated because some of its emblems are of a military character, which, in the eyes of the Moslem censor, suggest resistance to the government.

ON the twenty-first of October last, the church at Imabari, Japan, celebrated its fifth anniversary, with a membership of 376. The church, from the beginning, has been entirely self-supporting, has a good house of worship paid for, and with its efficient pastor is doing a missionary work in the region round about, the like of which it would be difficult to match in any church at home or abroad.

THE INNER LIFE OF TITUS COAN.

The memorial volume of Rev. Titus Coan, recently prepared by his widow, Mrs. Lydia B. Coan, affords a much better opportunity of understanding the full worth and power of this remarkable man than that given us by his autobiographical sketch entitled "Life in Hawaii." His own book told us of what he saw and did; this tells us of what he was. Chiefly by extracts from his correspondence through a long series of years, in which he expressed freely and confidentially to personal friends the thoughts of his heart, there is revealed to us the hidden life of this man of God. Many admirers of David Livingstone, familiar with all his publications, some of which seem to bring one into close contact with the man, yet felt that they had a wholly new revelation as to his greatness and worth when his "Personal Life," by Dr. Blakie, was published. We think a similar experience awaits all who read this memorial volume of Titus Coan. They will learn that he whom they honored as a genial and courteous gentlemen, and as a faithful and laborious pastor, whose long ministry was greatly blessed in the conversion of souls, was better and greater than they thought; and, what is more, they will learn the source of his strength and the secret of his success. We have been so impressed with the deep Christian thought and feeling which find expression in these letters of Mr. Coan that we propose to bring together under different heads a few selections which may serve to indicate the chief characteristics of his spiritual life.

That *love to Christ* was the spring of his activities is shown in certain letters written *before* he entered upon missionary labors. "Lord send me *where* thou wilt, only go with me; lay on me *what* thou wilt, only sustain me. Cut any cord but the one which binds me to thy cause, to thy heart." . . . "Oh, He sometimes shines upon my ravished soul. I can't sacrifice, I can't *suffer* anything in his service. I can never make myself poor or sorrowful while laboring for him." It was in later years that he wrote: "I believe in God, in his *presence*, his wisdom, power, and love; and I believe that he manifests his love and goodness, not by encouraging hermits and anchorites and self-inflicted penances, but in granting us food and raiment and shelter and the sweet joys of domestic life. He is a *personal friend*, and not an infinite and incomprehensible abstraction." . . . "Is there not sometimes an unuttered pleasure, a holy triumph of soul, in denying ourselves, in taking the cross and in following our Redeemer in his works of mercy on earth?"

Mr. Coan's *love for humanity* finds expression in the following sentences: "Earth is full of charms, as also of sins and sorrows. To me its beauties are often ravishing. All along the track of life I have trodden I see sparkling gems — and even roughness and pains and dark glades, once passed, now hold a wild enchantment in my soul. But it is *humanity* I have loved." . . . "When I look in at the great and effectual doors opened in Africa, India, Turkey, China, and Japan, my heart yearns to go forth again to the heathen, and, if it might be, to spend another life in laboring to win them to the love of Christ." In writing of the Marquesas Islands, after alluding to the sublime scenery and the magnificent trees, he says: "There is one object of the deepest interest there, and that is *man* — man in ruins."

Closely allied to this love for humanity in general was *love for his own work.* Before the great ingathering at Hilo, in 1837, he wrote to a sister: "Could the dearest friend I have on earth see the wretched and forlorn condition of the dying thousands around me, he could never wish to call me from my work of leading them to the lamb of God, while one particle of the love of Jesus burnt in his bosom. I have never had any misgivings as to my duty to labor and die for this people. I could not leave them without violating the most solemn convictions of conscience. I would not exchange my humble toil among them for the throne of England." In 1857 he wrote: "You need not ask if I love the natives. To me they seem like brothers, sisters, sons, daughters, *friends.* Twenty times, perhaps, since we have sojourned here, I have dreamed of being in America, looking and longing for a vessel to take me to my dear islet and my loved flock, and in waking from such anxious dreams my soul was filled with joy and thankful praise to find myself here in my Eden and with my people." When, in 1869, it was proposed that he should visit his native land, he wrote: "Oh, this going to the United States! it is a constant trouble to me. It seems like breaking up life. How to leave my people, and what to say and do if we go, are great questions for a small man." After forty years of labor, he says: "My health is good, and work supports it. I should die of rust, had I nothing to do. I desire, if the Lord will, to work up to the grave, and then rest. I should lose my life, were I too anxious to save it."

Another notable characteristic of Mr. Coan's, revealed in his letters, was *abounding hopefulness.* He believed that the earth is the Lord's, and that his servants should rejoice in their King. He records the fact that the last Sabbath in February, 1882, was the first time, during almost forty-seven years of service at Hilo, that his health would not allow him to meet his people in the house of God. The way he preserved his vigor is revealed in a letter addressed to his son: "What men need more than long vacations is regular daily alternations of business and relaxation. I do not like to see a horse worn down to skin and bones by excessive and continuous labor, and then sent out to graze for six months. With good food and considerate care the animal may perform a reasonable amount of labor daily and keep in good flesh and spirits. The same law applies to man. But the world is greatly in the wrong in its inhumanity to man and its cruelty to beasts. With proper regard to the laws of life, a man may live eighty years and perform an immense amount of labor without sickness or mental gloom." His own case is a striking illustration of the truth of this statement.

One of the most remarkable letters in the volume is that written by Mr. Coan to his children on his eightieth birthday. It sounds like a pean of victory, and its keynote is joy in the Lord. We can give but an extract: "I am this day fourscore years old. God gave me a happy childhood, a cheerful youth, a vigorous manhood, and now a calm old age. My health is good, my spirits buoyant, and my heart happy in the companion of my choice. My faith is firm, my hope anchored, and my love for you all is deathless as the soul. My experiences have been varied, and I look back upon my life as marked with many mistakes, numerous sins, and much unworthiness. But I also adore the grace of God in his pardoning love, and humbly trust that the blood of Jesus

Christ, his Son, will cleanse me from all sin. I am not ashamed of the gospel of Christ, for it *is* the power of God to the salvation of every true believer. I love the law of God, for it is *perfect* — perfect in holiness, in justice, and in love. I love the Bible, for it is a light unto my feet and a lamp to my path. And I now confess, with thanks to my ever blessed Lord and Saviour, that I chose the service of Christ *freely, deliberately*, and intelligently; and since the day when I avouched the Lord Jehovah to be my God and Saviour, I have never seen the hour or the moment when I regretted this act, or wished to return to 'the beggarly elements of the world.' . . . And my heart is still young, and in sweet sympathy with all the radiant beauties of nature, and in harmony with the diapason of the illimitable universe. I am not old, I can not be old, for I am in early childhood — in the first dawn of being — and I am now studying the alphabet of immortality. Ah, the illimitable, the immeasurable, the INFINTE, that spreads around and rises above me, without horizon and without zenith!"

There is one theme, deeper and higher than any yet referred to, on which these letters bring striking testimony, namely, *the indwelling power of the Holy Spirit.* Mr. Coan had an experience in this matter, especially during those years when his preaching was so remarkably blessed in the awakening and conversion of souls, which corresponds to the experience of many whom God has honored as his ministers. Before he went out as missionary Mr. Coan wrote to his nearest friend: "You must pray till you feel the power of the Holy Ghost in your soul. Don't let covetousness of time lead you to rob God. If you do, you will rob yourself, you will rob the church, and a perishing world. I find it so with me. If I do not wrestle at the throne of grace until I receive a blessing, my soul famishes. Oh! I cannot live without God." Five years later, when preaching to the crowds at Hilo, who listened as for their lives, he says that "the Holy Ghost fell on them." "I call it the power of God unto salvation, for I felt it in my soul before it fell upon my congregation. And it fell upon them under the most bold and searching and simple truth which I could present to their minds, and as the most unequivocal answer to prayer." When a year or two before his death Mr. Coan was reviewing the scenes of his early ministry, he wrote to a friend: "It is only when the powers of the world to come rest upon us that we have any power to win souls or to draw sinners to a near view of the cross of Christ. It is then that the Spirit makes intercession for us with groanings that cannot be uttered. . . . When my mouth was opened to speak of the love of God in Christ I felt that the very chords of my heart were wrapped around my hearers, and that some inward power was helping me to draw them in, as the fisherman feels when drawing in his net filled with fishes. In these days and years, I never rose to address a native audience without feeling an assurance that a Divine power rested upon me, and that death and hell could not withstand the Word of God, but that it was 'the sword of the Spirit, quick and powerful.'"

Such testimony to the "baptism of the Spirit," and the "enduement with power," is worthy of deep and prayerful consideration. May God greatly multiply the number of such ministers and missionaries who, in addition to all other gifts and graces, shall have received the gift of the Holy Ghost!

A PLEA FROM JAPAN.

We give below extracts from a letter addressed to the Rev. Mr. Neesima, by certain young men, graduates of the Kioto Training School, and now instructors in that institution, urging him while in the United States to press upon the attention of our people the claims of Japan at this present crisis of its history. The letter, which is quite too long to be given entire in our pages, dwells upon the wonderful transformation now going on in Japan, and affirms that the nation, though so old, is intellectually and spiritually like a young man just entering the world, whose whole future will probably be determined by the stand he first takes. The letter pleads for Christian educational institutions of a high order, so that the active young minds in Japan shall be able to satisfy their best ambition for training under the leadership of Christian teachers. It is asserted that at present the most advanced instruction within the empire is almost entirely materialistic and atheistic in its spirit, and that these higher institutions pay no attention to the morals of the students. From this striking appeal we give, *verbatim et literatim*, two extracts: one relating to the changes taking place in Japan, and the other to the need of an educated ministry. It is proper to add that the Prudential Committee has already taken action looking toward an increase in the efficiency of the Kioto Training School, for which this letter specially pleads.

"In the very act of naming America our hearts become filled with the feelings of gratitude: for it was America that first showed us what civilization is, what freedom is, what we were doing till now, and what we shall do hereafter; and above all it was America that first taught us Christianity. Of course we value much the material civilization, but the spiritual more. The signs of the times show that there lies hid a tremendous power in our Christian work, which will not take a long time to show itself in its fullest activity. When that time will come, we shall be independent, self-supporting, and be able to organize many Christian institutions on our native foundation. This time will come sooner or later; but it is not yet come. America has made a beginning here, and we beg her to continue. The bud is ready to blow, and if the sun's mild influence continues to act, it will surely blossom into a perfect flower, blooming in its splendid colors. Therefore we appeal to her sympathy; because we are yet too weak in our means, and many things pressing and necessary are left untouched, and some things already touched upon are left incomplete.

"Our Japan is a new country. The old institutions and ancient customs are fast dying out. We live emphatically in a period of changes. The only thing permanent is the natural scenery around, while in all other things change seems to be the only predominant element. Buddhism is gone. Confucianism has lost its power. The temples are left in their former grandeur; but they have very few worshipers, and those very few worshipers consist only of old men and old women belonging to the lowest classes. This is sufficient to show the impotent state of the once great religion of Buddha. Confucianism, which was for so long a time the highest authority in all the regulations of society, is

now studied only for the sake of literature. The old religions thus all gone, what is now coming to take their place?

"This is a momentous question, and he who has any interest in Japan should know its answer. We know what must take their place, and we rejoice. But we also know what is taking their place, and we are saddened. Change in politics and science has changed also our religious thoughts. The old men being habituated to their religious customs, still keep them tenaciously. Those who are most affected by it and suffer the greatest are the young men. To their minds, Buddha is no longer a god; Confucius is only a man, after all. Materialism in its grossest form, atheism in its absolute sense — this, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. All those views of science, different as compared with each other, but one in their object of attacking Christianity, are well known here and are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and development of the world and its many inhabitants by the spontaneous activity of matter, are as firmly believed as in the circles of their originators. In Western countries, there are men of high authority in science who yet are the humble believers of the word of God; but we have none here. The young men admit that Christianity is 'good,' and, as far as the present society of men is concerned, it may be a necessity; yet their proud contempt of it as being fit only for the ignorant people is not very different from the attitude of some of the scientists in the West from whose works they have got their notions. They have absolutely no religion, and we know, to have none is a state more lamentable than to believe in the basest form of superstition. Then what shall we do to save them and through them, our Japan? We think we see only one way left open to us, which if not followed, will leave all other things undone. This is to organize Christian institutions for their education."

AN EDUCATED MINISTRY.

"It may be a thing next to impossibility to turn every student into a minister of the gospel; and if this be possible, it may not be the wisest course to take. Some will become educators, some philosophers, some statesmen, and some scientists. But it is our great hope that, whether they become statesmen and sit in our future parliament, having in their hands the destiny of thirty-five millions, or specialists in science and work day and night for the material advancement of the country, their supreme object should be the same — the glory of God, and salvation of their fellow-men.

"The state of our land is entirely different from that of old countries, where Christianity has existed for a long time, and where Christian statesmen and Christian scientists can lay the burden of Christian work upon the shoulders of philosophers, theologians, pastors, and evangelists. We have got a new religion, and its votaries are few. Every Christian statesman must work for Christianity, and every Christian scientist must investigate for Christianity.

"All these things are very important, but there is one thing claiming to be of more weight, which we have left intentionally unspoken of till now. This is the necessity and importance of the educated ministry. It is very true that the

most difficult part of the preparation of the ministers of the gospel consists in heart-culture, in getting more faith, more love. This got, we still feel the great importance of the liberal education for them. They are attacked from the outside, and looked to as their guides by the congregations in times of difficulty. They ought to be able to speak upon all those views of science which touch upon religion, and if necessary to confute the arguments of the atheists. Let them hold a position honorable, so as to be able the more to accommodate themselves to the feelings and thoughts of those among whom they work. It is their lot that they are despised in this present world of sin, and this they ought to be proud of; but this should be because they are Christians, and not because they are ignorant men. Atheistic men are formidable giants, and they should meet them like that David of olden times, leaving the whole issue in the hands of God. But they can never be too careful in remembering that even David 'chose him five smooth stones out of the brook.' Then they also should be picking up not one stone only but 'five stones,' and these stones should be as 'smooth' as possible. They have God leading them, but their hands should not be unprovided with weapons. God will help only those who help themselves. The enemies are whetting their swords, and it is sheer foolishness to go into the ranks of the foe with our bodies naked and exposed on all sides. By all means be furnished with weapons defensive and offensive, which, if not more shining than those wielded by the enemies, should be at least as sharp and as powerful.

"If all the things we have said are right, then it follows that the course of studies should be made higher so as to give a collegiate education to the students. Our students, as far as their ambition is concerned, are not very different from those of the West. In one sense Japan is an Oriental empire: because it does not profess Christianity publicly. In another sense, it is an Occidental country: because the ideas and demands of the people are all Western. No movement takes place in America or in Europe without sending its waves and ripples to Japan. The political catastrophies, and the philosophical and scientific innovations which take place there, are too well known here. Such is the condition of our land, and such the necessity of a thoroughly equipped college in which mathematics, natural science, philosophy, history, and political science should be well taught. In other words, we want a college not lower than an American college."

DR. MARCUS WHITMAN'S SERVICES IN OREGON.

BY REV. THOMAS LAURIE, D.D., OF PROVIDENCE, R. I.

It is possible to be true in a general statement, and yet inaccurate in details, and it is possible to be very strenuous in correcting those details, and yet wholly fail to grasp the general fact of which those details are only an insignificant part.

Some years ago Rev. Dr. G. H. Atkinson, of Oregon, published an account of the patriotic endeavors of Dr. Marcus Whitman, one of the missionaries of the American Board in Oregon, to save that Territory from the grasp of the Hudson's Bay Company, and to secure it to the United States, and of the great sufferings he endured for that object, and since then certain parties have not

scrupled to pronounce the whole narrative a myth. It will be the object of this paper to trace out the facts in connection with this interesting episode in the history of our country. In addition to the history of the mission in Oregon, in the *Missionary Herald*, the following publications have been read: W. H. Gray's History of Oregon; "Oregon: the Struggle for Possession," by W. Barrows; "The River of the West," by Mrs. F. F. Victor; "Executive Document, Number Thirty-eight, House of Representatives, Thirty-fifth Congress, First Session"; "Executive Document, Number Thirty-seven, Senate, Forty-first Congress, Third Session"; "History of Oregon," by George Wilkes; "Recollections of an Old Pioneer," by Peter H. Burnett, and a manuscript history of the "Territorial Growth of the United States," by W. A. Mowry, PH.D., of Providence; but the facts most valuable for the vindication of Dr. Whitman have been found in a pamphlet published last year in Portland, Oregon, by Rev. M. Eells. This general statement of authorities will save a constant reference to them in the following pages.

The inaccuracies in question mainly arose from a too implicit reliance on the correctness of certain statements of Rev. H. H. Spaulding, one of our former missionaries to Oregon. The writer has testimony concerning him from two sources very wide apart in position, but perfectly agreeing with each other. A surviving associate in the mission said to the writer: "Mr. Spaulding was not always accurate"; and Mrs. Victor ("River of the West," page 409), after speaking of his narrow escape from massacre, his wandering for nearly a week without food, with bleeding feet and broken heart, adds: "The constant fear of finding his family murdered (in their own home at Clear Water) had produced fearful havoc in the life forces, and although he had the happiness of finding that the Nez Percès had defended Mrs. Spaulding from destruction, yet so great had been the first shock, and so long continued the strain, that his nervous system remained a wreck ever afterward." It would have been well if Mrs. Victor had remembered her own testimony about Mr. Spaulding when, because of inaccuracy in his recollection of details, she denied the truth of the great fact of which the details were only an adjunct, like the lean-to of a dwelling.

This clue to the origin of the mistakes relieves us both from any apprehension of moral obliquity on the part of Mr. Spaulding in making them, and also from blame attaching to those who, unaware of his nervous condition, accepted all his statements. There may have been others inaccurate also, but the writer has not time to go into them all, and the world is too busy to listen to him, if he did.

The inaccuracies relate to several points. One is that the arrival of the Hudson's Bay Company settlers from the Red River occurred in the autumn of 1842. But whether a year later or earlier does not affect the general fact that the Hudson's Bay Company were straining every nerve to secure Oregon for themselves, and that our retaining it depended on our securing a majority of actual settlers; also that Dr. Whitman saw this and set himself resolutely to secure that majority. Mr. Spaulding was confused in his recollection of that event, for in the pamphlet of Mr. Eells, John Flett, Henry Buxton, and C. B. McKay, who came from the Red River, testify that they came in 1841. Yet we do not doubt their testimony to that fact, though J. Flett says: "We left Red River, Selkirk Settlement,

June 5, 1841," and C. B. McKay says: "We left Red River, June 15, 1841." The inaccuracy in the recollection of the day does not invalidate the testimony concerning the month and the year, and neither does the infirmity of the memory of Mr. Spaulding invalidate the great facts of the history. So, too, C. B. McKay says: "We were one day's travel this side of the river Spokane, September 22," and J. Flett says: "We reached Walla Walla, October 5, and Fort Nesqualy, November 8." All these statements are doubtless true and easily reconcilable. But the journey of Dr. Whitman to Washington was not first suggested by that incident at Fort Walla Walla. For he had summoned a meeting of the mission at Waiilatpu in September to endorse his going. Tuesday, September 25, his associates received the summons, and started on Wednesday, feeling that the undertaking was outside of their legitimate work. They spent the Sabbath (30th) at the Touchet River, mostly in prayer with reference to the meeting. The next day the meeting was held. The discussions did not effect any change in the opinions of the brethren, but as they saw that Dr. Whitman felt bound to go, even though to do so he must leave the mission, to prevent that loss, they reluctantly consented to his going, and returned to their homes to prepare letters to send by him, October 5. Their letters reached Waiilatpu before that day, but he had left October 3, his going *hastened*, no doubt, but *not originated*, by that episode, whatever it was. So, then, whatever transpired on that occasion, and however Mr. Spaulding may have been confused in his account of it, it matters not. The plan was formed, and the day of departure fixed, before Dr. Whitman went to the fort. Anything that occurred there only hastened his going by two days, nothing more. Dr. Barrows's account of the entreaties of his weeping wife and the prohibition of his associates (page 164) needs also to be rewritten, for Mrs. Whitman had consented to his going, and arrangements had been made for her to spend the winter at the Methodist Mission, further down the Columbia, before Dr. Whitman went to Fort Walla Walla.

Mr. Spaulding was also inaccurate in stating that Dr. Whitman sought at Washington to prevent the ratification of the Ashburton Treaty. No doubt he left Waiilatpu in order to do so, only Mr. Spaulding failed to remember that the treaty was signed August 9, 1842, ratified by the Senate August 26, and proclaimed by the Queen of England, November 10, while Dr. Whitman was yet struggling along his wintry path in the Rocky Mountains. But everybody knows that this inaccuracy of memory makes not the slightest difference either in the purpose of Dr. Whitman, or his sufferings in carrying it out, or even in the result of his undertaking, because, though that treaty was all arranged, it only settled the boundary between England and the United States as far West as the Rocky Mountains, and the question about Oregon was as unsettled as though no treaty had been made. Why then magnify so much this mistake of Mr. Spaulding when Dr. Whitman was in ample time to accomplish the desire of his heart and do all in his power to secure Oregon for his country? His hurry to reach Washington before the signing of the treaty was because he thought it would fix the boundary to the shore of the Pacific. If he had known just how it would be, he might have spared himself all those sufferings and hairbreadth escapes, — that plunging on horseback into the Rio Grande from the edge of the ice, two

hundred yards from the shore, with a like distance of ice-cold water to be crossed before he reached the opposite edge of the ice, also two hundred yards from the eastern bank, and coming out encased in icy armor far down the rushing river. That other peril, too, when he, Mr. Lovejoy, and the guide, stood like frozen statues in the icy blast, not knowing where to turn, their footprints effaced by the driving snow, the stars hidden by the storm, and only a significant movement of the ears of the mule, inducing the guide to drop the reins and allow the animal to pick its own way back to their last night's camp down the cañon and round that cliff, till they reached the smouldering fire they had left in the morning. For thirty days they subsisted on dogs, mules, and whatever else came within their reach. The doctor reached Bent's Ford, January 3, and St. Louis in February, with fingers, nose, ears, and feet frost-bitten, in spite of furs and buffalo robes.

I confess I cannot appreciate the logic that would rob Dr. Whitman of the credit of all he did and suffered for his country, merely because another man forgot that the Ashburton Treaty settled matters only as far West as the Rocky Mountains. Then the work he went to do remained to be done as much as though no treaty had been made, and his personal influence in securing the right settlement of the Oregon boundary was all the same. Does any man suppose that Dr. Whitman shared in that blunder of Mr. Spaulding, or did not recognize the difference between laboring to guide to a right conclusion a treaty already ratified, and securing the territory to the United States that was still left in dispute?

So far the assailants of Dr. Whitman have, at least, a plausible base for their assault, but what shall we say of the statement made by the Hon. E. Evans in the *Seattle Intelligencer*, April 30, 1881: "No motive existed, nor did he (Dr. Whitman) start to Washington City on political business"? He had already written to Rev. M. Eells, March 14: "There is no authenticated evidence that he visited Washington City at all during that journey"; and Mrs. Victor says in the *Daily Astorian:* "There is no proof anywhere that he went to Washington." The first impression made by such assertions is one of profound amazement; the next is wonder how we shall be able to disprove them. President Tyler is dead. So is Daniel Webster. So is the then secretary of war. All the prominent men then at Washington are gone, and to whom shall we turn? Especially as Dr. Whitman's work was not in the line of written documents, but of oral conversation, correcting the misrepresentations of Sir George Simpson, governor-in-chief of the Hudson's Bay Company. Providence, who foresaw this assault, provided a witness to repel the charge of falsehood thus made against his servant, for if he did not go to Washington, then to affirm that he did go, was a lie for the sake of mere self-aggrandizement, and all the missionaries are in collusion with him.

Governor Ramsay writes to Rev. M. Eells as follows, August 15, 1883: "In the winter of 1842–43 I visited Washington and called upon Mr. Joshua Giddings, then boarding on Capitol Hill, in Duff Green Row. The house is still standing. *Mr. Giddings introduced me to Dr. Whitman, who talked to me and others of the difficulties of his journey, of the character of the country, Indian affairs, British encroachments,*" etc.

We need no further proof. One such positive testimony shows the assault of the Hon. E. Evans, and his coadjutor Mrs. F. F. Victor, on the truthfulness of missionaries, in its true light.

In the same paper the Hon. Mr. Evans makes another charge: "*Dr. Whitman had nothing whatever to do with organizing or promoting the migration of 1843*," and Mrs. Victor again re-echoes his statements. Certainly we cannot complain that the charge is obscure or indefinite. There is no mistaking what it means.

Now, in a large company coming together from different quarters, arriving at different times, and joining the caravan at different points on the journey, there must be a great diversity in the degree of acquaintance different persons had with Dr. Whitman. Doubtless some did not know him at all, for though they may have seen him or even spoken with him, they did not know who he was, or they may have heard his name and forgotten it. We must remember, too, that the company did not move in one compact body, but straggled along the route as they best could secure pasturage for their cattle. Still, one positive testimony has more weight than fifty negations, and thanks to the labor of Rev. M. Eells, we have the following explicit testimonies: —

Mr. S. M. Gilmore, Rockland, Washington Territory, says: "As to how many Dr. Whitman influenced I know not, but I am sure that he caused many to come who otherwise would not have done so, if they had not learned that he would be with them."

William Waldo, Salem, Oregon, writes: "Dr. Whitman was in some of the Eastern States in the winter of 1842–43, and *wrote several newspaper articles in relation to Oregon. These letters decided my father to remove to this country.*"

Mrs. C. B. Cary, Lafayette, Oregon, writes: "It was a pamphlet Dr. Whitman wrote that induced me to come to Oregon."

John Zachrey, Brownsville, writes: "My father came to Oregon in 1843, from Texas. *The occasion of his going, and also several of our neighbors', was a publication of Dr. Whitman concerning Oregon.* In it the Doctor described the soil, the climate, and its desirableness for American colonies, and said that he had crossed the mountains that winter principally to take back that season a wagon train to Oregon. We had been told that wagons could not be taken beyond Fort Hall, but *in this pamphlet* the doctor assured his countrymen that wagons could be taken from Fort Hall to the Columbia River; that himself and mission party had taken their families, cattle, and wagons through six years before. *It was this that induced my father and several neighbors to sell out and start at once for this country. The doctor was of great service to the emigrants as physician and in looking out fords in the Platte and passes in the mountains.* The officers at Fort Hall told us that we would never get our wagons through to Oregon. We must go to California. The Hudson's Bay Company would not allow Americans to settle in Oregon. *Dr. Whitman told us if we would trust him, he would see that we reached the Dalles by September 20. We did trust him, and most faithfully did he keep his word.*"

Mr. J. Hobson, Astoria, Oregon, writes: "My father's family came from England to St. Louis in March, 1843, and while detained there by snow and ice from going to Wisconsin, met Dr. Whitman and others who were talking of coming to

Oregon, *so by his account of the country and proffered help in getting there*, my father and family, M. Eyers and family, T. Smith, Mr. Ricord, and J. M. Shivey, all agreed to come, and came. The doctor assisted Eyers and father in buying wagons in St. Louis."

A pamphlet that led one in Texas to Oregon must have had influence nearer home, and the man who persuaded several families in St. Louis to go to Oregon and helped them to get ready, must have had a heart for the work, and have done it well. What are we now to think of the honorable gentleman's statement that "Dr. Whitman had *nothing whatever* to do with organizing or promoting the migration of 1843"?

The following letter from Dr. Whitman to his brother-in-law, J. G. Prentiss, dated near Westport, Missouri, May 28, 1843, throws some light on his agency in the migration, and his visit to Washington: "You will be surprised to learn that I am here yet. I have been waiting, as it were, three weeks. I shall start to-morrow or next day. Some of the emigrants have been gone a week, others are just going. There will be over two hundred, besides women and children. This tells for the occupation of Oregon. A great many cattle are going, but no sheep, *from a mistake of what I said in passing East.* As now decided in my mind, Oregon will be occupied by Americans. Those who go only open the way for more another year. Wagons will go all the way, I have no doubt, this year. I mean to impress on the secretary of war that sheep are more important to Oregon than soldiers. We want sheep and stock from government for Indians instead of money for their lands. I have written him on the main interests of the Indian country, but mean still to write him a private letter touching some particular interests."

The writer of these words had been to Washington and conferred with men in power, and at this moment getting Americans to Oregon was his life work. Prominence he did not seek. The success of the enterprise was what he sought, not honor for himself. He claimed no leadership in what was going on. He only pushed it forward with all his might. The future opened up before him radiant with the prospect of Indians and white men, each promoting the well-being of the other, and both contributing to the common weal. In the Oregon of his dreams the white man did not supplant his red brother; both lived together, conferring and receiving benefits, helping and being helped by one another.

But we are told that these statements were not heard of before 1866. "I do not pretend," says Mrs. Victor, in *The Astorian*, "to tell Mr. Gray's object in adopting the picture which he has imposed on the world as history, but this I do say, and can prove it, that till he set the story afloat about 1866, nobody had ever heard of it."

It is true that the humble missionaries in Oregon were not in the habit of courting the notice of the masses, but they did communicate the facts to the American Board. Rev. Mr. Spaulding published them in *The Pacific* in 1864, and when they appeared in the *Missionary Herald* for 1866, and were at once copied far and wide, Rev. C. Eells said in his family: "See what Mr. Treat can do with such a fact. He rouses the world by it, while we have been trying to say the same things for years, and the world takes no notice of them."

One reason for so little having been said about it before is given by Mrs. Walker, one of our missionaries: "Dr. Whitman went East in 1842, mainly to save the country from falling into the hands of England. He had written to Mr. Walker several times before about it. He was determined to go East on this business, even if he had to leave the mission to do so. Much was said at that time about Methodists coming here, and then leaving the missionary work to make money. Mr. Walker and associates felt that in going on this errand Dr. Whitman might also bring dishonor on the work, and so for a long time hardly mentioned that object of his journey. Mr. Walker often prayed that if it was right for Dr. Whitman to go on this errand he might be prospered, but if not that his way might be hedged up; and the Board at Boston seem to have feared that the churches would regard him as stepping aside from his work, and so gave it no publicity in the *Herald* at the time."

In this connection, one is somewhat amazed to read in Mrs. Victor's "River of the West," copyrighted at Hartford, 1869 (page 308), as follows: "Dr. Whitman was so fearful of the intentions of the British Government that he set out for Washington late in the autumn of 1842, to find the Secretary of State on his guard about the boundary question. On his arrival he found that the Ashburton Treaty had been confirmed in the preceding summer, and that it avoided all reference to the Oregon boundary by simply fixing on a line for the frontier from the Atlantic to the Lake of the Woods. He, however, conferred with Mr. Webster on the subject, and probably was able to enlighten him on the value of said territory."

"It was in March, 1843, that Dr. Whitman arrived in Washington. On reaching the Missouri frontier he had found that a large number of persons held themselves in readiness to emigrate on the strength of Mr. Linn's bill, should it pass. To these he spoke encouragingly. Hastening over his business at Washington, he returned to the frontier early, joining the emigration, to whom he proved a most useful friend and indefatigable guide and assistant."

Again she says (page 312): "Most conclusive of all was the fact of Dr. Whitman's visit to Washington, and his avowed intention of bringing back with him a large party of settlers, to hold the country against the English." Then there were materials that enabled Mrs. Victor to write this before 1869. What occurred to change her mind and write: "There is no proof anywhere that he went to Washington"?

It may be asked what false ideas about Oregon needed the testimony of Dr. Whitman to set them right? We are not left in the dark on this point.

In a speech delivered in Congress, Mr. Dayton, of New Jersey (February 23 and 26, 1844), said: "With the exception of land along the Willamette and a few watercourses, the whole country is among the most irreclaimable barren wastes of which we have read, except the desert of Sahara. Nor is this the worst; the climate is so unfavorable to human life that the natives have dwindled away under its malaria to a degree which defies all history to furnish a parallel." "Of all the countries on the face of this earth, it is one of the least favored by heaven. It is the mere riddlings of creation. Russia has her Siberia, and England her Botany Bay, and if the United States should ever need a country

where to banish its rogues and scoundrels, the utility of Oregon would be manifest. . . . By water its distance is 18,000 miles, and by land 5,000. We are nearer the remote nations of Europe than to Oregon. Talk of steam communication! Who is to build a railroad across 2,500 miles of prairie, of desert, and of mountains? and who is to supply the means? The mines of Mexico and Peru disemboweled would hardly pay a penny in the pound of the cost."

Another speaker (Mr. Archer) described its seaboard as "destitute of harborage, and could never command any by art"!! It is amusing to read these specimens of congressional eloquence to-day in view of the number of railroads that cross the Rocky Mountains, and the admirable harbors of Puget Sound, — but such was the style of description Dr. Whitman had to encounter, and if it was so bad after all his labor, what had it been previously?

Before he came East, most of our information about Oregon was from the servants of the Hudson's Bay Company, who strained every nerve to depreciate the country so as to discourage migration from the United States. The *Edinburgh Review* said: "West of the Rocky Mountains the desert extends from the Mexican border to the Columbia," and pronounced the country east of the mountains probably forever incapable of fixed settlements!! The *London Examiner* affirmed that "the whole territory in dispute was not worth £20.000."

Captain W. Sturgis, who had sat at the tables of the Hudson's Bay Company, told the Mercantile Library Association, of Boston: "Rather than have new States beyond the Rocky Mountains, the Union would be better off if Oregon should sink into Symme's Hole and the western base of the Rocky Mountains form the shore of the Pacific."

Thomas A. Benton, in 1825, called that ridge a convenient natural boundary for the Western limit of the Republic, and that the statue of the god Terminus should be set up on its highest peak," and in 1844 R. C. Winthrop pronounced this "well said." Mr. McDuffie, of South Carolina, said in the Senate of the United States, while Dr. Whitman was pressing through frost and snow to St. Louis, January 25, 1843: "I would not (for cultivation) give a pinch of snuff for the whole territory. If, to enable our people to go there, an embankment of only five feet had to be removed, I would not consent to spend five dollars to remove it. I thank God for his mercy in placing the Rocky Mountains there."

It is generally understood that Mr. Webster received his unfavorable impressions of Oregon from Sir George Simpson, governor of the Hudson's Bay Company, whose "Narrative of a Journey Round the World" leaves us in no doubt as to the spirit of his representations. In that he expresses confident assurance that the United States will soon lose even a nominal jurisdiction on west of the the Rocky Mountains, and adds: "I challenge Congress to bring my prediction to the test by imposing the Atlantic tariff in the ports of the Pacific."

A writer in the New York *Independent* of January, 1870, says: "A personal friend of Mr. Webster, a legal gentleman, with whom he conversed on the subject several times, remarked to me: 'It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all the territory west of the Rocky Mountains and as far south as the Columbia River, is not now owned by England, and held by the Hudson's Bay Company.'"

And the writer counts it one of the privileges of his life, for which he thanks the Giver of all good, that he is allowed to do anything toward vindicating the memory of that faithful servant of Jesus Christ from detraction as baseless as it is ungrateful.

Letters from the Missions.

Maratha Mission.

THE ANNUAL MEETING AT AHMEDNAGAR.

MR. R. A. HUME sends the following report from Ahmednagar, November 4: —

"The annual meeting of our Christians at Ahmednagar, in October, is the most important event every year in the religious history of West India. It is looked forward to and backward to for weeks and months by many in distant places, and the age of children is sometimes reckoned by annual meetings. We try to make it an occasion for spiritual upbuilding and for quickening in Christian work.

"The subjects for the several sessions were the following: (1) What are some of the temptations to which we Christians are most exposed? (2) Life in Christ. (3) Why do not more Hindus and Mussulmans become Christians now? The fourth session was specially for women and children.

"The subjects of the last session were: The importance of Christians who feel offended with others following Christ's injunction in Matt. xviii, 15–18; How to make public worship most profitable; How can our Christians become accustomed to make giving an act of glad worship?

"The most capable and spiritual-minded of our Christians, and the missionaries, made the leading addresses, and time was given for short speeches by any one who felt moved to speak.

"Toward the close of the meeting a number of persons who were Hindus, but who had previously had some knowledge of Christian truth, declared their desire publicly to acknowledge Christ, and on the Sabbath seven women and five men were baptized. Of these one man and one woman had formerly been in the church and were under discipline. On Sabbath afternoon the large church was crowded with a solemn audience and probably over 700 persons partook of the Lord's supper there; while in another place there was a communion service especially for mothers with children, where nearly one hundred communicants were present.

"As usual at one session there was a collection of thank-offerings when 170 rupees ($70) were given. Last year the amount was about the same. When pledges for future payment have been made, we have collected larger sums. But for two years we have thought it better not to encourage people to make pledges under excitement, but to give what they had planned for and had gladly brought. In various ways the sustentation fund received about 400 rupees last year from the Christians, and thus for the third year the pastors of all our churches (fifteen pastors and twenty-three churches) have been supported without any direct contribution from the mission. We trust and believe that this year's annual meeting did much good to many."

THE THEOLOGICAL SEMINARY.

"The term continued from June 5 to October 14. There were twenty-one students in two classes. The wife of one student studied with her husband in most classes, just as last year; and the wives of the other married students had a daily exercise with Mrs. Bissell.

"After a course of four terms a class of eleven was graduated and received diplomas. A baccalaureate was preached to the class from John xv, 16, by one of the instructors. One of the class has accepted a call to the Pârner church in my district; another has received an

informal call to a church in Dr. Fairbank's district; one is to act as an inspector of schools in place of a former graduate of the seminary, who is to act as joint pastor of the Ahmednagar church; and the remainder are to act as evangelists for the present. They are all good men and much more efficient than they would have been without the training which they have received."

Madura Mission.

FROM A NATIVE PASTOR.

THE native pastor at Sevalpatti, in writing to the Foreign Secretary, says: —

"In this Jubilee year, we all work more zealously and fervently, so that the kingdom of God may come in speedily among our relations in this district. I beg you to pray that the Lord bless such efforts. In the Mandapasalai station our boys in the boarding school, with aid of the station catechist and a teacher, carry on the preaching work with much zeal and fervency. The Lord has blessed this humble company as the means of calling some to salvation, and they are going to have their third tour after a short time. Please pray for this company. One catechist of the Samipatti church, under my superintendence, promised, in the Jubilee meeting, to do the Lord's work at his own expense, without any help from the mission. He still gladly does his catechist's work. Please pray for this catechist and his congregation.

"I am very glad to say that more than eighteen persons were admitted to the church on profession of their faith. More than fifty persons in one village became Christians, and in other villages, here and there, about thirty. Please pray for these new Christians and church members. The Christians in my field are growing in the knowledge of the Saviour, and in true piety as well as in numbers. Along with it they give liberally, considering their poverty, toward my support and for repairs of their prayer-houses. A catechist's wife, as a vow, has given a small bell worth more than a dollar; and a catechist another bell worth a little more than a dollar; and a woman a bell for two dollars; and a man a bell worth more than four dollars. Each of them has given the bells for the use of calling Christians to prayer-houses in the villages where they live."

Ceylon Mission.

AN INTERESTING CONVOCATION.

DR. E. P. HASTINGS, wrote from Jaffna, October 10: —

"Our annual convocation, in concert with the annual meeting of the A. B. C. F. M., was held yesterday, the 9th inst. at Tillipally. It was estimated that there were not less than 600 present in the church, which was filled to its utmost capacity, while another meeting for children was held at the same time in Sanders' Hall. Over three hours were occupied in the morning session, with devotional exercises and the addresses of the five speakers appointed for the occasion.

"Brother Smith spoke first of the progress and present state of the missionary work in India. He was followed by Mr. Henry Lawrence, the head native teacher in the Female Boarding School at Oodooville, who gave an interesting account of the work of evangelization in Mexico. Rev. S. Erliahamby, recently ordained and installed pastor of Panditeripo church, spoke on behalf of the Native Evangelical Society, referring to the decline of interest in the work of the society on the part of the churches and earnestly urging a renewal of consecration to the work committed to them and increased liberality in sustaining it. Rev. S. W. Howland followed with a very interesting account of the wonderful progress of the work in Japan and of the opening of Corea as a new missionary field, particularly for the Japanese churches. Pastor Hunt, of Chavagacherry church, in the final address, spoke earnestly of the urgent need of a special outpouring of the Holy Spirit upon the missionary field generally, and particularly upon our own field.

"After a short intermission, the members of the several churches assembled again for the celebration of the Lord's supper. Over 300 communicants were present."

CARE OF THE SCHOOLS.

"Once a month the teachers of the schools come together at the station and are drilled in the subjects they teach, by the three pastors and two catechists. About thirty-five are generally present, the teachers from the distant islands not attending. The whole number connected with the station, including those on the islands, is sixty-seven. This does not include the teachers of the High School. The schools are in charge of a committee consisting of the three pastors, the head teacher of the High School, and two catechists, with myself. The two catechists at the islands of Valanay and Pungeradive also come into the committee, when they can be present. This committee meets once a month and considers all questions pertaining to the management of the schools. Each of the pastors and catechists has a number of the schools under his special charge, while I act as manager of the whole and conduct all correspondence with the director and the inspectors."

OODOOPITTY.

Rev. R. C. Hastings writes thus of the work at Oodoopitty: —

"The number of inquirers remains about the same as reported at the beginning of the year. Of these nearly twenty are quite willing to unite with the church, but the church committee does not as yet consider them ready to take such an important step. Half of these are girls in the boarding-school and children of Christian parents, while three or four are teachers in our out-schools.

"At our last communion four of the boarding-school girls united with the church — all from the Tillipally district, and all but one from heathen families. One of the church members, a young man, has been suspended from the privileges of the church for contracting a heathen marriage, which was also illegal. During the past six months, ninety moonlight meetings have been held, with a total attendance of nearly 3,200, or an average of thirty-five for each meeting. In addition to these, we have had two union Bible-meetings, where a speaker from each of the three missions occupied the time."

CHAVAGACHERRY. — A CYCLONE.

Rev. S. W. Howland, writing from Chavagacherry, October 10, says: —

"Since my last letter we have started a theological class at Chavagacherry with six members, They began study in September. I take two exercises a day, and find it interesting and profitable to myself, although I have always kept up a good degree of Bible study. The young men go out to work in the village two hours in a day, and also help when we have evening meetings. Chavagacherry is a very good field for village work, and we hope after a time to take them with us for occasional tours. There seems to an unusual degree of interest at this station just now, and twenty and even thirty who are not church members come to our Sunday morning services, and a good number to the Sunday evening Bible lecture.

"On the seventh instant was a meeting of the Jaffna Bible Society, with reports for the past year. We were able to report over 900 Scripture portions distributed in our field by the Society's colporters, and over one hundred by the Bible-women, nearly all for a price. I have superintended the Bible society's colporters for our field for seven years, and now pass the work on to my junior, Mr. R. C. Hastings. Wherever the colporters go, the mission helpers of that locality work with them, and they go to every house in our field about once in three years."

Writing later, Mr. Howland says: —

"We were visited on the sixteenth instant by a severe cyclone, more violent than any the oldest inhabitant remembers. It swept Jaffna from east to west and passed on as far as the Pulney Hills in South India. About twenty lives were lost here by the falling of trees. Our mission houses did not suffer very much

damage, but many trees were blown down, — thirteen large ones in our yard. Seven of my schoolhouses were demolished, as the soil here is sandy. The islands suffered more severely yet. We have not yet been able to get our house dried from the water that was driven in under the tiles."

North China Mission.

PROMISING OUT-STATIONS.

MR. STANLEY reports a visit among some out-stations of Tientsin: —

"At Meng-Tsun there is some encouragement, and the inquirers at Yau-Tai seem to be very steadfast, notwithstanding a spirit of persecution which has been developed there. Three of the inquirers are women, and it is no small matter for them to walk two miles on Sunday to see me and attend a service.

"The village of Ch'ing-Shan-T'ou is a new one. Over a year ago an old man and his widowed daughter came from there to see me and to get instruction. He had been a Romanist, but had abjured the errors of Rome. She could read a little and had been reading our books, and pressed for baptism. During this tour I spent three days at this village, and in the family of this old man, and was much pleased with what I saw. Before leaving I decided to receive to our fellowship nine persons, all but two members of the Wang family. Seven of these had been members of the Romish church, and all but one of these earnestly pressed for rebaptism, which request was finally granted. Since rejecting the confessional, and praying to the Virgin and to saints and the crucifix, as wrong, they had, up to the time of my visit, continued to use the prayer-book, omitting all passages that contained petitions to any other than the triune God, Father, Son, or Holy Spirit. There seems to be good reason to believe that this is a work of the Spirit, and if so, it is likely to result in great enlargement, for there are many Romanists in that section, and I hear there is a good deal of dissatisfaction among them. I kept the movement at arm's length as long as I could, not to appear to proselyte and to try and assure myself of its genuineness, till I felt that I must go forward, believing that it was a work of the Lord. We very much need an earnest, devoted native to put in that field."

PREACHERS APPROBATED. — INQUIRERS.

Dr. Porter, writing from Pang-chia-chuang, Shantung, reports that on the occasion of a visit to that station by Mr. and Mrs. Goodrich, of Tung-cho, several of their helpers, who had been engaged in the work of preaching, were regularly examined and licensed: —

"Six men, the youngest thirty-two, the oldest sixty-one, were examined and approved as preachers. All of them have had several years of preaching experience. The personal history of each, as related to the gospel, was deeply interesting. The well-sustained replies to doctrinal questions and the simplicity and earnestness of the faith of these men were very pleasing to us all. We see anew how the Holy Spirit awakens and leads men. Three of the six heard the gospel first from Mr. Hon, who had heard it from the elder brother of one of the six. They all shrank from the thought of receiving any definite office in the church, a genuine humility, as far as we could discern, being the source of their sense of unworthiness.

"On the day of the examination of the helpers there were present as guests two school-teachers who had been baptized the Sabbath before, and a third who hopes soon to enter the church. Of the former, one was an old man of seventy-six, who has four sons, twelve grandsons, and several great-grandsons. He has had some repute as a teacher in preparing young men for their degrees. If we can but persuade such men as he that Christianity has higher claims than Confucianism, we shall have made a real advance. And, in fact, the number of such men who are thus persuaded is by no means small, although they are held back from joining us.

"The work in the district of Hsia-Chiu,

at Ho-Chia-T'un, has already fulfilled much of the promise suggested in the spring-time. Sixteen have thus far been baptized, and many more are inquiring. A Sabbath meeting is kept up. We are making a vigorous effort to continue the good impression already made there. Two Bible-women and a helper spent ten days there recently, and give glowing accounts of their reception. Mr. Bagnall, one of Dr. Gulick's good men, spent last Sunday with them, and was greatly delighted with what he heard and saw. This may be the beginning of a more rapid development of our work. The time should be at hand for an ingathering. Just how much this pitiable war is to hinder work in the North, we cannot say. Till now, as far as we are concerned, it is as if no war was disturbing any portion of China. The people know that France and China are at war. A few rumors are circulated. The enlistment of beggars in the out-of-the-way districts goes on, but people care not for that. Should the theatre of war be removed North in the spring, it may affect us more."

Japan Mission.

ON THE ISLAND OF SHIKOKU.

MR. CARY writes from Okayama, October 31: —

"I have just returned from a short trip which I hope will prove to be the commencement of regular work in the province of Sanuki, on the island of Shikoku. Takamatsu, the chief city, has a population of about 33,000, and is a stronghold of Buddhism. The priests have exerted themselves to prejudice the people against Christianity, and colporters have been able to sell hardly any books there. Mr. Miyaji, an instrument maker, who is a member of the Okayama church, having business there, has influenced a few persons to think favorably of Christianity. It was in company with him that the present visit was made Some difficulty was found in getting a suitable place for a meeting, until one of Mr. M.'s friends agreeing to be responsible that no harm should result we obtained permission to preach in the house of a dealer in second-hand goods.

"Just as we were ready to commence, it occurred to some of the people that a table and chair were commonly used by lecturers. Though assured that these were not essential, they hunted up a small light-stand and a chair. Then Mr. Miyaji explained that it was our custom to commence meeting with prayer. Prayer without any visible object of adoration always seems strange to people in new places, and some of the boys commenced to laugh. The owner of the house, who also owned a loud voice, commenced to scold them until they quieted down, and then the prayer proceeded. Mr. Miyaji next commenced to preach, but had spoken only about five minutes when some one called him to the door. It seems that the man who had become responsible for the house had not expected so large an audience. He was now afraid that some dishonest persons might take some of the goods deposited there, and so he had gone to make arrangements by which sufficient room for our meeting could be provided at the hotel, to which he asked us to adjourn. The audience was candidly informed of the fear that was entertained of their conduct, and all filed out into the street. Mr. Miyaji and I walked at the head of the procession; next came two persons bearing aloft, like banners, the round table and the chair, while with a great clatter of wooden clogs the people followed after. If we could only have had drums and trumpets we might have been taken as a company of the 'Salvation Army.'"

THE EFFECT OF CHRISTIAN MORALITY.

"We spent two days in Takamatsu, and then went on to Sakaide, a city of about 6,500 inhabitants. About three years ago a man from this place came to Okayama, bringing with him a deformed child to be treated by Dr. Berry. It being necessary to have some mechanical apparatus made, the man went to Mr. Miyaji, promising to give more than the regular price if special care was taken to have the instrument perfect. Mr. Miyaji said: 'You need n't offer

me any extra price, for without it I shall make it just as well as I know how, and I could n't do more than that, however much you gave me.' This was new doctrine for Japan, and the astonished man desired to know the reason for such strange conduct. His astonishment increased when he found it arose from Christianity, a religion which he had supposed to be only evil. He was led to inquire further, and Miss Talcott becoming interested in his case had several long talks with him. He went back determined to be a Christian. On his return to Sakaide he induced some others to read the Bible, though perhaps none can yet be set down as Christians.

"Though there were several empty houses that would have been well fitted for a preaching service, the owners were unwilling to let them for such a purpose. Accordingly we had a small meeting in the house of the man whose story I have just told. There were about twenty persons present, who listened attentively, and afterward asked intelligent questions. Several of them are readers of the Bible, and some seemed thoroughly interested. I hope that we may be able to make occasional visits to both Takamatsu and Sakaide, thus adding these places to our list of outstations."

KOBE. — A CONVERTED PRISONER.

Mr. Atkinson writes, November 3: —

"The work moves steadily on. Last Sabbath I baptized four in the Kobe church. One of the two men is a professor in the Government Medical College, in Kobe. He used to be a dissipated, reckless fellow, but for some time has been living a most exemplary Christian life. His mother also was baptized at the same time. Some of the students of the college attend the services of the church, but I believe none of the other professors are as yet sufficiently interested to do so.

"The other one of the two men baptized first heard Christianity in the Kobe prison. His crime was murder — at least his second — but there were extenuating circumstances. Both parties had drawn swords, and the other one had been worsted. The first murder was of a kind that was allowable in the times of 'Old Japan.' The act was called *kataki-uchi*. The murdered man had done a grievous wrong to one who had in his youth befriended the murderer. As an act of love and duty he sought out and slew the enemy. The punishment for that act was very light, as it occurred before, or just at, the beginning of the new régime. The next murder had extenuating circumstances connected with it, hence imprisonment for a long period was the sentence he received. While undergoing the penalty he heard of Christianity from fellow-prisoners, and from the Christians who were allowed to visit the prison to preach. Somewhat later several prisoners, at a time of fire, attempted to escape, but this man was active in preventing them. For this act his term of imprisonment was shortened. As he learned of Christ his conduct constantly changed for the better, and his penalty was further lightened. For some time now he has been at liberty, and is practising his art, hair-dressing. He seems to be a humble, earnest Christian."

ANOTHER THEATRE MEETING.

"The building of the Tamon church moves on apace. Saturday, October 25, the festival of the lifting of the roof-tree was celebrated by the carpenters by the usual feast and rest. The church observed it by renting a large theatre and giving an afternoon and evening of preaching. In America much is made of laying the corner-stone: in Japan the *munéage* (breast-lift, the main timber of the roof being regarded as the breast-bone of the structure) is the occasion celebrated.

"The church engaged speakers from Kioto and Osaka, and seven sermons were delivered: three in the afternoon and four at night. I was the only foreigner who spoke, though Dr. Gordon had also been invited. Pressing duties kept him in Kioto The subjects presented were the following: Christ the light of the world; The extraordinary in Christianity; Christianity a living power; The gift of God;

The miracles of Christianity; The form of God; Christianity the coming religion. In the afternoon the theatre was comfortably filled; in the evening it was packed. Each sermon was about three quarters of an hour long. The audience was as interested and attentive as heart could wish, and was composed of the middle and upper classes."

Northern Mexico Mission.

PARRAL.

MR. AND MRS. CASE have taken up their abode in this city, which is reached by a ride of 150 miles by rail from Chihuahua, thence by stage. Mr. Case wrote, December 3: —

"We have been in Parral one month. Mrs. Case endured the sixty miles of stage ride remarkably well. It was over a stony road, and accomplished in about twelve hours. The city has a population of ten or twelve thousand, and is supported largely by mining interests. The deposits of silver ore are said to be inexhaustible. The mines were worked as early as the year 1600, and it is not known how much earlier. The city is beautifully situated; so surrounded by lofty hills is it that, as we caught sight of it for the first time, we were forcibly reminded of the words of the Psalmist: 'As the mountains are round about Jerusalem so the Lord is round about his people.' Those words were full of comfort to us, for we realized that this city, which was to be our home, was full of influences which would prove very hostile to us as the first Protestant missionaries.

"The climate here is delightful, and we are both enjoying excellent health. The house which we have rented is on one of the principal streets, and near the centre of the city. Although not of the best, it is very comfortable and respectable. The room having windows on the street I have fitted up for our Bible-room and chapel. It will answer very well for a year or more. There is an old hall directly across the street which I think we can secure when we need it.

"We find here six adult evangelical Christians, and about the same number of children who are being, to some degree, taught in the same good way. Surely no welcome could have been warmer than that which these people gave to us. I understand that their conversion is due to the influence of Presbyterian missions south of us; some converts having been 'scattered abroad. Our first Sabbath here they assembled at one of the houses, and we tried to worship God together. Last Sunday the Mexicans came as usual at 3 P.M. for worship. Previously we had met in our private sitting-room, but this time the chapel was in readiness. I saw, however, that all were uneasy, and soon learned that they feared trouble by holding the meeting within view of passers-by. Accordingly I deemed it prudent to retire to the sitting-room. In the evening we were made to understand their fears. I had announced an English service at 7.30, and quite a number assembled for *our first public worship*. As soon as we commenced, a crowd of Mexicans gathered round the windows, and a number of the better sort came in and took seats. Before we were through the crowd at the windows had increased, till there were many more outside than in. They also became very noisy, and as we sang the closing hymn, they tried to drown our voices by uproarious shouts. But no harm was done. Next Sunday we are to meet again, and police will be summoned if necessary. We are very happy in our work, and feel that God is with us."

East Central African Mission.

THE MISSION PLANTATION.

MR. WILCOX, writing from Inhambane, September 6, thus describes the method which this new mission has adopted to secure both residence in the territory and scholars for instruction: —

"We have now been living in our houses for about two weeks, and we have begun to build a small house for a schoolhouse. We have an evening class of our servants, who seem to take an interest in

study. The two boys, of whom I wrote as having learned to read, now come in for study in the evening without any urging, and are doing quite well.

"I realize the objections which may be urged to the attempt to carry on a mission in connection with any secular labor. But there does not seem to be any other way to carry on an honest work here. We can get no permission to establish a mission, but we are readily granted permission to carry on a plantation, and if we choose to teach our servants, it is no concern of the authorities. So, then, there seems to be only one honest course to pursue, and that is to undertake a *bona fide* plantation, and engage in agricultural work, in which there cannot be much loss if nothing is gained. I believe there are several products which grow well here, the cultivation of which cannot entail much expense; for instance, cocoanuts. The expense will be about one cent for the seed, besides the labor of digging a hole and putting in the seed, although this crop requires some eight or ten years before any profit can be expected. But peanuts, mandioc, from which tapioca is made, and pineapples, can be cultivated in the meantime, yielding immediate returns.

"It is understood, of course, that the object is not a money speculation. But if we had full permission of the government to establish a mission I do not think we could get a scholar at first unless we hired him. There is serious objection to this, and it seems to me it is avoided in a great degree when we hire people to work, and then encourage them to study. We have started now in our own house with a class of eleven, and there are a few more whom I expect to come in. They are not hired to study. They do their regular work every day as faithfully as any servants. But in the evening, instead of going off to the kraals to dance and smoke hemp and drink, they gather around our table, and we manage to keep up a genuine enthusiasm in that driest part of study, 'learning the alphabet.' It seems to me that this is just the solution of that most difficult problem which we must encounter, namely, how to get these people to study without making them think they are doing us a great favor for which we should pay them well."

Mission to Austria.

MR. AND MRS. CLARK returned to Prague in October last, after an absence of a few months, and Mr. Clark wrote as follows, November 24: —

"We find much to cheer us in returning to our beloved field of labor. The people seem happy to have their missionaries back again. The communion seasons in the church, and in Stupitz have been of special blessing. At the January communion there are several to join our church, one of whom is a college graduate. He has been a rationalist, but the reading of God's Word, and the gospel sermons to which he has listened, have brought light to his soul.

"A week ago I preached in one of our newest suburb-stations (Smichov). More than forty Romanists listened with marked attention to the gospel message. Yesterday I preached in our little hall, which was crowded, on the 'Value of the Soul.' It is the first Bohemian sermon that I have written inside of a week. In German, I preach extempore, as I would in English; but the difficult Bohemian language, requires still very painstaking preparation. Our Friday evening meeting, which I conduct in our hall, has a growing attendance.

"On a recent Sunday a poor woman was in our hall who had walked over two hours to hear for the first time a gospel sermon. The reading of the Bible, which she bought of one of our colporters, had awakened this thirst for the truth. Next Sunday I go to Tabor, where another soul is waiting to be received to membership."

European Turkey Mission.

THE IMPRISONED CHRISTIANS.

THE case of the persecuted Protestants at Strumnitza was reported in the last *Herald*. Mr. Baird wrote from Salonica, November 13: —

"When I arrived here (November 10) I learned that there were some signs that the military authorities had begun to take the case of the persecuted Protestants into serious consideration. Of course one cannot say what course things will take, but as far as the examinations have gone they seem to be favorable to our friends. The witnesses against them were summoned here, and arrived a week ago to-night. In the morning they inquired why they were called here. They were taken before the military court and examined, it appears, separately, and at once put in jail in one of the worst wards. Sunday they were let out on bail under orders to appear Monday forenoon, when they were again examined and returned to prison, where they have much worse quarters than the Protestants.

"What all this rather strange proceeding means, we cannot say. We hear indirectly that the military court rather insisted that the witnesses should tell who put them up to testify against the Protestants, and instructed them what to say, and that they are so severely treated to make them tell. How much of this is guesswork I can't tell. The sittings of the military court are secret, or nearly so, at least in the preliminary stages."

Writing one week later, Mr. Baird says. —

"Since I wrote last, there has been little or no change in the situation of the persecuted Protestants. They and the witnesses against them are in jail. It may be that the court has written to Strumnitza for information on some points. If so, the matter will be delayed for some time. There seems to be no way of learning definitely what is going on. The other party are, we think, doing what they can. In those instances where others have been falsely persecuted on similar charges, and the Austrian or the Russian consuls have taken up the matter, the accused have been sentenced to unusually heavy penalties, probably to spite the consuls.

"Though the enemies are influential and thoroughly acquainted and experienced in the crooks and turns of Turkish law, they are not many in number. They have ruled so long by intimidation that the poorer people generally hate them. There are signs that they are not so much afraid of the bishop as they were. The Bulgarian party has put in a petition here to be allowed to open a school. A paper has been signed by a large number of persons from the village where the alleged meeting was held, saying that they knew Stavri, the leading man of the persecuted company, as a Protestant, and not as a pestilent fellow.

"Nothing can be done till the case of Stavri and companions is brought to a successful issue. After that I can judge of the propriety of a counter-movement against their persecutors. There is one danger if we are successful, and that is that Protestants will be inclined to lean on us missionaries and look to us for help in various ways. I do not want any such Protestants as some of the old 'persecuted Protestants' of other sections of Turkey."

Since the foregoing was in type, a letter from Mr. Baird has been received, dated Salonica, November 27, saying: —

"On the twenty-fourth instant, the military court announced the following, for substance, as the decision reached in the case of the Protestants of Strumnitza: That they be taken back to Strumnitza and there give security for their good conduct, and that the witnesses against them also give similar security, so that in the future should any one of either party be proved guilty of such offences as he has just been accused of committing, he be re-tried on the present charges and subjected to the heaviest penalty of the law.

"The witnesses were set free at once, but the accused are still in jail waiting for the making out of the necessary papers to accompany them to Strumnitza. I think that by Monday next they will be sent from here, and on the following Wednesday they will be set at liberty.

'This decision may seem to you strange and unsatisfactory. I hoped for a more favorable issue, and had it been a civil court I should have been not a little disappointed; but military courts in Turkey

being what they are, and there being little or no hope of securing as much as I wished, I am inclined to accept the decision with good grace. Many innocent persons have suffered a worse fate."

Central Turkey Mission.

MARASH. — AFTER THE FIRE.

Mr. Marden gives the following encouraging report from Marash, November 15: —

"The city is recovering rapidly from the effects of the great fire. Even before the smoke ceased little temporary shops were put up among the blackened walls, and now, at the end of four months, hundreds of new shops have been built and business is fast resuming its wonted activity. All classes of the people have borne their losses bravely, and the local government, instead of checkmating every effort of the people, as at Hadjin the past year, has, under the direction of our worthy governor, rendered every possible assistance to individual enterprise. We rejoice to report that, despite the immense pecuniary loss and the burning of two hundred dwelling-houses, there is even now very little, if any, suffering for lack of food, while the homeless ones have been received into the houses of neighbors and friends. The Turkish government has granted one thousand *liras* to aid the poor. This amount is being distributed in allowances of a lira's worth of wheat to each member of the families of sufferers."

ZEITOON. — HEROIC PEOPLE.

The tidings of a disastrous conflagration at Zeitoon, which occurred on September 20, were given in the December *Herald*. Mr. Marden states the facts in the case as follows: —

"One third of the town is in ashes. The entire market street, six hundred houses, one Armenian church and high school, the Protestant chapel and school in the 'Robbers' Ward,' are all destroyed, and some 3,000 men, women, and children, are homeless and hungry. Only six Protestant houses are burned; the remainder are all Armenian. The intimate relations of the missionaries with the Zeitoon people the past few years led these helpless sufferers to look at once to them for sympathy and bread.

"A committee for the relief of these Protestants at Zeitoon was at once organized, and a few liras were quickly subscribed and sent to them to be expended in food for the hungry. The Third Church in Marash promptly sent four liras; Adana sent ten liras and two heavy horse-loads of clothing, and other churches are moving in the matter. A few days ago I visited Zeitoon to look after the wants of these poor people. The multitudes of homeless ones had found shelter in the cellars and stables of the remaining houses. The relief committee had received from Protestant sources sufficient aid to keep the poorest from starving. Many shops of the Protestants had been destroyed and their business seriously crippled, but they asked no aid for themselves, and nobly volunteered to pay their usual subscriptions for church and schools the coming year.

"The head man of the Protestants, when the flames reached his house and threatened to sweep through the unburnt section, instead of wailing in despair as others did, climbed upon his earthen roof and alone, by throwing earth on the fire with his shovel, not only saved his own house, but turned the current of the flames and saved the lower ward of the city. His heroic efforts in that trying hour are worthy of honorable mention.

"The wealthy Armenian communities of Marash and Aintab have yet done nothing for Zeitoon. Last year they contributed a large sum of money for the Hadjin sufferers and sent it by the hand of the catholicos, the highest official of their church, who quietly put it in his pocket to cancel an old debt of the Hadjin people! Not a cent reached these sufferers, and now these Armenians have no heart to repeat the experiment, while the incongruity of following a religious leader who is capable of such business irregularities does not occur to them. The Aleppo government

has asked Constantinople leave to grant five hundred liras 'bread money' to Zeitoon. If this be granted the benevolence of the Turkish government will deserve high praise in view of the trouble it has experienced in its attempts to govern Zeitoon the last few years."

HELPFUL VISITORS. — THE SCHOOLS.

Mr. Marden also reports a cheering visit at Marash, by Rev. Dr. William H. Ward, of the New York *Independent*, with his party of explorers on their way to ancient Chaldea: —

"We brought our three congregations together in the large First Church and listened to an address by Dr. Ward. He also addressed the students in our Theological Seminary and Girls' College. His earnest pleas for an evangelical, intelligent, and aggressive Christian faith will not soon be forgotten, while his congratulations on the progress already achieved gave us all great encouragement. Mr. Lee joined the party for a few weeks' recreation and expects to visit Oorfa and Aleppo.

"We have but ten students in our Theological Seminary. Of these six will complete their studies this year. Two graduates of the Central Turkey College constitute the entering class. The remaining two are taking elective studies. All the ten men take a high rank in Christian character and scholarship.

"We have twelve young men from villages who have outgrown their local schools and are here to complete their preparation for college. They occupy rooms in our Theological Seminary but receive instruction in the Protestant High School in the city. The ten schools of the Protestant community, ranking from primary to the high school, have enrolled nearly or quite six hundred pupils of all grades, and are taught by two young men and nine young women. The expenses of these schools for many years have been paid by the people themselves, but in view of the losses by the great fire, we propose to ask the Board to assume for one year three fourths of the entire salaries of the teachers, with the exception of the salary of the principal of the high school, the whole of whose salary will be paid by the people. We expect that next year the brethren will again be able to carry the burden themselves."

DEATH OF DR. NEAL.

Dr. Robert J. Neal, a brother-in-law of Dr. F. D. Shepard, of the medical department of Central Turkey College at Aintab, who had for about a year rendered most efficient aid in the medical school, and who, it was hoped, might become permanently connected with it as professor, died of diphtheria, November 16. His death has caused great sorrow throughout the mission. Dr. Shepard writes of him: —

"Dr. Neal was born in Kent, Westmoreland County, Pennsylvania, November 22, 1853, of Scotch-Irish parents. He spent his early life upon the old farm, but afterward went to California, where, by hard work and self-denial, he accumulated sufficient property to warrant him in beginning a course of study which he had long looked forward to with pleasure. He came to Ann Arbor, Michigan, and entered the medical department of the University in 1878. It was there that I became acquainted with him, and learned to love his sterling honesty and unassuming manhood. His early years were spent among rude men and rough surroundings, but *nothing* of it all stuck to him; his nature was too fine for that. All who came in contact with him felt the refinement of a sweet strong character, and were always surprised if perchance they learned his early history. He experienced religion while at the University. Dr. Neal and wife accompanied us on our way to Aintab as far as Vienna, where the doctor spent another year in the study of his loved profession. After spending a year in teaching in the Syrian Protestant College, Beirût, he came to Aintab last fall, upon our urgent solicitation, to help us out of a strait. It seems strange that one of so great promise should be stricken down upon the threshold of a useful career, but the Lord knows why, and we know that our brother is happier with the Master in glory."

Gleanings from Letters.

Mrs. Alice G. Gulick, San Sebastian, Spain. — The opening of a *boy's school* is now being forced upon our attention by the requests of parents, in different places, that we would receive also the boys. Such a school would be a feeder for a future theological class, and possibly such a class might already be formed in connection with a preparatory school.

In the girl's school there are forty pupils in the different departments, nineteen of them being day-scholars, and seven being boys. We have every reason to feel encouraged.

F. L. Kingsbury, M.D., Samokov, Bulgaria. — Of late one of our graduates and a young man of fine Christian character (an Albanian), and engaged in working among his people in Monastir, was seized by the brigands. Litza, a graduate of last year, was thrown into prison by the Turks, but is out now, as I learn. Some items of interest have recently come from the village of Stope, one and one-half day distant from us. Some followers were found there, and from time to time were visited. Mr. Clarke went there a few weeks ago, and was driven out on the Sabbath. Afterward Mr. Sichanoff went, and was only protected by the accidental presence of an officer of the government, left there shortly previously to collect taxes. The villagers threaten to beat and drive out any Protestant who approaches them.

T. C. Trowbridge, Aintab, Central Turkey. — The college has never been so full as it is now, nor has there ever been such good order and such a spirit of study. The religious exercises are well attended. We have a large Sabbath school, attended by the boarders, in which the teachers are Dr. Shepard, Dr. Neal (before his death), a native teacher, and myself. I only wish you could drop in upon us, and examine the whole establishment for yourself. Next year we shall doubtless have 200 students. What are we to do with them?

Miss Emily C. Wheeler, Harpoot, Eastern Turkey. — I have received numerous encouraging letters from pupils, seven or eight of whom have been doing good, practical work in their homes and villages. One has organized a church-cleaning society. Another carried out a fair, and revived an old missionary society. Two have whitened church and home and schoolhouse walls in their several villages, taking the example of the white earth walls of the schoolroom, as we meant they should. White earth is much cheaper, and to me more pleasing in color, than the whitewash, and I have often called the attention of the girls to these walls. Others are holding meetings, and trying to "shine for Christ."

Miss Gertrude A. Chandler, Battalagundu, Madura Mission. — We had the great pleasure of seeing seven of the boarding scholars — four boys and three girls — received to the church yesterday. There were six other girls desiring to join at the same time, and we could not say that they had not given their hearts to Christ. Certainly the Holy Spirit has been working in them; but we felt it best for them to continue as inquirers, and, as such, receive regular instruction until the next communion season, when we hope they will be all the more intelligently prepared to confess Christ before men.

R. Henry Davis, Niigata, Northern Japan. — Since I wrote last I have twice visited our new out-station at Nagaoka, and spent some time in looking up and drawing together all who are "worthy" (Matt. x, ii), and endeavored to get them to unite for regular Sabbath study of the Word and for prayer at the house of one of the number. I have also engaged to spend the second Sabbath of every month with them, and preach to the believers and interested ones in the morning, and publicly to as many as may assemble in the evening.

John Howland, Guadalajara, Western Mexico. — The distrust and hatred of Protestants and Protestantism is almost incredible, and could only exist among a people extremely superstitious and hot-blooded. The growing of the seed is very slow and secret, but we are sure it *is* growing, and some is already bearing fruit. We are slowly gaining more complete mastery of the language, and a better understanding of the peculiar temperament of the people and of their greatest needs. We have a few quite promising young men who work in the press, and recite to me.

M. A. Crawford, Guadalajara, Western Mexico. — On the second of November we celebrated communion in Tlajamulco, and had a full house and an attentive audience both morning and evening. We received two new members to communion, and baptized one child. There are others ready to be received at the next communion. So we are blessed, and able to do something.

Notes from the Wide Field.

AFRICA.

The International Association. — Mr. H. W. Stanley has again addressed the British people on the work of the International Association, which he seems to feel the public is as yet incapable of appreciating, because it cannot understand the meaning of a truly benevolent enterprise. It is, as he thinks, too high in its aim to be understood by those who cannot conceive that the King of Belgium can have any motive other than the extension of his domains or the increase of his revenues. At the opening of the Scottish Geographical Rooms, in Edinburgh, December 4, Mr. Stanley said: "A railway would be constructed immediately to connect the Lower with the Upper Congo, and then, and not till then, would the propaganda of civilization have really commenced by the possible development of commerce and industry and the creation of value to what had been hitherto unproductive. Until the Upper Congo was reached by railway, and freedom of trade guaranteed, the whole of the 1,000,000 square miles now inaccessible and unmarketable was not worth a silver florin. Up to this time the Association had only been preparing for it, but before engaging in this serious work it was necessary that the European nations should agree and bind themselves not to interfere with this beneficent policy and project of the Association. Such a large capital as would necessarily require to be invested in this enterprise must be hedged round by securities and guaranties. At the present time the body called the International Association, however startling it might appear, was invulnerable and unassailable. All the armies of the world could not reach it. It was impalpable and intangible as air. He called it benevolence, charity, philanthropy; the spirit of peace, goodwill to all men; progress; in plain words, the cause of that activity now on the Congo, which had led to forty-three stations being built, which kept up communications from the sea to Stanley Falls, and which proposed to govern and to keep all this vast area, in the name of the civilized nations, sacred to free trade, was the interest derived from money safe in European banks. The Association did not keep their money in Africa; therefore they had no estate, real or personal, there. What they had expended was gone; not a penny would ever return. That was why he said the Association was invulnerable — that no number of armies could render them less poor of expectations than they were to-day. But if a railway were constructed there would be interests to protect, and their position would be reversed. They would become assailable, and hence guaranties were necessary. Though they understood the satisfaction of a sentiment when applied to Britain, they were slow to understand that it might be a sentiment that induced King Leopold II to father this International Association. He was a dreamer like his

confrères in the work, because the sentiment was applied to the neglected millions of the Dark Continent. They could not appreciate rightly, because there were no dividends attached to it, this restless, ardent, vivifying, and expressive sentiment, which sought to extend civilizing influences among the dark races, and to brighten up with the glow of civilization the dark places of Africa. Hence they were dreamers; but what great projectors, promoters, and wise men above the mediocre tribes of this earth, from Galileo to James Watt, had not had that contemptuous epithet applied to them?"

Across the Continent. — A new link, which will complete the chain, is about to be formed in the stations across Africa. The International Association has sent out an officer to open a station between Karema, on Lake Tanganyika and the station at Stanley Falls, on the Upper Congo. The transcontinental route will then be by steamer up the Zambezi and Lake Nyassa, across the Stevenson Road to Lake Tanganyika, thence by the new station to Stanley Falls and so down the Congo. This will be a highway for the nations, and we trust, first of all, a highway for the kingdom of our God.

Uganda. — The *Church Missionary Intelligencer* publishes extended extracts from letters received from Rubaga, some of them dated in July last. The work of the mission seems to be progressing hopefully. A plague of small-pox had desolated the land, carrying away the princes as well as the common people. But the horrors of the plague did not prevent Mtesa from sending a plundering expedition against neighboring tribes. In this expedition Gabunga, whom Stanley speaks of as the "Grand Admiral," lost his life. Mr. O'Flaherty writes of this Gabunga as, on the night before his departure, surrounded by the heathen priests and his choicest warriors, and yet welcoming the Christian missionary, and bringing out his well-thumbed Gospel of St. John, and asking the missionary to read and pray with him. The number of communicants in March was reported as forty; among them, three princesses and several important officers in the emperor's household. One of these princesses, Rebeka Mugali, seems to be a devoted and specially intelligent Christian. Though living five days' journey distant from the mission station, she sent word that much as she would like to see the missionary, "The time is not yet ripe for that; to come now would be dangerous." A great Mohammedan teacher had been brought to the Rubaga by the Arabs, with the expectation that he would confute the missionaries before the king. Mr. O'Flaherty says: "Their arguments are not to be dreaded, but their falsehoods and daggers are." In the argument before Mtesa, the missionaries seem to have come off quite victorious, and the king ordered the flag to be hoisted on Sundays, and made many presents to Mr. O'Flaherty. He desired him to go regularly into his private quarters, and ordered him to come by the same gate by which the highest officials approach his majesty.

Romanists in Central Africa. — *L'Afrique* reports that the Catholic missionaries who gave up their station in Uganda, the country of Mtesa, have settled in Ukambi (the Uchambi of Stanley), southeast of Victoria Nyanza. They speak of the natives there as peaceable and industrious. A station has been established by the Catholics in Mirambo's country. They report that Mirambo, who will be remembered as the chief with whom Dr. Southon labored, insists that all caravans for Ujiji shall travel by the road which passes near him. The last reinforcement of the Romish missionaries having left part of their luggage at Tabora, in order to travel more rapidly, and the Arab in charge of it having turned aside from Mirambo's road, this chief sent natives to watch in the forests for the caravan, attack it, and bring the spoils to him at Urambo. Nevertheless the postal service between Zanzibar and Tanganyika is about to turn from Urambo and Ujiji, and take the route by Karema. This change, proposed by the International Association, has been accepted by the English missionaries. The security, rapidity, and regularity of communication increases and the cost lessens greatly.

A Revival at Lagos. — Mr. Gollmer, of the Church Missionary Society, writes from Lagos that a remarkable revival had commenced among the natives, and especially in the boys' and girls' schools of the town. Conversions were taking place daily, and some of them of the most striking and hopeful kind. Thirty young people had given evidence of being renewed.

INDIA.

Obstructing Mission Work. — The English Baptist *Missionary Herald* reports a case of marked hostility to mission work by the *maharaja*, or native prince of Indore, and his *durbar*, or council. A difficulty has existed for some three years between the maharaja and the missionaries, who are from Canada, the prince refusing to allow any public preaching of the gospel, and even punishing those who attended Christian services held in private. Application was made to the English authorities for redress; but the government stated that, while it demanded religious liberty for British subjects in native states, it could not interfere on behalf of the subjects of natives in those states. It promised, however, to endeavor to induce the durbar to cease its opposition to missionary work. But the maharaja continued his opposition, forbidding preaching except in tent, and the congregations that gathered there were always disbursed in a rude way, sometimes with the horsewhip. The missionary was admonished to teach only adult persons. Every effort is made to prevent attendance at Christian services, and a fine of five rupees is imposed upon all whom are arrested for such attendance. This certainly is a singular state of affairs under British rule, and the incident will doubtless be brought to the attention of the home government. It cannot be that anywhere under the sway of the Empress of India permission to preach the gospel in the proper ways shall be withheld.

Conversion of a Moulvie. — A report from Calcutta says that a Mohammedan moulvie, a man of much prominence and influence, had announced his acceptance of Christianity. He is a man who was very efficient in a recent Mohammedan movement designed both to confute Christianity and to elevate the Mohammedan population. The champion has himself been overcome by the teachings of the Christians, and is now himself boldly preaching the faith which once he destroyed.

NEW GUINEA.

A missionary of the London Society reports the first missionary meeting held on Murray Island, New Guinea, August 8. It was a great occasion among the natives, and the day was ushered in by repeated volleys of gun-firing. The building was packed by a congregation of six hundred or more from the surrounding islands; large numbers came to join in the service. A native deacon first addressed the people in regard to the principle of Christian giving: "Friends," he said, "God wants your hearts. Give those to him first, and then give your money." Subsequently two hours were occupied in bringing in the contributions. Each person came to the table with his or her contribution, and after five hundred persons had contributed, it was found that the sum of $220 had been received. It was a noble offering, and indicated the genuine Christian life of these new converts; for these sums were not given upon the impulse of the occasion, but they were the amounts they had brought with them from their homes after due deliberation.

The wonderful change wrought in the heart of man by the reception of Bible truth is well illustrated by the conduct of a native of New Guinea, who had lost a child. The customs of the natives at the death of children or relatives are designed to indicate their wild and hopeless sorrow, and for this purpose they indulge in savage and disgusting ceremonies. This native, who had a few weeks before heard a sermon about David's life, wrote a letter to the missionary, which is said to be the first attempt

a New Guinea native to write a letter for himself. In it he says: "O my father! my child is dead, and my heart is very sore; but, as David said, she will not come to me, but I shall go to her."

Miscellany.

THE DIVISION OF THE WEEKLY OFFERING.

It is not to be forgotten that each of the departments of each of these societies [the seven Congregational societies] is embodied in the work of the American Board of Foreign Missions. *It* has its educational department of the higher grade of schools, including colleges and theological seminaries, and of a lower grade, enrolling some forty thousand pupils. *It* is entrusted with the vast work of the preparation and publication of books, tracts, and newspapers in many languages. *It* is obliged to attend to the erection of churches and schoolhouses, and the provision of parsonages for the use of its missionaries. *It* conducts many and varied forms of philanthropic service, as dispensaries, hospitals, and charitable relief. *It*, above all else, embraces the directly evangelistic efforts for the conversion of the world through almost two thousand (native and foreign) preachers and pastors. The comprehensiveness of the work of the American Board gives to its claim a special force and obligation. Its work embraces the work of all other societies — a work in its extent not limited to the United States, great and important as this national field is — but one covering the globe.

The demand, therefore, which the cause of foreign missions makes on the Weekly Offering is not to be compared with the demand which any other one form of Christian labor thus makes. It is to be compared only with the demand which all these other forms embody and represent. As far as possible is it from our desire to convey any undue impression as to the importance of one department of Christian labor; but we venture to ask if the cause of foreign missions is not worthy to receive one half of the accumulated annual offering of the church. Is not such a division more equitable than to put the foreign missionary interest on the same basis which a single department of our home missionary interest occupies? Despite our hearty appreciation of the duties we owe the West, the negro, the Indian, and the American Chinaman, we venture to believe that only one answer is possible. Let no society be supported less generously, but let the amount of the benevolence of each church be apportioned according to the demands of each society. — *The Golden Rule.*

BIBLIOGRAPHICAL.

Gesta Christi; or, A history of humane progress under Christianity. By Charles Loring Brace. Fourth edition. With new preface and supplementary chapter. pp. 520. New York: A. C. Armstrong & Son. 1884.

We are not surprised that a fourth edition of this book has been called for. It answers the question, What has Christianity done for the well-being of mankind? better than any single volume with which we are acquainted. Other forces which have contributed to human progress are fairly recognized, but the argument of the writer is convincing that the mightiest and most permanent agencies which have been at work in the world have been those agencies which Jesus Christ has set in operation.

The Theology of Christ: From his own words. By Rev. J. P. Thompson, D.D., late pastor of the Broadway Tabernacle, New York. With an introduction by William M. Taylor, D.D., LL.D. pp. 305. New York: E. B. Treat. Price, $1.50.

A new edition of a valuable work in the department of Biblical theology.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, Natural History, and Literature. With eight colored maps and 440 illustrations. By William Smith, LL.D. Revised and edited by Rev. F. N. and Mrs. A. Peloubet. pp. 818. Philadelphia: Porter & Coates.

This is a "Teachers' Edition," with necessary condensation, of a work which is everywhere recognized as a standard.

Others than "teachers" will find it just what they want.

Life and Work in Benares and Kumaon, 1839–1878. By James Kennedy, M.A. Late missionary of the London Missionary Society. pp. 392. London: T. Fisher Unwin.

Thirty-eight years of service in India gives the writer of this book a right to speak of the people of that land, and the record he here makes is both valuable and interesting. Sir William Muir, late lieutenant-governor of the Northwestern Provinces, who furnishes an introductory note to the volume, vouches for its accuracy, and especially commends its utterances respecting the attitude of Christian agencies toward the people of India, and of these people toward the gospel.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the young men and women now in colleges and seminaries, that they may be, whether at home or abroad, consecrated servants of Christ, and that from their number a great company of preachers and teachers may go forth and labor among the unevangelized. [The last Thursday of January is the day set apart as the Day of Prayer for Colleges.]

ARRIVALS IN THE UNITED STATES.

December 14, 1884. At New York, Mr. Samuel T. Miller, of the West Central African Mission.

January 2, 1885. At San Francisco, Rev. A. H. Smith and wife, of North China.

ARRIVALS AT STATIONS.

November 14, 1884. At Durban, Natal, Rev. B. F. Ousley and wife, and Miss Fidelia Phelps. Mr. and Mrs. Ousley were to sail November 28 for their station at Inhambane.

October 19. At Foochow, Miss Elsie M. Garretson, having been transferred from the North China Mission to Foochow.

DEATHS.

October 27, 1884. At Pao-ting-fu, North China, Carleton F., son of Dr. and Mrs. A. P. Peck, aged nine years.

December 28. At Constantinople, Mrs. Ardelle M., wife of Rev. Henry O. Dwight.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The imprisoned Christians in European Turkey. (Page 70.)
2. Marash and Zeitoon since the fires. (Page 72.)
3. The annual meeting of the Maratha Mission. (Page 63.)
4. A convocation in Ceylon. (Page 64.)
5. Recent incidents in the progress of the work in Japan. (Pages 67, 68.)
6. The new station at Parral, Northern Mexico. (Page 69.)
7. Various items from Africa. (Pages 46 and 75.)
8. The spiritual characteristics of Rev. Titus Coan, of the Sandwich Islands. (Page 50.)

Donations Received in December.

MAINE.

Cumberland county.		
Portland, 2d Cong. ch., add'l,	10 74	
Yarmouth, 1st Cong. ch.	27 42	38 16
Franklin county.		
Farmington Falls, Cong. ch. and so.		7 00
Kennebec county.		
Hallowell, A lady,		10 00
Lincoln and Sagadahoc counties.		
New Castle, Mrs Samuel Wilson,	4 00	
Waldoboro', George Allen,	2 00	6 00
Oxford county.		
Oxford, John Pratt,	23 00	
South Paris, Cong. ch. and so.	6 00	29 00
Penobscot county.		
Bangor, Central Cong. ch., 118.40; Hammond-st. ch. and so., 110,		228 40
Somerset county.		
Norridgewock, Cong. ch., m. c.		25 00
Union Conf. of Ch's.		
North Waterford, Daniel Warren,		30
Waldo county.		
Belfast, 1st Cong. ch.		59 74
Washington county.		
Princeton, Cong. ch. and so.		5 00
		438 30

NEW HAMPSHIRE.

Grafton county.		
Bristol, Cong. ch. and so.	5 32	
Lisbon, A friend,	1 00	
West Lebanon, Cong. ch. and so.	20 75	27 07
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston,	25 00	
Francestown, Cong. ch. and so.	50 00	
Hillsboro' Bridge, Caroline M. Burnham,	25 00	
Manchester, 1st Cong. ch., with other dona., to const. WM. H. H. COLBY, H M.	78 47	

Milford, Wm. Gilson, 10 00
Nashua, 1st Cong. ch. 200 00
New Boston, A friend, 10; John N. Dodge, 5, 15 00
New Ipswich, Cong. ch. and so. (of wh. from Leavitt Lincoln, 10), 19 75—423 22
Merrimac county Aux. Society.
Concord, A. S. Smith, 1 00
Penacook, Cong. ch. and so. 21 00
Warner, Mrs. A. G. H. Eaton, 1 00—23 00
Rockingham county.
East Derry, 1st Cong. ch. 40 73
Stratham, Cong. ch., A friend, 3 00—43 73
Strafford county.
Gilmanton, Centre Cong. ch. 15 00
Meredith Village, Rev. Giles Leach, 5 00
Wakefield, Cong. ch. and so. 18 00—38 00
Sullivan county Aux. Society.
Acworth, Cong. ch. and so. 24 00
579 02

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 197 48
Bennington county.
Manchester, Cong. ch., m. c. 11 94
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lyndon, S. B. Mattocks, 5 00
St. Johnsbury, Thaddeus Fairbanks, 1000 00—1005 00
Chittenden county.
Burlington, 3d Cong. ch. 175 65
Essex, "Cash," 40
Milton, P. Herrick, 1 00
Williston, Cong. ch. and so. 3 50—180 55
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh Falls, Mrs. M. P. Perley, 10 00
Swanton, Cong. ch. and so. 13 05—23 05
Orange county.
Chelsea, Cong. ch. and so. 52 00
East Orange, Joseph Eastman, 40
Thetford, 1st Cong. ch. 33 03—85 43
Orleans county.
Glover, Cong. ch. and so. 14 00
Rutland county.
Clarendon, Miss E. Hosford, 1 00
Rutland, A friend, 10 00—11 00
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 9 38
Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 21 50
Brattleboro' Cen. Cong. ch., m. c. 21 03
Londonderry, Geo. S. Hobart, 10 00
Windham, Mrs. James Stearns, 1 20—53 73
Windsor county.
Springfield, ——, for Japan, 1 00
1,592 56

Legacies.—Troy, Judith Livingston, "for the conversion of the people of China," by W. R. Rowell, Ex'r, 151 80
1,744 36

MASSACHUSETTS.

Barnstable county.
Harwich, 1st Cong. ch. 14 75
Wood's Holl, Cong. ch. and so. 4 00
Yarmouth, 1st Cong. ch. 50 00—68 75
Berkshire county.
Great Barrington, 1st Cong. ch. 17 00
North Adams, Cong. ch. and so. 41 20
Pittsfield, South ch. and so. 1[illegible] 39
Sheffield, Cong. ch. and so. 8 50
Stockbridge, Cong. Sab. sch., for running expenses "Morning Star," 21 34
Williamstown, 1st Cong. ch. 58 09—149 52
Bristol county.
Attleboro, 1st Cong. ch. [illegible] 43
Berkley, Cong. ch. and so. 21 00—45 43
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Evang. Cong. ch. 100 00
Essex county.
Methuen, Cong. ch. and so. 64 63
Essex county, North.
Haverhill, Centre Cong. ch. 7[illegible] 34
Newburyport, North Cong. ch. [illegible]

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington-st ch., with other dona., to const. Daniel A. Kilham, H. M. 77 00
Danvers Centre, 1st Cong. ch., to const. William Siner, Jr., H. M. 100 29
Gloucester, Nancy E. Brooks, 11 00
Lynn, 1st Ch. of Christ. 9 95
Salem, Tabernacle ch. 33 80
Topsfield, Cong. ch. and so. 83 12—315 16
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch. and so. 23 15
Greenfield, 2d Cong. ch. 31 88
Hawley, A friend. 1 00
Sunderland, Cong. ch. and so., with other dona., to const. Wm. C. Campbell, H. M. 24 04—80 07
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. 9 82
Holyoke, 2d Cong. ch. 28 55
Monson, Cong. ch. and so., 7.54; E. F. Morris, 100, 107 54
Springfield, North Cong. ch. 62 05
Westfield, 1st Cong. ch. 126 99—334 95
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. 95 00
Easthampton, Payson ch. 691 56
Enfield, Cong. ch. and so., 13.10; Edward Smith, 80. 93 10
Hadley, Russell ch. 17 07
Haydenville, Cong. ch. and so. 23 00
Northampton, Edwards ch. Benev. so. 31 83
North Hadley, Cong. ch. and so. 3 73
South Hadley, 1st Cong. ch. 23 00
South Hadley Falls, Cong. ch. and so. 13 00—991 29
Middlesex county.
Cambridgeport, Pilgrim ch., m. c. 8 53
Everett, Cong. ch. and so. 6 09
Holliston, Thank-offering, 1 00
Hopkinton, Cong. ch. and so. 46 52
Lexington, Hancock ch. 24 22
Lowell, Kirk-st. Cong. ch., 900; 1st Cong. ch., 6; Geo. F. Willey, 10, 916 00
Malden, 1st Cong. ch. 78 04
Medford, Mystic ch., to const. Frederick H. Kidder and George F. Peckham, H. M., 200.71; Mrs. Roundy, 5, 205 71
Melrose, Orth. Cong. ch., m. c. 7 00
Natick, Cong. ch. and so. 50 00
Reading, "C. E. B." 2 00
Wakefield, Cong. ch. and so. 127 16
Waverly, Cong. ch. and so. 36 05
Woburn, 1st Cong. ch. (of wh. from Mrs. M. J. Keyes, to const. Elliott F. Trull, H. M., 100), 625 00—2,133 32
Middlesex Union.
Acton, Cong. ch. and so., 19.80; Rev. H. H. Osgood, 5, 24 80
Fitchburg, J. A. Conn, 3 21
Littleton, Cong. ch. and so 12 00
Maynard, Cong. ch. and so. 130 00
West Acton, Rev. J. W. Brown, 3 00—173 01
Norfolk County.
Braintree, 1st Cong. ch., m. c., 17.50; A friend, 10, 27 50
Brookline, S. A. Robinson, 20 00
Cohasset, 2d Cong. ch. 59 [illegible]
Walpole, Orth. Cong. ch. 50 00
Wellesley Hills, Cong. ch. and so. 111 [illegible]—267 8[illegible]
Old Colony Auxiliary.
Fairhaven, ——, 4 00
Rochester Centre, Cong. ch. and so. 41 65—45 [illegible]
Plymouth county.
Abington, 1st Cong. ch. 26 05
Brockton, 1st Cong. ch., 25; A friend, 1, 26 00
Hanson, Cong. ch. and so. 6 50
Marion, Cong. ch. and so. 3 10
Middleboro, 1st Cong. ch. 7 [illegible]—[illegible]
Suffolk county.
Boston—Summary for 1884:—
Old South church, 7,182 56
do. to Woman's Board, 538 50—7,721 06
Park-street church, 4,290 51
do. to Woman's Board, 770 00—5,060 51

Shawmut church,	2,388 54		
do. to Woman's Board,	1,048 25	--3,436 79	
2d church (Dorchester),	2,101 71		
do. to Woman's Board,	1,122 84	--3,224 55	
Mount Vernon church,	2,674 61		
do. to Woman's Board,	338 00	--3,012 61	
Central church,	1,769 43		
do. to Woman's Board,	727 41	--2,496 84	
Central ch. (Jam. Plain),	1,725 68		
do. to Woman's Board,	384 82	--2,110 50	
Union church,	1,159 95		
do. to Woman's Board,	764 26	--1,924 21	
Phillips church,	400 00		
do. to Woman's Board,	933 77	--1,333 77	
Eliot church,	538 59		
do. to Woman's Board,	344 43	—883 02	
South Evang. ch. (West Roxbury),	701 34		
do. to Woman's Board,	160 00	—861 34	
Walnut-ave. church,	734 50		
do. to Woman's Board,	89 86	—824 36	
Berkeley-st. church,	257 01		
do. to Woman's Board,	517 00	—774 01	
Winthrop ch. (Charlestown),	482 91		
do. to Woman's Board,	159 00	—641 91	
Immanuel church,	450 00		
do. to Woman's Board,	160 94	—610 94	
Highlands church,	203 80		
do. to Woman's Board,	169 50	—373 30	
Evang. ch. (Brighton),	185 00		
do. to Woman's Board,	119 00	—304 00	
Village ch. (Dorchester),	122 59		
do. to Woman's Board,	158 50	—281 09	
Maverick church,	70 00		
do. to Woman's Board,	201 00	—271 00	
1st church (Charlestown),		150 00	
Pilgrim ch. (Dorchester),		100 00	
Boylston ch. (Jam. Plain),		10 10	
North Brighton Chapel,		2 43	
Miscellaneous to Woman's Board,		294 11	
Mrs. C. A. Spaulding, 100; A lady, 100; A friend, 100; Miss F. D. Nelson, 5; Other donations and legacies, particulars of which have been acknowledged,		14,266 46	
		50,968 91	
Acknowledged elsewhere,		49 905 00	
		1,063 89	
Chelsea, 1st Cong. ch.		129 78	--1,193 67
Worcester county, North.			
Templeton, The Misses Shattuck,		6 20	
Winchendon, North Cong. ch.		31 20	—37 40
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Clinton, A friend,		100 00	
Oxford, Mary S. Porter,		165 00	
Shrewsbury, Cong. ch. and so.		37 00	
Webster, Cong. ch. and so.		16 48	
West Boylston, 1st Cong ch.		52 17	
Worcester, Union ch. and so., 229.39; Plymouth Cong. ch., 101.20; Summer-st. ch., for Bulgaria, 47; Old South ch. and so. 26.25; A friend, 15,		418 84	—789 49
Worcester co. South Conf. of Ch's. William R. Hill, Tr.			
Milford, 1st Cong. ch.		92 04	
Upton, 1st Cong. ch.		46 58	—138 62
Otter River, C. B. White,			1 00
——, A friend,			1 00
			7,095 19
Legacies.—Leicester, Mrs. Sophronia R. Hatch, by Amos A. Gould, Ex'r,		50 00	
Monson, Andrew W. Porter, by E. F. Morris, Ex'r,		1,100 00	
New Bedford, Mrs. Arabella M. Willson, by Alanson Borden, Ex'r,		314 47	--1,464 47
			8,559 66

RHODE ISLAND.

Providence, Pilgrim Cong. ch., 5; Augustus Root, 1,			6 00

CONNECTICUT.

Fairfield county.			
Bridgeport, 2d Cong. ch.		73 46	
Danbury, 1st Cong. ch., to const. Mrs. ROGER AVERILL, H. M		145 00	
Fairfield, Cong. ch. and so.		30 39	
Green's Farms, Cong. ch. and so.		96 65	
Greenwich, 2d Cong. ch.		240 00	
Long Ridge, Cong. ch. and so.		7 00	
New Fairfield, Enoch Knapp,		25 00	
North Greenwich, Cong. ch. and so.		72 10	
Ridgefield. 1st Cong. ch. (of wh., m. c., 9),		54 50	
Saugatuck, Cong. ch. and so.		22 93	—767 03
Hartford county. E. W. Parsons, Tr.			
Berlin, 2d Cong. ch.		18 12	
Buckingham, Cong. ch. and so.		1 77	
East Hartford, Cong ch. and so.		57 86	
East Hartland, Cong. ch. and so.		12 40	
Hartford, Mary C. Bemis, to const. Rev. CHARLES F. CARTER, H. M., 100; A friend, 10,		110 00	
New Britain, South Cong. ch., 305.70; do., Banyan seeds, 21.68; 1st Ch. of Christ, 171.25,		498 63	
Newington, Cong. ch. and so.		135 08	
Plainville, Cong. ch. and so., to const. Mrs. TITUS DARROW, H. M.		161 03	
Plantsville, Cong. ch. and so., 191.74; Rev. L. F. Berry and wife, 20,		211 74	
Poquonock, Cong. ch. and so.		58 48	
West Hartford, Cong. ch. and so.		132 67	
West Hartland, Cong. ch. and so.		11 00	
Windsor Locks, Cong. ch. and so., to const. GEORGE P. CLARK, H. M., 127.34; A friend, 5,		132 34	--1,541 72
Litchfield co. G. C. Woodruff, Tr.			
Canaan, 1st Cong. ch.		9 13	
Colebrook, Cong. ch. and so.		35 50	
Falls Village, Cong. ch. and so.		3 41	
Goshen, Cong. ch. and so., with other dona., to const. F. M. WADHAMS and Mrs. LUELLA OSTRUM, H. M.		105 87	
Kent, 1st Cong. ch.		30 37	
Milton, Cong. ch. and so.		3 00	
New Milford, 1st Cong. ch.		240 75	
Riverton, Cong. ch. and so.		2 00	
Sharon, Cong. ch. and so.		143 12	
Thomaston, Cong. ch. and so.		31 06	
Washington, Cong. ch. and so., to const. HENRY W. SEELEY, H. M		107 60	
Woodbury, 1st Cong. ch.		38 60	—750 41
Middlesex co. E. C. Hungerford, Tr.			
Deep River, Cong. ch. and so., 53.59; Mrs. Asel Watrous, 4,		57 59	
Essex, 1st Cong. ch.		31 37	
Middlefield, Wm. W. Bailey,		3 00	
Westbrook, Cong. ch. and so.		78 12	—170 08
New Haven co. F. T. Jarman, Ag't.			
Birmingham, Geo. W. Shelton, 5; Frederick Hull, 5,		10 00	
Cheshire, Cong. ch. and so.		42 68	
East Haven, Cong. ch. and so.		22 80	
Fair Haven, 1st Cong. ch. (of wh. from Rev. Burdett Hart, to const. Rev. RUFUS B. TOBEY, H. M., 50),		134 35	
Madison, Cong. ch., m.c.		10 00	
Milford, 1st Cong. ch.		7 45	
New Haven, Ch. of the Redeemer, 132; Howard-ave. Cong. ch., 27.20; United ch., m. c, 19.50; Centre ch., m. c., 6.22,		184 92	
North Haven, Cong. ch. and so.		67 29	
Wolcott, Cong. ch. and so.		8 40	—487 89
New London co. L. A. Hyde and L. C. Learned, Tr's.			
Bozrah, Esther A. Miller,		20 00	
Colchester, 1st Cong. ch.		148 00	
Lebanon, 1st Cong. ch.		69 07	
Mohegan, Cong. ch. and so.		5 00	
New London, Ch. of Christ,		102 51	
Norwich, Broadway ch.		30 00	
Westchester, Cong. ch. and so.		18 58	—393 [illegible]
Tolland county. E. C. Chapman, Tr.			
Columbia, Cong. ch. and so., with other dona., to const. Mrs. GERTRUDE M. HUTCHINS, H. M.		6 [illegible]	
Ellington, Cong. ch. and so.		121 [illegible]	
Mansfield Centre, 1st Cong. ch.		[illegible]	

Rockville, Cong. ch. and so. 61 91
Somers, Cong. ch. and so. 116 12
Tolland, Cong. ch. and so. 15 00
Vernon Centre, Cong. ch. and so. 31 29—415 17
Windham county.
Canterbury, A friend of missions, 3 00
East Woodstock, Cong. ch. and so. 20 00
North Woodstock, Cong. ch. and so. 12 00
Plainfield, Cong. ch., m. c. 2 07
Putnam, 2d Cong. ch., with other dona., to const. MYRON KINNEY, H. M., 96 90
Woodstock, 1st Cong. ch. 36 44—170 41

4,695 88

Legacies.—Madison, George M. Dowd, by Wm. S. Hull, Ex'r, add'l, 300 00
New London, Lucretia Latimer, by John G. Crump, Adm'r, 100 00
Norwich, Mrs. Mary H. Colton, by Frank Johnson, Ex'r, 2,100 00
Stamford, Mrs. Haxton, by P. H. Brown, Jr. 3 00—2,503 00

7,198 88

NEW YORK.

Brockport, A friend, 25 00
Brooklyn, Ch. of the Pilgrims, 1,477.22; Central Cong. ch., 914.42; South Cong. ch., 73.70; Julius Davenport, 200; Mrs. C. M. Loomis, 10; "Pocket money of G. S. M., entered into rest," 5.40, 2,680 74
Buffalo, 1st Cong. ch., for support of Mr. and Mrs. Logan, 100 00
Chateaugay, Joseph Shaw, 5 00
Chenango co., A friend, 10 00
Clifton Springs, A lady's Christmas offering, 10 00
Clinton, "A special offering to the Lord," 10 00
Durham, Wm. Crawford, 9 00
East Bloomfield, Cong. ch. and so. 54 77
Fairport, Cong. ch. and so. 50 00
Flushing, Cong. ch., for Papal Lands, 24 17
Gloversville, 1st Cong. ch. (of wh. from Alanson Judson, 100; and from Mrs. M. M. Place, 100), 323 38
Goshen, Eleanor F. Tracy, for running expenses of "Morning Star," 4 00
Gouverneur, Mrs. J. R. Crane, 4 [illegible]
Hamilton, Cong. ch. and so. 12 00
Homer, Cong. ch. and so. 85 00
Keeseville, J. W. Davis, 5 00
Lysander, Cong. ch. and so. 15 00
Malone, Harold K. Wead, for running expenses of "Morning Star," 50
Marion, Sup't of Sab. sch. 10 00
Moriah, Miss E. Dewey, 5 00
Newburgh, Rev. John Forsyth, D.D. 50 00
New Lebanon, Washington Hitchcock, 5 00
New York, Mrs. John Byers, 100; Benj. F. Martin, deceased, per D. S. Martin, 10; Mrs. N. W. Haynes, 1, 111 00
North Walton, Cong. ch. and so. 11 74
Poughkeepsie, T. M. Gilbert, 5 00
Skaneateles, Mrs. Thaddeus Edwards, 4 00
Upper Aquebogue, Cong. ch. and so. 9 45
Wading River, Cong. ch. Miss. Soc'y, 2.80; Hannah W. Terry, 25, 27 80
Watermills, Maria Halsey, 1 00—3,689 97

PENNSYLVANIA.

Coaldale, Welsh Cong. ch. 5 00
Lansford, Rev. John Edwards, 10 00
Philadelphia, Central Cong. ch., m. c. 11 36
Sugar Grove, Mrs. R. Weld, 2 00
Troy, Rev. G. P. Sewall and wife, 10 00
——, "C." 3 00—44 36

NEW JERSEY.

Jersey City Heights, Mrs. Caroline L. Ames, 3 00
Montclair, 1st Cong. ch. 32 [illegible]
New Brunswick, Mrs. F. A. Wilber, 5 00
Orange, Trinity Cong. ch., John Wiley, 25 43
Plainfield, A friend, 10 00—75 53

MARYLAND.

Frederick City, Mrs. E. H. Rockwell, 114 00

VIRGINIA.

Herndon, The Faithful Mission Band, for running expenses "Morning Star," 2 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 12 37

NORTH CAROLINA.

Wilmington, Cong. Sab. sch., Miss Farrington's class, for running expenses "Morning Star," 1 50

TENNESSEE.

Knoxville, Mrs. Sarah Bailey, 5 00

OHIO.

Akron, Cong. ch. 114 37
Cleveland, Euclid-ave. Cong. ch., with other dona., to const. Mrs. H. M. LADD and JUSTIN SNOW, H. M., 14; 1st Cong. ch., 13.49, 27 49
Columbus, 1st Cong. ch., with other dona., to const. Rev. JOHN JONES, Rev. E. H. SCOTT, Rev. IRVING W. METCALF, O. B. SENTER, ABRAM BROWN, and W. I. CHAMBERLAIN, H. M. 271 75
Lafayette, Cong. ch. 5 50
Mansfield, 1st Cong. ch. Young People's Miss. Circle, 7 00
Mineral Ridge, Welsh Cong. ch. 5 00
Mt. Vernon, Cong. ch. 50 87
Oberlin, 2d Cong. ch., 85.16; 2d Cong. Sab. sch., for running expenses "Morning Star," 25; Rev. E. P Barrows, 10, 120 16
Parisville, Rev. D. W. Hughes and wife, 4 [illegible]
Pomeroy, Welsh Cong. ch. 6 85
Rootstown, 1st Cong. ch. 28 00
Wakeman, Cong. ch. 5 55
York, Cong. ch. 16 70—4 49

INDIANA.

Angola, Miss H. Voorhees, 10 00
Michigan City, Cong. ch. 44 00—54 00

ILLINOIS.

Bloomington, Laura Ellsworth and sister, 20 00
Blue Island, Cong. ch. 13 [illegible]
Chicago, 1st Cong. ch., 108.90; South Cong. ch., 25.58; Plymouth Cong. ch., 23.16; Union-park Cong. ch., m. c., 10.34, 167 98
Granville, Cong. ch. 18 45
Hinsdale, B. F. Jones, 10 00
Kewanee, Cong. ch. 100 00
Oak Park, Cong. ch. 50 00
Plainfield, Mrs. S. E. Janes, 5 00
Prospect Park, Mrs. P. G. Hubbard, 3 00
Rockford, 2d Cong. ch. 318 00—[illegible]

Legacies.—Paxton, Edwin Rice, by Mrs. M. A. Rice, 100 00
Tamaroa, Mrs. B. G. Roots, by Mrs. J. B. Leake, 100 00—200 00

KENTUCKY.

Berea, Cong. ch. [illegible]

MISSOURI.

Eldon, Ladies' Aid so. 2 00
Kidder, 1st Cong. ch. 3 20
St Louis, Pilgrim Cong. ch., to const. CLINTON ROWELL, EDWARD JOY, DAVID MACDONALD, JOSEPH Y. JACOB, JOHN S. WEBSTER, STEPHEN SHELDON, WM. O. PROCTOR, WM. E. HAMILTON, CHARLES H. HALE, and

Wm. E. Jones, H. M., 1,001.42; 5th Cong. ch., to const. Rev. Geo. C. Adams and W. C. Reynolds, H. M., 152.40, 1,153.82--1,159 02

MICHIGAN.

Allegan, 1st Cong. ch.	29 75	
Ann Arbor, 1st Cong. ch.	95 00	
Baldwin, Cong. ch.	1 53	
Calumet, A friend,	25 00	
Detroit, 2d Cong. ch., 216.81; Trumbull-ave. Cong. ch., 9.87,	226 68	
Lake Linden, Cong. ch.	18 00	
Mattawan, Cong. ch.	1 75	
Newaygo, Mrs. A. H. Norris,	10 00	
Quincy, "Home Missionary Family,"	50 00	
Romeo, Cong. ch.	57 00	
St. Clair, Cong. ch.	30 00	
Stockbridge, Mrs. S. P. Reynolds,	5 00	
Tecumseh, James Vincent,	10 00	
West Bay City, John Bourn, for W. C. Africa Mission,	52 00	611 71

WISCONSIN.

Beloit, 2d Cong. ch., 35.04; 1st Cong. ch., 9.92,	44 96	
Bristol and Paris, Cong. ch.	30 00	
Columbus, Olivet ch., 52; A little girl's Christmas gift, 42c.	52 42	
Fond du Lac, Cong. ch.	13 35	
Hartford, Rev. Daniel Denison,	10 00	
Madison, 1st Cong. ch.	100 00	
Milwaukee, Grand-ave. Cong. ch.	52 81	
Quincy, Mrs. S. P. Berry,	5 00	
Shopiere, Cong. ch.	6 69	
Sparta, 1st Cong. ch.	7 00	
Windsor, Union Cong. ch.	31 00	353 23

IOWA.

Charles City, 1st Cong. ch.	23 50	
Chester Centre, Cong. ch.	34 50	
Des Moines, Mrs. A. Y. Rawson,	5 00	
Durango, Cong. ch.	3 75	
Fayette, Cong. ch.	9 00	
Grinnell, Cong. ch.	13 00	
Hillsboro', John W. Hammond,	9 00	
Miles and Preston, Cong. ch's,	7 25	
Mitchell, Rev. E. W. Butler and wife,	15 00	
Newell, Cong. ch.	4 20	
Newton, Cong. ch.	20 29	
Onawa, Cong. ch., 7.20; Ladies Mis. so., 3,	10 20	
Osage, Cong. ch.	10 00	
Toledo, Rev. F. J. Douglass,	2 00	166 69
Legacies.—Des Moines, Mrs. H. L. Rollins, by H. L. Whitman, Ex'r, add'l,		197 86
		364 55

MINNESOTA.

Alexandria, Cong. ch.	11 00	
Austin, Cong. Union ch.	23 79	
Cottage Grove, Cong. ch.	8 20	
Dassel, Cong. ch.	44	
Faribault, Cong. ch.	35 23	
Hamilton, Cong. ch.	4 00	
Hutchinson, Cong. ch.	2 45	
Minneapolis, Plymouth ch.	49 93	
Northfield, 1st Cong. ch., 140.01; Friends, 600,	740 01	
Spring Valley, Cong. ch.	20 25	895 30

KANSAS.

Milwood, Chas. S. Foster,		35 00

NEBRASKA.

Albion, Cong. ch.	6 25	
Friend, Cong. ch.	4 50	
Olive Branch, Ger. Cong. ch.	6 00	
Otoe county, ——,	19 00	
Stanton, Cong. ch.	1 42	37 17

CALIFORNIA.

National City, Cong. ch.	1 00	
Oakland, Park Cong. ch.	4 00	
San Bernardino, 2d Cong. ch., M. H. Crafts,		1 00

OREGON.

Portland, "G. H. L."		1 70

DOMINION OF CANADA.

Province of Ontario.		
Fingal, P. Barber,	10 00	
Martintown, Cong. ch.	4 00	14 00
Province of Quebec.		
Montreal, Chas. Alexander, 5; Mrs. R. A. Ramsay, 5,		10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, "J. Q."		20 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,620 72	
For buildings and repairs in various missions,	2,822 96	
For Miss Page's school, Smyrna,	638 00	12,081 68

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 600 00

MISSION SCHOOL ENTERPRISE.

Maine.—Augusta, Cong. Sab. sch., 5; Bangor, Central Cong. Sab. sch., 20; Brownville, Cong. Sab. sch., for Pasumalai Sem'y, 18; Yarmouth, 1st Cong. Sab. sch., 9.19,	52 19
New Hampshire.—Claremont, Cong. Sab. sch., for Austria, 15; Hampstead, Cong. Sab. sch., 12.20; Lyme, Cong. Sab. sch., 10,	37 20
Vermont.—West Randolph, Cong. Sab. sch., for teacher at Marash,	35 00
Massachusetts.—Fall River, Mission Band of 3d Cong. Sab. sch., for Boghos, Marsovan, 25; Millbury, 2d Cong. Sab. sch., for Bombay, 6 Natick, Cong. Sab. sch., for teacher in India, 50; Worcester, Union ch., for pupil in Samokov, 13.20,	94 20
Rhode Island.—Westerly, Cong. Sab. sch.	1 00
Connecticut.—Colchester, 1st Cong. Sab. sch., 79.05; Columbia, Cong. Sab. sch., 22.67.	101 72
New York.—Berkshire, 1st Cong. Sab. sch., 30; New York, Pilgrim Sab. sch., for schools in Eastern and Western Turkey, 30; Smyrna, Miss'y Soc'y of Cong. Sab. sch. (of wh. for a scholar in Harpoot, 30), 230,	290 00
Alabama.—Selma, Helping Hands Miss'y Soc'y of Cong. Sab. sch., for South Africa,	5 65
Ohio.—Columbus, 1st Cong. Sab. sch., 75; Mt. Vernon, Cong. Sab. sch., 28.16; W. Williamsfield, Cong. Sab. sch., 1.18,	104 34
Illinois.—Onawa, Cong. Sab. sch., 5; Sandwich, Cong. Sab. sch., 5,	10 00
Wisconsin.—Mt. Sterling, Fannie and Cora Gay, 3; Ripon, 1st Cong. Sab. sch., 9.63,	12 63
Kansas.—Topeka, A class of young men in 1st Cong. Sab. sch., for Kioto training school, 25; Wabaunsee, 1st Ch. of Christ Sab. sch., 2.10,	27 10
California.—Oakland, "The Morning Star Lights," of Market and 22d sts. Cong. ch., for a little girl in Ponape,	12 00
	783 33
Donations received in December,	36,560 14
Legacies " "	4,517 13
	41,077 27

Total from September 1 to December 31, 1884: Donations, $94,670.76; Legacies, $17,933.17 = $112,603.93.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Machias, Gilbert Longfellow,	1 50	
Milford, Cong. Sab. sch.	3 50	
South Gardiner, Cong. Sab. sch.	3 [illegible]	
West Newfield, Five friends,	[illegible]	[illegible] 50

NEW HAMPSHIRE.

Amherst, "F."	20 00	
Antrim, A friend,	25	
Bedford, Pres. Sab. sch., add'l,	75	
Concord, 1st Cong. Sab. sch.	55 00	
Hanover, Dartmouth Sab. sch.	20 00	96 60

VERMONT.

Barre, Cong. Sab. sch.	13 70	
Enosburgh, Mrs. T. P. Baker, 10; Joseph Kidder, 25c.	10 25	
Norwich, Lizzie Nichols,	25	
Woodstock, Cong. Sab. sch.	4 00	28 20

MASSACHUSETTS.

Boston, 2d Cong. Sab. sch. (Dorchester), add'l, 3.69; Park-st. Sab. sch., B. T. Quinn's Bible class, add'l, 1,	4 69	
Brookfield, Evang. Cong. Sab. sch., add'l,	16 37	
Chelsea, 1st Cong. Sab. sch.	10 25	
East Falmouth, Cong. Sab. sch.	8 00	
Easthampton, Payson Cong. Sab. sch.	50 00	
Feeding Hills, Cong. Sab. sch.	3 50	
Foxboro', Cong. Sab. sch.	50	
Georgetown, 1st Cong. Sab. sch., add'l,	75	
Greenwich, Cong. Sab. sch.	4 05	
Longmeadow 1st Cong. Sab. sch.	32 50	
Medway, Hattie L. Fisher,	25	
Natick, Cong. Sab. sch.	75	
Newburyport, Mrs. J. C. Cleaveland,	1 00	
Newton, North Village Sab. sch.	9 52	
Pittsfield, Cong. Sab. sch.	21 [illegible]	
Sandwich, H. Russell,	10	
South Weymouth, Union Cong. Sab. sch.	11 00	
Truro, 1st Cong. Sab. sch.	6 00	
Westboro', Cong. Sab. sch., add'l,	50	
Winchester, 1st Cong. Sab. sch.	100 00	
Windsor, Cong. Sab. sch.	3 00	
Worcester, Plymouth Cong. ch.	2 00	[illegible] 7

CONNECTICUT.

Ellsworth, Cong. Sab. sch.	25 00	
Fair Haven, 2d Cong. Sab. sch.	12 25	
Greeneville, Cong. Sab. sch., add'l,	50	
Gurleyville, Andrew A. Houghton,	25	
Simsbury, Cong. Sab. sch.	6 [illegible]	
Westbrook, A member of Cong. Sab. sch.	[illegible]	44 25

NEW YORK.

Canandaigua, Eugenia Gibson,	[illegible]	
Copake Iron Works, Cong. Sab. sch.	3 [illegible]	
Danby, Cong. Sab. sch., add'l,	2 [illegible]	
East Evans, Cong. Sab. sch.	2 [illegible]	
Moravia, Cong. Sab. sch.	15 [illegible]	
Orwell, Young Ladies' Miss'y Soc'y,	8 50	
Richmond Mills, Two children,	[illegible]	
Rodman, Cong. Sab. sch.	9 [illegible]	
Volney, 1st Cong. Sab. sch.	21 42	
Walton, Friends of the "Morning Star,"	3 [illegible]	
Watermills, Maria Halsey,	1 [illegible]	
West Bloomfield, Cong. Sab. sch.	3 50	
West Winfield, Cong. Sab. sch.	[illegible]	[illegible]

PENNSYLVANIA.

East Smithfield, C. H. Phelps,	50	
Meadville, Park-ave. Sab. sch.	36 [illegible]	
West Newton, Two friends,	50	37 50

NEW JERSEY.

Newark, Calvary Pres. Sab. sch.	2 16	
Vineland, Pilgrim Sab. sch.	11 10	13 26

VIRGINIA.

Herndon, The Faithful Mission Band of Cong. ch., add'l,		5 00

OHIO.

Hudson, Young Ladies' Foreign Miss'y Soc'y,	5 00	
Winona, E. B. and E. F. Greene,	50	
Zanesville, C. A. and H. C. Greene,	50	6 00

ILLINOIS.

Chicago, Millard-ave. Cong. Sab. sch., 10.75; 1st Cong. Sab. sch., 10; New Eng. Cong. Sab. sch., 50c.	21 25	
Godfrey, Mrs. John Mason,	4 50	
Rock Falls, North Hume Sab. sch.	6 25	
Roscoe, Mrs. M. Ritchie,	1 [illegible]	32 00

MISSOURI.

St. Louis, 5th Cong. Sab. sch., 32; 1st Cong. Sab. sch., 2.50,		34 50

MICHIGAN.

Allendale, Cong. Sab. sch.	2 75	
Bangor, Cong. Sab. sch.	4 10	
Clinton, Cong. Sab. sch.	10 91	
Grand Rapids, Cong. Sab. sch.	1 50	
Sheridan, 1st Cong. Sab. sch.	5 00	
Tawas City, Cong. Sab. sch.	90	25 16

WISCONSIN.

Fond du Lac, Cong. Sab. sch.	22 87	
La Crosse, 1st Cong. Sab. sch.	15 75	
Mt. Sterling, Three children,	50	
Pine River, Myra C. Wells,	50	
Ripon, 1st Cong. Sab. sch., 33.20; Boys' Miss'y Soc'y, 25; Do Good Soc'y, 30c.	58 50	
Rosendale, "Little Theodora,"	1 00	99 12

IOWA.

Burlington, Cong. Sab. sch., add'l,	11 34	
Charles City, Cong. Sab. sch.	80	
Wayne, Cong. Sab. sch.	8 75	20 89

MINNESOTA.

Cottage Grove, Cong. ch.	1 00	
Mankato, Cong. Sab. sch.	5 00	6 00

NEBRASKA.

McCook, Cong. ch. Mission Band,	10 00	
Stanton, Cong. Sab. sch.	70	10 70

CALIFORNIA.

Lugonia, Cong. Sab. sch.		2 25

COLORADO.

Coal Creek, Four friends.		1 00

CANADA.

Listowel, Cong. Sab. sch.		2 00

JAPAN.

Kioto, A young girl in the Kioto Girls' School,	50	
Tokio, Two friends,	75	1 25

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

Contributions acknowledged in *Mission Dayspring* (prev'y ack'g'd, 2,757.18),	2,242 82	
		3,077 23
Previously acknowledged,		43,215 22
		46,292 45

For Young People.

ERZROOM AND ITS VILLAGES.

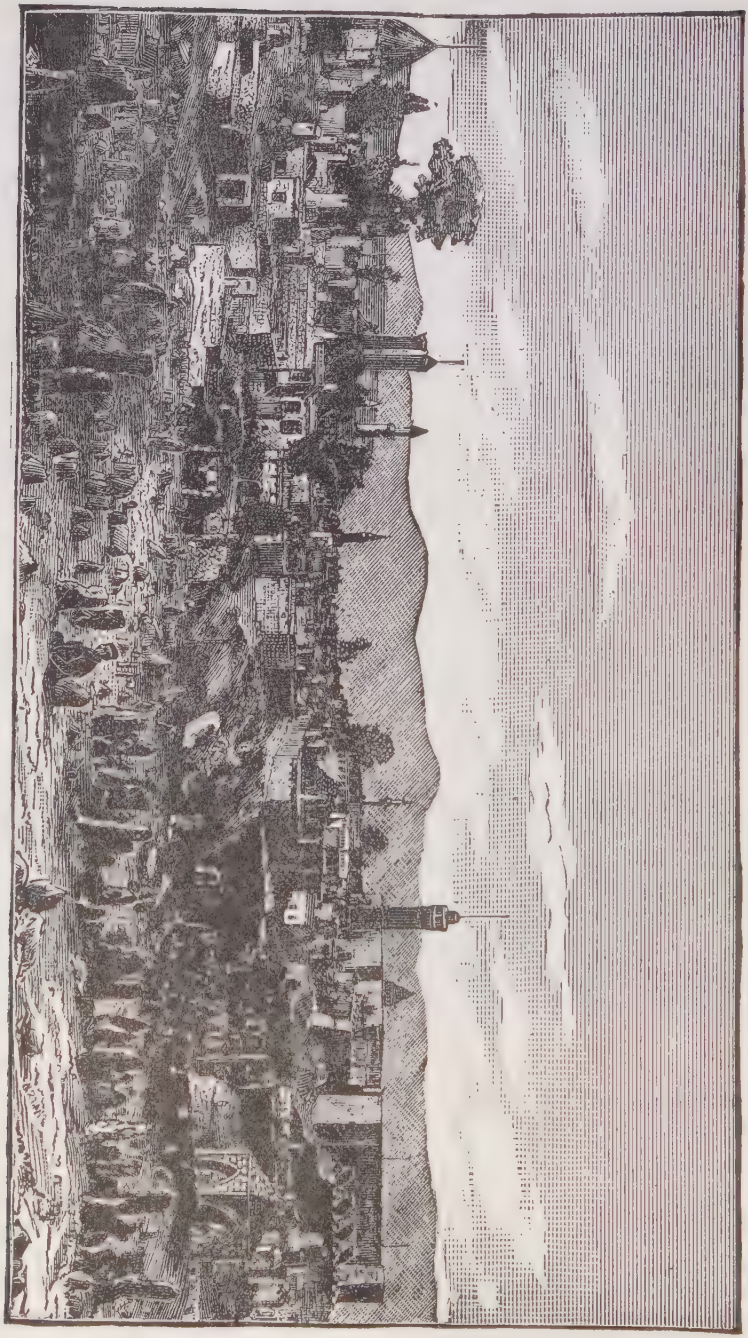
BY REV. M. P. PARMELEE, M.D., OF TREBIZOND.

My Dear Young Friends, — The city of Erzroom, in Turkey in Asia, is situated near the headwaters of the river Euphrates, and is more than six thousand feet above the level of the sea. I wish you could see the broad and beautiful plain on which it is built as I first saw it in the summer of 1863. For more than a week we had been wending our weary way on horseback across high mountains, sleeping at night in bare and cheerless khans, and it was a great joy to see from a mountain top, in the dim distance across the Erzroom plain, the

A VILLAGE NEAR THE ARAXES.

outlines of the city that was to be our home. Though seeming near, it was nearly two days before we reached our journey's end. The hearty, almost triumphant, reception then given us by our missionary and native friends caused us to forget the weariness of the long journey, and made us feel at home at once.

And yet how new and strange it all seemed. The flat roofs of the houses, the queer and varied costumes of the people, the unknown tongues around us, the squeaking of the clumsy ox-carts, all testified that we had reached a remote corner of the earth. The cackling of the hens and the barking of the dogs were almost the only familiar sounds that fell on our ears. And though so new to us, everything appeared really very old. The old city walls were in ruins, many of the



PART OF ERZROOM. (The castle on the right.)

houses were in a tumble-down condition, and the graveyards formed a wide band entirely encircling the city. And surely these mountains have a right to seem old, for they are the mountains of Ararat, where the ark of Noah rested; and for four thousand years these fields have been tilled, and for nearly half that period men have lived and died in this city. The city of the living contains only about sixty thousand souls, but at least two and a half millions are buried in the city of the dead. In the foreground of the picture of Erzroom you see some of the rude headstones of the graves of these sleeping dead.

But little by little these strange sights grew familiar, and we were able to speak to the people of the love of Jesus. Then we began to make long tours among the villages, such as are shown in two of the pictures here given. When stopping over night in one of these places, we and our horses enter the same outer door, and are led through a long dark passage into the stable. Though it were freezing cold outside, in this underground stable the air is well heated by the breath and bodies of scores of animals — cows, oxen, sheep, buffaloes, and horses. Our horses are tied, and we are shown into the *odah*, which is only a corner of the stable, raised a step or two above the level of the floor, and surrounded by a low railing. On one side of the odah is a fireplace, in which dried manure is burned. A small hole in the roof gives the only light of the place. Here we are invited to sit down on felt carpets, our backs being supported by cushions stuffed with straw. A tiny cup of black muddy coffee is served to us, and in a little while a round low table is brought in and set before us. On this are spread long thin loaves of bread which seem like sheets of coarse wrapping-paper. Then a dish of fried eggs is placed in the centre of the table, and we are invited to eat. After we have asked God's blessing on the food and our hospitable entertainers, we begin by tearing off a bit of the bread, and folding it into the shape of a spoon. With this (called the *sop* when Jesus was eating with his disciples) we dip up some of the egg and eat it, *spoon and all.* After the egg is finished, a dish of curdled milk, called *mädzoon*, is brought, with perhaps a plate of cheese, curiously made into strings. Though eating in this rude manner, and in such an unsavory place, our horseback ride in the stimulating winter air has given us such an appetite that we eat with a right good relish, and are well satisfied.

At a suitable moment we open our Testaments and read and talk of the way of salvation, occasionally singing a hymn. This usually calls a throng into the odah and stable, who come to see and hear these things that are so new and strange to them. After a pleasant but very wearisome evening spent in this way, and ended with prayer, we begin to arrange for the night. We could not sleep on these carpets, as the people do, for there are too many fleas, and perhaps other living things, so we have a light folding bedstead, or a hammock which can be suspended from the posts that support the roof. Sometimes we are obliged to swing out over the animals of the stable, so that we are soothed to sleep by the puffing and chewing sounds of our animal friends.

Under the influence of this preaching many villages have greatly changed during this score of years. Many schools have been established, and the people are reading and studying the Bible for themselves, and trusting in Christ for their

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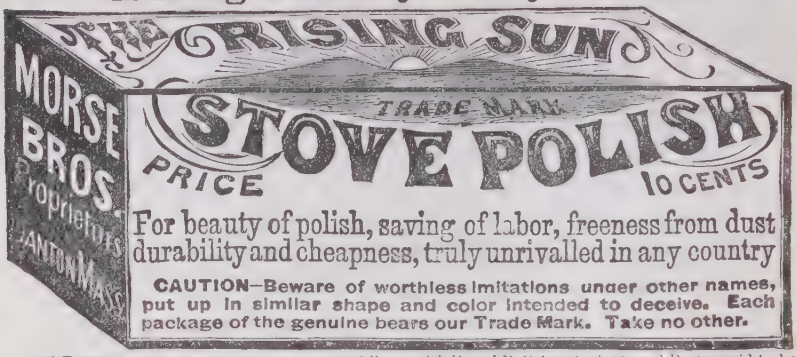
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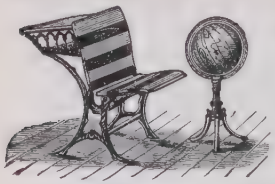

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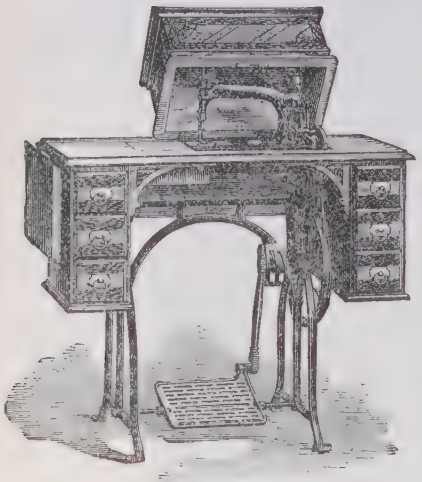

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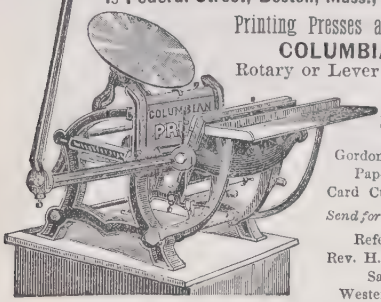

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THE

MISSIONARY HERALD.

VOL. LXXXI. — MARCH, 1885. — No. III.

JUST as this number of the *Herald* was in type, letters reached us from West Central Africa. The latest date from Bailundu was November 25. Mr. and Mrs. Sanders are fairly established at the old station, and report that they never felt safer there than they do now. Communication with the coast is quite uncertain, but they assure us that, though months should pass without letters, there is no occasion for anxiety on their account. Mr. and Mrs. Walter are still at Benguela. The news is, on the whole, very favorable. The following letter, dictated by King Kwikwi to Mr. Arnot, will indicate the change which has taken place in his feelings and purposes: —

"To MR. SANDERS AND PARTY, MISSIONARIES, — I wish you to return with all my heart. I have acted very badly to you and those with you. I have been as one turned, having received you as my friends and children, and then to turn you away as my enemies. Braga persuaded me in a way I could not resist; he told me, in short, that to harbor those 'English' [Americans] was to be at war with the Portuguese; that you were people only to be killed. I hear that you are now bound for Bihé. I will not stop you, as I did when you first came here three years ago. The whole country is before you; only return and be friendly with me. I will do my utmost to restore your things. I have eight bales of cloth, also tools, books, etc., belonging to you and your company. All shall be returned. My people are all crying; we are ashamed. Come back! Do not allow our name to stink everywhere because of Braga's deception!"

This letter is attested as from Kwikwi by Mr. Arnot, and it was agreed to by the twelve head men composing Kwikwi's council, who were present when the letter was prepared. Their names are Sambole, Mwenekalia, Cilala, Citonga, Kapitango, Naveleka, Soma Kasenje, Chitale, Kapila, Bandwa, Soma Kondemba, Cikuma. Mr. Sanders believes that the king has learned a salutary lesson from this affair, and that it will not be easy for any one to excite him or his people against them again. Kwikwi has agreed not to demand presents if the missionaries will remain in Bailundu. It is reported that Jamba Yamina, of Bihé, has confiscated the goods of the missionaries which were left at his capital. Extracts from these interesting letters will be given in our next issue.

Five Months. — The donations for the first five months of our financial year are less than those of the corresponding months of last year by nearly $20,000. At the same time we have requests from the missions for important work, waiting special additional gifts in order that the requests may be granted amounting to over $15,000. These facts reinforce the call, previously given for the vigorous presentation of the foreign missionary cause by as many pastors as possible in as many pulpit as possible during the months upon which we now enter. It is a grand subject to enlarge and deepen special religious interest among young and old. We wish a thousand ministers would try it during the next six weeks. Such preaching would soon be heard from in revivals at home, as well as in sending good cheer to missionaries abroad.

The new colored lithograph of the *Morning Star* has already been sent to hundreds who have ordered it, and from many quarters responses have come showing that the picture gives great satisfaction. On the walls of a Sabbath-schoolroom it will be not only an ornament, pleasing to the young, but an incentive to good thoughts and earnest endeavors on their part. The picture is 20 x 13½ inches, on heavy paper 23 x 21 inches. Below the picture a blank certificate is printed, to be filled in by pastor or superintendent with the name of the school or individual and the amount contributed for building the vessel. Copies without the certificate will be sent when expressly ordered. As yet, not one sixth of the schools contributing have secured the picture. Will not those who wish for it order it at once? Send fifty cents with each order to L. S. Ward, Treasurer, 1 Somerset Street, Boston, Mass.

One of the marked features of the missionary work in Japan is the fact that the women are not only readily reached by the truth, but they are coming forward as fellow-helpers in the evangelistic efforts of the churches. The contrast between the position of woman in India and Japan is very great. A recent letter from Miss Dudley, of Kobe, says: "Could you have looked with us last month on a congregation of women gathered in the Kobe church, where two hundred and twenty-five were present, sixteen different churches being represented, the meeting presided over by a Japanese lady, wife of our Kobe pastor, where all the business was conducted by native women, and all in an orderly, dignified manner, you would feel as we do, that it pays to work for this generation. It is simply wonderful."

It is reported from Japan that the pilgrimages are lately decreasing in popularity. The annual festival of Nishi Hong Wanji, in November last, drew from the country only eight hundred and thirty-seven pilgrims, in place of the usual ten thousand of the preceding years. The assigned cause is partly the failure of Buddhism to hold its adherents, and partly the severity of the times.

The *Japan Mail* states that the prefect of the province of Cochi is much distressed on account of the spread of Christianity throughout his province, and has expressed his fears to Count Yamada, who shares his distress in this matter. It is said, however, that Count Saigo, to whom the facts were reported, was as much pleased as the others were displeased by the state of the case.

The fact has already been made known through the public press that Rev. William Kincaid, of Oswego, N. Y., has accepted the position of District Secretary of the American Board, resident in New York City. The Board has justly been congratulated in all quarters over Mr. Kincaid's acceptance of the office. Having been for some years a pastor in Ohio and recently in New York, he is well acquainted with the field in which he is specially to labor, and he will bring to the discharge of his duties a vigorous mind and a heart deeply interested in the work of missions throughout the world. Mr. Kincaid will commence his labors as District Secretary on March 1; but until May 1 his post-office address will be Oswego, N. Y.

The letters from Micronesia, on another page, give briefly the story of brave workers, alone on a far-off islet of the Pacific, who are calling on us to pray that God will use them in hastening the coming of his kingdom. Shall not those who are enjoying the unspeakable blessings of Christian society plead earnestly for these toilers, "alone and yet not alone," that they may be kept and comforted, and have "souls for their hire"?

An annual statement of British contributions for foreign missions has for a long time been given to the public by Canon Scott Robertson, and the record for the year 1883–84 has just appeared. Without including any balance from the previous year, or any income on invested funds, or the gifts from foreign lands, the total amount received by British Protestant Societies is $6,039,930. This is an increase of $141,650 over the previous year. The receipts of the various Church of England Societies amount to $2,458,235; of joint societies of Churchmen and Non-Conformists, $910,425; of English and Welsh Non-Conformist Societies, $1,705,230; Scotch and Irish Presbyterian Societies, $966,040. The Roman Catholic Societies report their receipts for foreign missions as amounting to only $42,720.

It is one of the signs of the times, indicating the increased facility with which missionary operations are carried on, that Rev. Dr. Clough, of the Telugu Mission, reached Ongole, India, safe and well, after an absence on a visit to this country of only ten months and a day. Twenty years ago all of that time might have been spent on shipboard, going and coming. The furloughs of missionaries need not be so protracted as in former days.

We would call special attention to an article by Rev. Dr. Ward, in *The Independent* of February 5, the principal portion of which will be found under our "Miscellany" on another page. While on his way to conduct explorations in the far East, Dr. Ward has spent several weeks in visiting a large number of cities and towns of both European and Asiatic Turkey, and he now writes from the Eastern border. It is with special satisfaction that we hear of visits made by intelligent travelers to the interior portions of Turkey, the sections where the most effective missionary work is done. Dr. Ward has passed through regions seldom visited by Americans, and his testimony as to the extent and value of the work done by the missionaries of our Board is most emphatic. This testimony from so competent a witness will be most cheering to our friends.

Mr. Doane, of Ponape, Micronesia, while writing about the fact that, after her arrival at that island, the schooner *Jennie Walker* was obliged to lie outside the reef for nearly a week before the winds would allow her to enter, says: "Poor, tired birdlet! The new *Morning Star* with her auxiliary steam will laugh at such whims of the winds, and for this we will praise the Lord." Mr. Rand says: "Words cannot express the delight and joy with which we will greet the new *Morning Star*. Our Training School and the Girls' School had contributed $8.50 (a large sum for them) before we knew the vessel was to be built, but now that we know she is to have steam, many are anxious to secure shares in her. We shall secure *seventy-five* shares!"

Brief letters from Adana, Central Turkey, report that there are many tokens of a new spiritual awakening. Since the revival enjoyed at Adana two years ago, certain difficulties have arisen in the church which threatened its peace and prosperity. These difficulties are now happily removed, and such a spirit of prayer and forgiveness and brotherly love has been developed that our brethren are anticipating great spiritual blessings. Will not many "labor together with them in their prayers" for this hoped-for result?

It is well often to remind ourselves that the beneficial results of missions cannot be fully presented in statistical tables. The record of churches and adherents and schools, though gratifying, does not include many classes of persons who are reached by the leavening influences of the gospel. Especially is this true where missions are conducted among adherents of the old churches in which there is little or no evangelical life. Reformations are quietly taking place in some of these churches, giving promise of wide-spread and lasting results of a most hopeful character. These changes in the old ecclesiastical bodies are apparent not to missionaries only but to candid observers of all faiths. Mr. Gates, of Mardin, reports that recently two Moslems of Mosul, on the Tigris, were talking together concerning the Protestant community in that city, when one of them remarked upon its apparent weakness after many years of labor. The other replied: "Ah! but you must remember that the whole Jacobite community have become virtually Protestant in ideas, and are only clinging to the old name." Other churches than the Jacobite are feeling the influence of evangelical missions, and in some places are awaking to a new and better life.

We learn through the daily papers that Bishop Taylor, of the American Methodist Church, has commenced his African mission by sending out in a single vessel from New York a missionary company consisting of fifty-three persons, thirteen of whom are children. They are said to have taken thirty-three thousand yards of cotton cloth to be used as currency, and fifty thousand Bibles. It is not said in what language these Bibles are printed. Our anxieties mingle with the prayers and good wishes which will go with this large company in their new and peculiar method for prosecuting missionary work in Africa.

The proverbial stolidity of the Chinese does not prevent an appreciation of their excellences on the part of those who labor among them. Once break through the crust of indifference and unexpected good qualities appear. A missionary writes: "When the Chinese thoroughly awake from their sleep of ages, the Anglo-Saxon race may well look out for its laurels. I am glad I live in China."

We are glad to give, on this page, a good likeness of the Chinese Viceroy, Li-Hung-Chang, who is perhaps more widely known at home and abroad than is any other Chinaman. He was born in 1823, and is consequently sixty-two years of age. For over thirty years he has been prominent in the political and military affairs of China. At first a student, he was made an officer in the army for the suppression of the Tai-ping Rebellion, and while engaged in these military operations, he came into close contact with foreigners and especially with "Chinese" Gordon, cordially coöperating with him in the command of the "Ever Victorious Army" until its successful overthrow of the rebellion. General Gordon was for a time greatly incensed against Li on account of what he regarded as his treachery in the slaughter of the Wangs, who had surrendered at Soochow. Yet those who have fully investigated that affair (including Wilson who wrote the story of Gordon's campaign) have concluded that the governor was not so culpable as Gordon at one time thought. In 1870 he became Viceroy of the metropolitan province of Chihli. He is unquestionably the ablest man in the empire, and best fitted to command its army as well as to conduct its diplomacy. Doubtless he would be glad, as all Chinamen would be, to free the country from contact with foreigners, but he has recognized the impossibility of doing this, and, bowing to the inevitable, he has been friendly to English and American residents. He has favored the introduction of European manufactures, and has sought to reform many of the practices of the nation, in accordance with Western ideas. He has opened mines and overcome the opposition of the court and the people to the construction of the telegraph line which connects Shanghai with the capital. Some five years ago he admitted Miss Dr. Howard, of the American Methodist Mission, into his *yamen* for the treatment of his wife, and, as a happy result of the cure then effected, the Viceroy became the special patron of a medical hospital, for the expenses of which he contributed six thousand dollars. We are bidden to pray for kings and all who are in authority. Let this man, whose authority is probably greater than that of any single individual within an empire embracing at least three hundred million souls, be specially remembered in the prayers of Christians.

VICEROY LI-HUNG-CHANG.

EXPLORATIONS BY THE EAST CENTRAL AFRICAN MISSION.

Since the mission station at Inhambane was established, in July, 1883, reports have been received of a Zulu-speaking people living a few days' journey inland from that port. It was said that they were subject to Umzila, and that their principal town was Baleni, on the Limpopo River. In October last, Mr. Richards made an expedition to determine the truth of these reports, taking with him his Zulu helper, Cetewayo, eight porters, a horse, and a dog. Unfortunately he was not provided with instruments for determining the location of the places through which he passed. The following record of observations will show the distances traveled and other items of interest. These distances were measured by the pedometer: —

RECORD OF OBSERVATIONS.

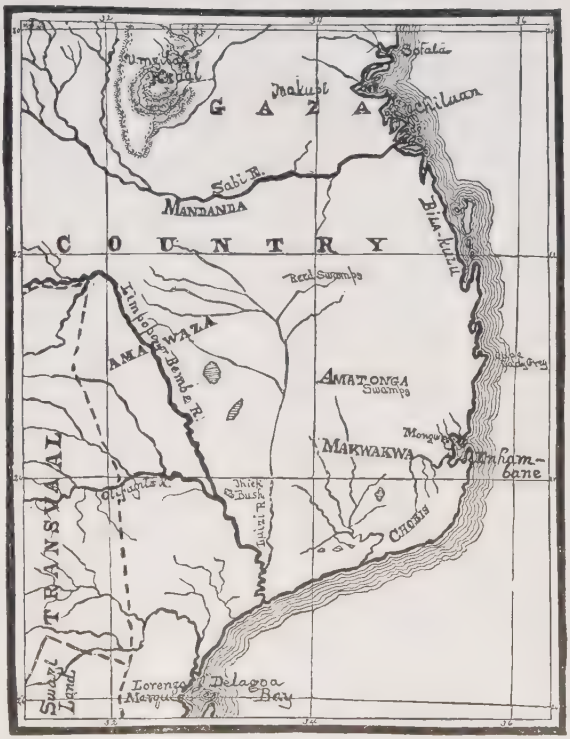
Inhambane to the Limpopo River and Return. October 8–22, 1884.

	People.	Road.	Water.	Kraals.	Food.	Miles.	Therm. at Evening.
October 8.	Amatonga.	Open.	2 Swamps.	31	Abundant.	18	82°
" 9.	"	Bush.	2 Swamps. Bombom River.	27	Abundant.	18	78
" 10.	Amakwakwa.	"	2 Lakes.	12	To be had.	15	78
" 11.	"	"	4 Swamps.	11	Abundant.	24	80
" 12.	"	(Sunday.)					
" 13.	"	Bush.	3 Swamps.	8	Scarce.	21	85
" 14.	"	"	3 Swamps.	4	None.	16.8	88
" 15.	"	"	1 Swamp. 2 Ponds.	2	None.	17.4	88
" 16.	Amagwaza.	"	2 Lakes.	1	Abundant.	21	88
" 17.	"	"	Limpopo River.	1	Abundant.	6	88
						157.2	
The Return.							
October 18.	"	"	2 Swamps.	1	None.	36	84
" 19.	Amakwakwa.	"	2 Ponds.	1	None.	12	81
" 20.	"	"	3 Swamps.	0	None.	27	84
" 21.	"	"	1 Pond.	3	Abundant.	21	81
" 22.	Amatonga.	Open.	River and Swamp.	35	Abundant.	36	78
						132	

The outline sketch of the region, on the next page, gives the rivers as laid down in Merensky's new map of South Africa, with some additions from Anderson's map, contained in the *Proceedings* of the Royal Geographical Society of January, 1884. All the maps of this region are very incomplete, and especially in regard to the rivers there are great discrepancies. Merensky's map gives, though in dotted lines, the river Luizi, between the Limpopo and the sea. Of this stream Mr. Richards makes no mention, while he speaks of crossing the Bombom, a swift stream some thirty or forty miles west of Inhambane, which is not down on any of the maps. It will be seen from the record of observations that along the whole route swamps and bush abounded.

On the third day out the explorers came upon the Amakwakwa tribe, of whom Mr. Richards says: "They have no gardens at all. They are so frequently robbed by Umzila's *impis* (soldiers) that they have become quite discouraged. Another reason is that the native fruit is capable of sustaining life, and is abundant; and, again, the palm-wine flows freely all over the country. This palm-tree is usually four or five feet high, seldom ten feet. It manifests little life, save

at the top, where a few leaves appear, looking like a flower-pot on a stump. These leaves are all cut off, and from the cut each tree yields daily about a pint of delicious juice, but highly intoxicating when allowed to stand for a few hours. There seems to be no limit to these trees, and we were surrounded on every hand by drunken men and women. Even little children were staggering about as ingloriously as their parents. It was difficult to avoid trouble with these people, yet our guns were respected, and a ball fired carelessly at a near tree would produce quiet for half an hour. They were coarse, rough, drunken fellows, often plundering, often plundered, and accustomed to quarrels and fights not altogether bloodless. One could scarce expect to find pleasure in passing among them. One evidence of Umzila's treatment of his Makwakwa allies may be found in the number of deserted kraals to be met with everywhere. Scarce a third part of the kraals we passed were inhabited, and perhaps it is no exaggeration to say that a third part of all the kraals are silent, covering a space of country seventy-five miles wide by a greater distance in length. This desolated tract lies to the westward of the Makwakwa ridge, and well up to the eastern borders of the Amagwaza. In these deserted kraals we rested during the heat of the day and a most refreshing quiet they afforded us. No staring, curious eyes to watch us, no sullen chief to be appeased, and no drunken mob to exasperate us. Of course, we must add, no food appeared, though water was always at hand."



On the ninth day from Inhambane the Amagwaza people were reached, and here the tsetse-fly was found in great abundance. The horse and dog, however, endured the attacks of this pest, and with good care came off none the worse after their stay of five days. The Amagwaza are subjects of Umzila, and the name of the chief, as well as of the town where Mr. Richards stopped, was Amagunyana. A cordial reception was given as soon as it was discovered that the visitors were not Portuguese. Here Mr. Richards met a native whom he had seen on the Sabi River when he visited Umzila's kraal in 1881. In this region

many reports were heard about Baleni, and the town was said to be on the Limpopo, south of the point where Mr. Richards struck that river, but three days distant. The party were not prepared for a longer stay, and it was deemed best to return to Inhambane, leaving further explorations to another time. Mr. Richards is satisfied that the region around the reported town is well populated, and that while Umzila's *capital* is far to the north, at Umoyamuhle, the greater portion of his people, as well as of his cattle, are in this region south of the Sabi.

The return to Inhambane was accomplished by long marches in five days. Of this journey back Mr. Richards reports: —

"Our route for two days extended through the great Makwakwa elephant bush. This bush differs from no other bush essentially, save that it is the present abode of the 'Jumbo' family. The trees are not large, the largest being from fifteen to eighteen inches in diameter, and from ten to fifteen feet of clear timber. They are not at all dense; they resemble a grove or orchard more than woods. Every tree was profusely robed in wreaths and festoons of a gray tree-moss, similar to that found in Florida and the Southern States. They resembled the weeping-willow, and in passing one might easily fancy it some vast cemetery, were there now and then a tombstone. Every living and dead shrub, tree, or branch, is clad from end to end in this solemnly fantastic gray-green moss. Here beautiful birds are abundant, also the hawk, heron, partridge, and the guinea-hen. And fifty times a day some sleeping antelope rises at our approach, darts off for twenty yards, halts, looks round to see if he was really scared or only dreaming, concludes it was the former, and dashes on. After three days' weary journey through the swampy bush we came out on to the watershed between the sea and the Limpopo. It was refreshing to be able to see, far away to the eastward, the very promontory on which our houses were built. To the westward we could see only bush, bush everywhere. This ridge is, by our pedometer, fifty-seven miles from the sea, and seventy-eight miles from the Limpopo. Here we found a populous region and kind-hearted people, industrious, and well-clad, after their fashion. Umzila's *impis* never come here, and their gardens are large and prolific. Goats and sheep were in great abundance, and in many places they raised cattle, though we saw none of the latter. We all noticed the fresh sea-breeze as soon as we gained the summit, and the location bids fair for the health of any one, white or black."

THE PEOPLE.

Of course, with such rapid movements and such brief stays, exact information could not be obtained by the exploring party. This is but the *first* visit to the region west of Inhambane, and further information will much enlarge, and may somewhat modify, the impressions now gained; but the following notes of Mr. Richards concerning the people present the stories told him by the natives along the way. It must yet be determined how much reliance is to be placed upon these statements.

The Amatonga. — "This people inhabit the province of Inhambane, and no one knows just how far beyond. It is about thirty miles from the sea to the

Bombom River, their western border. Their language is unique and different from the Amagwaza. They call themselves the Tonga of the Portuguese, and the Gwaza the Tonga of Umzila. The Portuguese and Arabs have scattered their languages about freely, so that the real Tonga is profusely interlarded with foreign words. It would appear that the Tonga and Gwaza tongues were originally one, but four hundred years of Portuguese rule and Arab traders have so modified the one, and the Zulu invasion and possession so modified the other, that at present they seemed to be two similar but distinct dialects.

"The Tongas are densely located. Their kraals are large, their gardens well-cultivated, and they are a well-to-do, contented people, but destitute of the 'one thing needful,' and ignorant of their want. They have some idea of trade, and one going among them will be welcome anywhere so long as he pays his bills."

The Makwakwas, or Amakwakwa.—"This people inhabit from the Bombom River to the western side of the Makwakwa elephant bush, a distance of ninety miles, in as direct a line as possible by path. The northern and southern borders we could not determine definitely. They said that we passed along the northern border when we went to the river, and that the great river (Limpopo) bounded them on the south. Their king, Kanga-banhu (the 'scolder,' or 'light,' or 'big man,' of the people), resides in the central southern portion of his realm. Physically and in language they resemble the Zulu more than the Tonga, but not so much so as the Gwaza. The Zulu has the most perfect physique of any of these tribes. Cetewayo and I could talk with them, though not very fluently, in the Zulu language. But in a short time we could easily understand them, from our Zulu vocabulary. The Amakwakwa once taught to read would get a great deal of instruction from the Zulu Bible. The Zulus in our Natal mission were reading the Bible, written in the *Isixosa* (Wesleyan), long before the same book appeared in the Zulu language. On the watershed and to the eastward the people treated us with kindness and respect. Their gardens and flocks were as prolific as among the Amatonga. The land east of the ridge is much like that of Inhambane: much good, some bad, with few places favorable for health and adapted to the wants of a foreign missionary.

"To the westward of the watershed the people had been plundered so often, or were so invariably drunk, that they were a hostile and disgusting people, themselves not hopeful and their country not healthful. Can they be reclaimed?

"The Tonga language (Isitonga) could be used to more advantage than the Zulu, because, though differing more than the Zulu, it was more commonly heard and more familiar. A station on the ridge could be managed comfortably from the Inhambane station. Signals from Mongwe [the name of the place across Inhambane Bay which our missionaries have selected as the site of their station] could be seen, and messages transferred in clear weather as readily as by telegraph, while a carrier would make the distance in a day, if necessity required, the distance being about fifty miles."

The Amagwaza, or People of Umzila.—"These people inhabit or control from the Zambezi on the north, to the Limpopo on the south, and, barring the Portuguese possessions of Chiluan and Inhambane, from the sea on the east to the Matabele on the west, or to, and a little beyond, the thirty-second degree of

east longtitude! Captain Hore met them on the Shiré, and they extend beyond the Limpopo in the south and west. Baleni is on the west bank of the Limpopo, and was for some time the home of Umzila. The people say it is now his most populous district, and all his cattle, save such as may be needed for immediate use, are herded in this locality. The ivory that once abounded has pretty much disappeared. What few elephants remain are not hunted, under penalty of death, by order of the king. If an animal die, his ivory goes to Umzila. So with all skins of every description. These are his taxes.

"A large proportion of the people are pure Zulus, even as we had heard, and such as we had seen at Umoyamuhle. But, alas, *they do not talk Zulu*. Neither do they speak the Tonga. The first persons we met were two little girls, with gallon pots of palm-wine on their heads, who conducted us to their kraal. They understood us and we understood them, but not so well as Natal Zulus. I talked in Zulu to the chief's *induna*, and he in good Zulu to me, but he said, *isizulu si ubupukupukunge;* that is, 'the Zulu language is foolishness just.' That was his opinion of it, and he used it as well as any one we met. About one half could speak with us, and the others did not speak a word of Zulu.

"It seems to me that originally the people all spoke some dialect akin to Tonga, that the Zulus came upon them, conquered them, and in time became amalgamated with them. The Zulus being inferior in numbers, the rising generations were the more accustomed to the Tonga dialect, or Gwaza, as it now became, till the second generation — the present one — know about as much of Zulu as the second generation of German immigrants in the United States might know of the mother-tongue. Zulu-speaking missionaries would acquire their language probably in a few weeks, and get on nicely with the people. But from what little we saw, or have seen, it is very doubtful if the Zulu will ever become the popular language among the Amagwaza. Zulu teachers and Zulu Bibles would do much for the people, but Tonga tongues would do more, and Gwaza would be best of all. They said they were not Amatonga at all, but Amagwaza. The little girl who conducted us to Amagunyana's kraal knew very well that they had got hold of a blundering Peter, and knew by his 'Gallilean speech' that he came from Natal. Several of Amagunyana's people had been to Natal, and were readily distinguished by their sad attempts at civilized airs. The country is flat, swampy, abundantly supplied with native foods, and altogether unwholesome. A white man would doubtless find it imprudent to remain there more than three months in the year, say June, July, and August. This would answer the purpose for merely superintending the work. Zulu missionaries would, in my opinion, be able to remain there the year round. They say Baleni is five days from Inhambane, and the same distance from Delagoa Bay. We came home in four and a half days from Amagunyana, but we could not keep up that rate any longer. The route from Delagoa Bay is probably inferior to that from Inhambane. Wagons from Natal by way of the Transvaal could doubtless reach Baleni as safely as by any other route."

"AND NOT FOR OURSELVES ONLY."

This phrase will be recognized as one frequently heard in public prayers, both in the church and the social meeting. It marks a turn in the thought of the petitioner, and of those who are supposed to join with him in the prayer, from themselves and their personal needs to a remembrance of the needs of others. The writer's experience is exceptional, if, when this phrase is heard, it may not be rightly concluded that the prayer is nearing its close. What follows is like the postscript of a letter, which, if it be important, is yet an afterthought; it does not constitute the main portion of the prayer.

Now it is impossible to discern what is in the mind of another, but would it be wrong to say that the thought which seems to underlie many public prayers is the supply of the personal and spiritual needs of those who are supposed to join in the prayer? When men come together to pray, is it not the usual impression that they are to pray for themselves, and do not those who lead in the supplications often drop down to the plane of this thought, and order their petitions, so that, though the phrases are varied, they are only amplifications of the prayer, "Bless *us*," "Give unto *us* what we need"? Such prayers may not be limited in their range to temporal mercies; they may cover spiritual necessities and be in scriptural language, well ordered and impressive; they may even be regarded as specially spiritual, that is, they relate to the inner life of the soul in its communion with God; but they are prayers pre-eminently in the interests of those who are praying, the thought of intercession for others being quite in the background. Yet, as if the conscience would not give consent to this magnifying of personal needs, even though they be of a spiritual kind, the petitioner is constrained to give at least a glance away from himself and those who join with him, and so before concluding, he turns aside from the main drift of his supplications, with the phrase, "And not for ourselves only." Then follow a few general sentences, relating to the blessing of mankind and the coming of Christ's kingdom, and he hastens to his "Amen."

Now, is this a right conception of the office of public prayer? "Not for ourselves only!" Should it be for ourselves *chiefly?* Leaving out of consideration now the ideas of worship and confession, which are surely important elements in public and social prayer, and considering simply the one element of supplication, the question is, should the supplications be principally for ourselves? Not if we follow Christ's teaching or example. In the model prayer he taught his disciples, the first and the most prominent place is given to petitions for the hallowing of God's name, the coming of his kingdom, and the doing of his will on earth as in heaven. After these, come petitions for the supply of personal needs. If there were introduced in this prayer any phrase marking the passing of the thought from one class to another, it could not be "not for *us* only," but rather, "not for *others* only." If the Lord's Prayer is in any sense our pattern, then, as we come before God with our supplications, our first thought should not be for ourselves. There are larger interests than those connected with our own welfare, and the high office we hold as we appear before the mercy seat is that of intercessors. God has made all Christians priests unto himself, and as such their

duty is not to plead so much for themselves as for others. So the Great High Priest, our model, interceded for his followers in the prayer which his beloved disciple has recorded. He has set his people in the world to fulfil the priestly function of interceding for his kingdom among men. We fall sadly away from his thought when we appear before God thinking chiefly of our own personal and spiritual needs. We certainly need not ignore these needs, for God is not unmindful of them; but to make them the burden of our supplications, to think that we are fulfilling an acceptable service when we pour out a flood of petitions for ourselves, and merely conclude our prayer with the compendious phrase, that "the same blessings we ask for ourselves we ask for others," indicates a low idea of the priesthood of Christians.

There is a spirit sometimes pervading public prayer like that which breathes throughout the Lord's Prayer — a spirit springing from a lofty conception of God and his kingdom, and manifestly burdened with desires for the coming of that kingdom on the earth. It is wide in its sweep, embracing humanity in all its needs. The prayer is a cry unto God for the manifestation of his glory and the display of his saving power among men. It does not ignore the personal needs of the suppliant, but it is very far from being bounded by them. Such a prayer is elevating. It lifts the soul out of itself and its narrow bounds into the free air, and gives it a broad and ennobling view. On the other hand, there is a form of prayer, which, if not absolutely ignoring others, is yet centred in self. It presents personal wants; asks for personal favors; pours forth personal desires and aspirations. It is itself the offspring and the fruitful source of a subtle selfishness, which will prove a canker in the soul; and people listening to such prayers will inevitably find their natural selfishness increasing, and will find, too, that selfishness is self-destructiveness, and that even the personal blessings they pray for they will miss, because they have not enlarged their thought to take in the needs of the world.

All Christians, and especially all who are called to lead the devotions of others, need to cry earnestly, "Lord, teach us to pray!" And if this prayer is answered, and they are thus taught by Him, the burden of their supplications will surely be not for themselves, but for others.

JAVA AND PONAPE.

BY REV. EDWARD T. DOANE, PONAPE, MICRONESIA.

[The following statements, which will be of interest to students of physical science and ethnography, are taken from a letter from Mr. Doane, just received, but dated at Ponape, October 21, 1884.]

The famous volcanic eruption on the island of Krakatoa, just west of Java, a year since, startled the civilized portion of the world with the "blue" and "red" and other "strange sunsets and sunrisings" it caused. Just now, a year after date, Ponape is gathering up some of the products of that eruption; large beds of pumice-stone in places are covering the sea with its gray hue, as if an immense blanket were spread out. Months since I saw an account of one of the harbors near that eruption filled with this material ten feet deep, and almost as compact as

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an ice-floe. The winds, and especially the currents, have taken some of that disgorged mass and floated it to our Ponape reefs. A remarkable fact about this is the continuity of an easterly or northeasterly set of the ocean's current near the line. No doubt masses of the ejected pumice will float along on the same current to the shores of South America, more than half way belting the earth. Our natives call it "sea-fruit," for they have no idea where or how it was gendered, but suppose the sea is the mother.

To some of the sandy coral islands lying in the track, it will be a very god-send. The material is gathered, crushed, and put on beds of taro as a fertilizer. Mere sand-beaches, or banks, furnish but little to fertilize vegetation.

But Krakatoa, or Krakatao, has other interests to Ponape. The word is of two syllables — the first the specific name — and *tao* or *tau*, meaning strait, hence the term means Kraka *of the strait*. But tao or tau is pure Ponapian, and here also means a strait, a passage of water. Java, then, and Ponape are blood-related. Indeed, centuries and centuries since, at least as far back as when Solomon was king, Java had another kind of eruption, sending off here ever so many of her vocables. But recently I counted more than fifty of these, some of them names of places on this island. These vocables, of course, took passage with the Malay tongue. And now Java is sending fields of pumice-stone. Some day those who are on the east of her must send back or set afloat to her truths from God's Word.

THE PEOPLE OF SOUTHERN INDIA.

BY REV. GEORGE H. GUTTERSON, MELUR, MADURA MISSION.

[The following striking account of the people in the Madura district among whom our missionaries labor is given in a familiar letter from Rev. Mr. Gutterson, who was, at the time of writing, on a missionary tour and in camp near the village of Mangulam.]

As I pen these lines, the village near my camp is astir. It is early morning and the day's work begins, for work the people must to keep body and soul together, although some of them are scarcely aware that they have any soul. Do they begin work with a hearty meal? Not they. A cup (earthen) of cold rice gruel, or a handful of cold boiled rice seasoned with a red pepper, is all they have, and they are glad enough to get even that.

I wish that some of our good Christian men and women from America could see this material out of which we missionaries are trying to build the future Christian civilization of this district. Let us look about us. A dozen men, more or less, and some young women are the first comers. They are sharpening their bill-hooks on the broad root of a banyan-tree near the tent, preparatory to their day's work of wood-cutting in the mountains, four or five miles away. The men are naked, except a scanty cloth about the waist and a few rags over their shoulders. The women are not much better off. They will work all day, returning at nightfall with as much firewood as they can carry on their heads, and to-morrow they will carry it from seven to ten miles to market, and receive from seven to ten cents for two days' labor! Not one of them can read; they are dirty and might be called ragged if they had any clothes at all!

Next appear the village cattle and the children who herd them, followed by the old women, shrill-voiced and vile-tongued, who come to gather cow-dung for fuel! If one desires to see how wretched and disgusting it is possible for old age to appear, let him visit the Queen's dominions in India. These old women, haggard, unkempt, unclothed, makers of mischief, promoters of quarrels, aiding in all sorts of sin, covetous, sticklers for caste and custom, — how can one love their souls or feel a Christian interest in their welfare sufficient to endure it all and work for their uplifting? These before my tent are quarreling glibly over their respective shares in the fuel business aforesaid. I shall have to request them to leave; one can neither think, read, nor pray, with such a din in his ears. Yet they are not the poorest of the poor, and they have heard the gospel message many times, but they are as if they had not heard it, steeped in ignorance, yet so exalted by their caste that they would never allow a Christian, however clean, to even *touch* one of their cooking utensils! This is caste — the great barrier to our work.

I asked some villagers recently their idea of the hereafter, and they had never heard that there was a hereafter. Death ends all for them and the present is useful in so far as it affords means for satisfying hunger, passion, and love of money and power. Yet I do not say that they are not a worshiping people, for they are, in a way. I was asked to visit and give medicine to the wife of the chief village official, who was dangerously ill. The man is said to be worth $10,000, yet I found his wife lying upon the ground, with only a mat under her, in a little den so close that I could hardly endure it, a bundle of straw for a pillow, and an old crone sitting by, and her pulse at one hundred and twelve degrees! Her husband would not touch her nor scarcely approach her.

As I write this, the morning sun gleams from the white walls of their great temple three miles away on the mountain side — a temple built to the god Vishnu. They throng its great festivals and sacrifice to its royally appareled god; they raise the hands in worship to priestly Brahmans who minister in its dark recesses. From this, and other ancient places of worship in this strange land, goes forth an influence felt far and wide among a people who are naturally religious; but their religion is that of fear, not of love, and it is powerless to change the heart. Yet as the years pass away, our faith is that God's Word is here to stay, and that the leaven is working downward through the whole mass.

I should lose courage if I could not feel that promising attempts are being made to secure good ground by teaching the young.

REV. WILLIAM P. ALEXANDER.*

The tributes which have been paid to the memory of this faithful missionary in the Sandwich Islands, who was called from earth a few months ago, present a delightful picture of a life truly consecrated to Christ. One of his sons, Rev.

* Born at Paris, Kentucky, July 25, 1805; Centre College, Danville, Kentucky, '25–'28; Princeton Theological Seminary, '28–'31; ordained October 13, '31; married Mary A. McKinney, October 25, '31; sailed from New Bedford for Sandwich Islands Mission, '31; Waioli Kauai, '34–'41; Principal Lahainaluna Seminary, '41–'56; pastor of Wailuku, '56; died at the home of his son, S. T. Alexander, Oakland, California, August 11, '84, aged 79 years.

James M. Alexander, who is now the only white clergyman on the island of Maui, kindly sends us some interesting facts concerning his father. Among the papers which Mr. Alexander left there has been found a form of consecration, earnest, thorough, and most affecting, which he prepared when but fifteen years of age. Two years however elapsed before he united with the church, of which after a twelvemonth he was made an elder, though but eighteen years old. During his first year in the seminary he decided to become a missionary to the heathen, planning first to go to Palestine, his destination being subsequently changed to the Sandwich Islands. On his arrival at those islands he consented to go, with his young wife, to the Marquesas, the most degraded and ferocious cannibals of the Pacific, and with Messrs. Armstrong and Parker he spent six months on the island of Nukahiwa, during which time he had several narrow escapes from death at the hands of the savages. There are still found amongst his papers the vocabulary he prepared of the Marquesan language and quite a number of the sermons he preached to that people. The tidings that this mission field had been passed over to the London Mission Society, and that English missionaries for this group of islands were on the way, caused him and his associates to return to Honolulu. He spent nine years at Waioli Kauai, earnestly participating in the great revival of 1836–38. On account of an asthmatic difficulty, contracted through the exposures of pioneer work, he removed in 1843 to take charge of the Lahainaluna Seminary, where he labored thirteen years; when by medical advice he resigned. The year following he became pastor of the Wailuku church, where he resided twenty-seven years. In addition to pastoral labors, in 1863 he commenced a Theological School, in which sixty-seven pupils came under his care, more than half of whom entered the ministry and did good work in the native churches and in Micronesia. He published, amongst other books in the Hawaiian language, treatises on "The Evidences of Christianity" and on "Systematic Theology."

The Rev. S. E. Bishop said of him in an obituary notice: "We have thus to record the decease of one amongst us whose 'good gray head all men knew' and many greatly loved; one whose name stands with those of Bingham, Armstrong, and Coan, as the most eminent and influential among the missionaries in the Hawaiian Islands. 'Father Alexander's' eminence as a missionary was not due to gifts of eloquence, although he was an impressive, clear, and most instructive preacher. As an instructor he probably had no equal amongst his brethren. . . .

"His most remarkable characteristic seems to have been the rare and difficult union of great positiveness of opinion and purpose with such obvious purity, sweetness, and wise discretion, that he seldom made an enemy or failed to command the highest regard and confidence of those even who strenuously differed from him. He was a very decided man — saw his way clearly and acted promptly and vigorously. The secret of the wide personal popularity of so positive a nature lay in the strong, tender, and generous sympathy of his spirit, which made him indescribably winning. To know and confer with such a man was a rich privilege; and his associates and pupils alike looked up to him and delighted in him in a way which it is impossible to describe."

Secretary Clark recalls an incident showing the affectionate interest inspired in his pupils by "Father Alexander." At the Jubilee of 1870, in Honolulu, as Mr. Alexander came down from the platform where he had been sitting during some of the exercises, Kauwealoha, one of his former pupils, who had just returned from a seventeen years' absence as a missionary to the Marquesas Islands, rushed forward and caught him in his arms. The hearty, tearful embrace of these two men was alike creditable to both.

A brief allusion only can be made to Mr. Alexander's religious character as shown in his last and most painful sickness. Before his case was considered serious, he remarked: "I have been holding communion with my Saviour, and I can truly say, 'Thy will be done.'" During excruciating agonies he said: "These sufferings are not worthy to be compared with the glory to be revealed hereafter." When relieved, he exclaimed: "This poor man cried and the Lord heard him. I love the Lord because he has heard my supplications." He talked much of the wonderful goodness of God. In conversation with one of his grandchildren he told how once, when riding to one of his appointments, he had such an overwhelming sense of the love of Christ, that he became too weak to proceed, and was obliged to dismount a while to recover himself. As the end drew near, his heart overflowed with the most tender love to his family about him, and with transcendent joy and hope in God, his face seeming to catch some glow from the Redeemer's light to which he looked, he passed from the earthly to the heavenly service.

IN MEMORIAM. — MRS. ARDELLE M. DWIGHT.

The sad tidings have been received that death has entered the mission circle at Constantinople, taking not one of the elder and physically infirm members of that circle, but one in the prime of life, who apparently had before her many years of usefulness on earth. Mrs. Ardelle M. (Griswold) Dwight, wife of Rev. Henry O. Dwight, fell asleep in Jesus on Sabbath morning, December 28, in the thirty-seventh year of her age. She was born in Eden, Vermont, April 17, 1847, and made public profession of her faith in Christ in 1867, in connection with the church in Morrisville, Vermont, of which Rev. Lyman Bartlett, now of the Western Turkey Mission, was pastor. After finishing her studies she was employed as teacher in this country for a short time, but she gave herself to the foreign missionary work, and was designated to Cesarea, in the Western Turkey Mission, the station where her former pastor was then laboring. She arrived at Cesarea November 13, 1869. She quickly mastered the Turkish language to an unusual degree, and found a warm place in the hearts of the people of that region. On the eighteenth of April, 1874, she was married to Mr. Dwight, of Constantinople, and since that date, with the exception of the time spent in a visit to this country, Constantinople has been her home. Rev. Dr. E. E. Bliss, in a recent letter, refers to the loss they had sustained, in the following words: —

"Much prayer was offered for a life so precious to her family and to us all, and at length on Sunday morning, December 28, it seemed that that life was to be spared in answer to our prayers. Everything indicated a favorable issue; but at

eleven o'clock, A.M., while all but the watchful husband were at our English service, there was a sudden turn for the worse, and in one short hour the end came.

"Mrs. Dwight was dearly loved and highly esteemed by all our circle, and had many devoted friends beyond that circle, as was shown by the large numbers who gathered at the funeral services. The severe and almost constant pain attending the latter stages of her sickness prevented extended conversation with her, but we have the testimony of her life and of the evident progress in her Christian character which has been noticed during the last year. She sleeps in Jesus, and while to the bereaved husband and children the clouds seem to shut down heavy and dark, there is light beyond the clouds, the light of a Father's love and the consolation of a Saviour's grace."

For a long time Mrs. Dwight has suffered from peculiar physical disabilities, and she had manifestly been seeking by prayer and with faith for a strength which was not her own. Her husband bears witness that this strength was given her. "During the whole year," he writes, "I have watched with delight and astonishment her struggles and her victories, and have been almost awed to see her rapid and steady growth in spirituality. *Now* I know that this was all in preparation for the great change which was to come at the end of the year."

Mr. Dwight, with his five motherless children, will have the profoundest sympathy of his many friends in his deep affliction.

Letters from the Missions.

Micronesian Mission.

THE RETURN OF THE "JENNIE WALKER." — KUSAIE.

LETTERS from Micronesia reached Boston January 14. The schooner *Jennie Walker*, which was chartered to do the work of the wrecked *Morning Star* for 1884, sailed from Honolulu, with Mr. and Mrs. Logan, their little daughter, and Miss Palmer on board, July 23, and reached that port on her return December 25. She brought good tidings of the safe arrival of Mr. and Mrs. Logan at Ruk, in comfortable health, and of the continued life of all our missionaries. Dr. and Mrs. Pease, of Kusaie, returned in her for a much-needed rest in America. Journal letters from Mr. and Mrs. Logan give a vivid picture of the outward voyage of about ten weeks, and its discomforts and delays, all of which were met with the most cheerful patience. The vessel was small and heavily loaded, and the family were confined to a house on deck, ten by twelve feet, and they had no deck room for exercise. They took a cow and two calves, with ducks, chickens, and doves, to stock the new home at Ruk; also a dog and some cats, animals not found on those islands. Notwithstanding their confined quarters, the animals all reached their destination safely, just as the last bale of hay was eaten, and seemed to be enjoying life very much at Ruk. By reason of calms, counter-currents, and head-winds, the voyage to Jaluij took thirty days, instead of the anticipated fourteen days. The thermometer was often at eighty-nine degrees, and the sea like glass. "How natural it seems," writes Mrs. Logan, "to be becalmed just here on the Pacific Ocean! How many weeks of my life have I spent in this way, longing and praying for wind!" "The captain feels so keenly the slow progress that sometimes he has no heart to eat for several meals in succession."

At Jaluij the missionaries were so weak from heat and seasickness that they could with difficulty sit up long at a time; but they were revived by two days' rest there. They reached Kusaie, four hundred miles beyond Jaluij, by a fine run of only three days. We quote from the letters: —

"It was good to see the dear friends at Kusaie again. Dr. and Mrs. Pease are looking much worn, and are greatly needing a change. They were much disappointed that no one had heard their distressed cry for help and come to their relief. With the Marshall Island Training School on their hands, it seemed hard to tell what arrangements could be made to allow their going to America. But at last Miss Cathcart suggested that Miss Palmer [who went out to assist Miss Fletcher at Ponape] should remain with her this year, and they two should 'hold the fort,' and let Dr. and Mrs. Pease return to Honolulu by the *Jennie Walker*. Mr. and Mrs. Walkup, with their Gilbert Island Training School, are only one third of a mile away, so it is not like leaving them all alone. It was not easy for Miss Palmer to decide to remain; her heart is in that Girls' Training School at Ponape, but she thought it duty, and cheerfully yielded her own will and desire."

The work at Kusaie impressed the visitors favorably. They found twenty pupils in the Marshall Island Training School. Kusaie is very rugged, and the land about the stations is steep hillside and ravines. The pupils work an hour a day on the mission land, besides attending to other duties, and each family has a piece of land to cultivate for themselves. They grow taro, bananas, pineapples, and breadfruit. The Gilbert Island Training School is smaller and the pupils are younger, but it is carried on in much the same way. Dr. Pease has finished the whole New Testament in the Marshall Island dialect. This translation was begun by Mr. Snow and Mr. Whitney, and Dr. Pease will take it through the press while in America.

PONAPE. — THE MORTLOCKS.

The *Jennie Walker*, having added Mrs. Rand and her little daughter to the number of her passengers, sighted Ponape September 2, "but was obliged," say the letters, "to lie becalmed outside four days, when a half-hour of steam would have taken her safely in to anchor. The question of profit and loss might very properly come in here."

It will be remembered that, after the wreck of the *Morning Star* on Kusaie, Mr. Rand left his family there and returned to his work at Ponape in a small boat, with Captain Garland. For five months he had not heard from his family thus left on Kusaie. The Ponape missionaries were all as usual, but Miss Fletcher is much overworked, with the sole care of her family school of fourteen girls. She received by the vessel the sad tidings of the death of her mother.

Mr. and Mrs. Logan revisited the scenes of their former labors, were warmly welcomed by the natives, and urgently entreated to remain. But on they went, to the Mortlocks. This three hundred mile run took seven days, so that the captain said their stay *must* be short. For want of time they were obliged to pass by Lukunor, Oniop, and Etal, and visit only Opataia and Opatinia at Ta, on the Satoan lagoon, leaving supplies for all the native missionaries on that group. In this glimpse of the Mortlock Mission they saw many things to make them sad, and to show that something more must be done for the people. The Mortlock New Testament, which was translated by the Logans, and taken through the press under their direction while in this country, was now given to the natives. "Just before we left Opataia's we sat down and read together the twenty-first chapter of Revelation. These dear workers, so long *missionaries*, had never before had the privilege of reading what is told us about heaven. . . . The Testament will be sold for a hundred and fifty cocoanuts, and the 'Bible Stories' for the same price. We hope for a good deal from these new books. While the work here progresses slowly, the churches are growing, and but few Christians have fallen away."

ARRIVAL AT RUK.

A strong counter-current prevented the ship getting out of the Satoan lagoon, as expected; so that Caleb and Julie, the Etal missionaries, came in a canoe to the ship. After several days' delay the vessel got away, and, in three days' sail, reached the Ruk lagoon. "*Home* at last! We had a praise service on deck that evening." After landing and looking at sites for the new station, one was chosen at Fefan. When, however, the natives who welcomed them found that they would want a large piece of land and that it must be deeded to the American Board forever, some were unwilling to give it. A place recommended by Mr. Doane and Captain Bray, on Uola, was therefore fixed upon, and the house timbers, brought from Honolulu, with all the goods and supplies, were landed there. The natives had some time before built a church, to be ready when missionaries should come to them. In this church Mr. and Mrs. Logan established themselves, while Mr. Henry Worth, with a carpenter who had come with him from Ponape for the purpose, set about the new house. Mr. Worth is an American sailor who became a Christian at the islands. His Christian character has stood very severe tests, and it is suggested that he would be of great service as a missionary assistant at Ruk. The Fefan chief and his people now came beseeching Mr. Logan to come back to them. They had won over the unwilling owners, and all were most anxious to secure the missionaries for their island. Mr. Logan could only promise to come and teach them whenever it was possible. Other chiefs also came, urging their wish for missionaries. Mrs. Logan asked one of them *why* he wanted a missionary. He answered: "I am tired of fighting, and I want my people to learn not to fight. I want them to be like the Uman people." Uman is the station in the Ruk lagoon where Moses, a Ponape missionary, has been teaching since 1879. This testimony to the peaceable fruit of his labors is most welcome. His presence in the neighborhood would have been very helpful to Mr. Logan, but he has been away from his Ponape home nearly eight years, part of the time at the Mortlocks, and he felt that he must return for a visit on the *Jennie Walker*, and nothing was said to detain him.

THE PEOPLE OF RUK.

We again quote from the journals: —

"The opportunities for usefulness opening about us seem very wonderful. If we could multiply ourselves by five there would still be work to spare. We must wait until teachers can be fitted here or at Ponape. We have been intensely interested in watching the people. Of course, we and our many belongings seem to them very wonderful. Fresh canoe-loads from a distance come daily to see the strangers. They thought it must be that we had knives and guns in our boxes. What else could be worth the bringing? They seem very kind in their rude way. We have seen nothing that looks like distrust or suspicion, and they have worked nobly in getting our boxes up from the shore, and in carrying the timber for the house. Of course, we do not think of paying them for such work. They steal nothing, and seem so docile and teachable that we feel very hopeful as to our future with them. Our work will have to begin at the very foundations. They are filthy in their habits; their houses are poor affairs; their clothing is very slight, and they cover themselves with a reddish paint which not only disfigures them but makes their clothing disgustingly greasy."

The last date is October 14, 1884: —

"Our home is on the west side of Uola, and faces the sunset. The view is very pleasant. Trees have been cut down about the site to let in light and air; the weather has been fine, and by day after to-morrow, when the vessel will probably sail, the house will be all enclosed, the floors down, part of the windows in, and a door or two hung. . . . We shall doubtless be lonely when the vessel leaves us, with no other white persons within some hundreds of miles; yet we shall not be unhappy. We are both longing to get hold of the work. Think of us as being

cosy in our home and happy in our work. There will be one Ponape teacher in the group to help us this year. We shall be alone, and shall be so eager and hungry for letters when the *Star* comes. The new *Morning Star!* How we shall look for her!"

AFFAIRS ON PONAPE.

Mr. Doane writes: —

"In our missionary work during the year we have had quite a variety of experiences. The most serious has been the return to the use of the *ava* of the Polynesian Islands. Years since I had thought this evil was eradicated from Ponape, but, like similar evils in the home land, it seemed only to have been put to rest to awaken to a stronger life. No vice to which this people is addicted is more injurious than this ava-drinking. The liquid, extracted from roots, is a strong narcotic. Perhaps in this it is a little better than the 'fire-water' distilled from the sap of the cocoanut blossom. That fires the brain, and the maddened one flies to his gun or his long knife to settle old scores with an enemy. But this ava slowly deadens the brain, dries up the fluids of the body, and the victim is often only a living skeleton. The mind weakens till one can hardly reason; memory is gone, judgment is gone, will-power is gone; such a one never can master a book.

"Many of our people have returned to the planting and use of this root and our churches suffer from an evil very difficult to eradicate. On some parts of the island rowdy, self-exiled, evil men give trouble. One near me recently took as a captive one of our pleasant faced girls, bore her off to his harem, she to be sold to ships. This case has caused among the people much feeling. But as yet there is no law to touch such miscreants. During the year, at almost every communion, one or more have united with some one of the churches over which I have special charge.

"A very interesting work has been accomplished at an out-station some four miles distant. It has long been a '*hard place*.' In former years a very wicked chief lived there. Through all that region hardly anything good could thrive. Church members, his own people, he would seize, and force them to drink liquor if possible. Some of his best people had to flee, and take up abodes in other places. His own family, his sisters and wife, were what is sometimes called 'medicine men,' or 'working the ghost.' But in time God took the chief out of the way of his nephews, who survive him. The leading one is now calling for the Christian teacher. A great change is passing over that place. We do hope the light just breaking in may not go out."

THE SCHOOLS.

The Training School in charge of Mr. Rand was much interrupted by the prolonged absence of Mr. Rand, occasioned by his detention on Kusaie after the wreck of the *Star*. He says: —

"I have the pleasure of reporting more progress toward the end at which we are aiming, and better prospects for the future, than there have been at the end of any of the ten years since we first came to Ponape. The prospect is that the major part, if not all, of the twenty-four now in the school will remain long enough to prepare themselves for usefulness as teachers, either on Ponape or farther to the West. Our aim is to have eight or nine couples, men and their wives, and ten single young men, to live with us, the boys in one building and the couples in separate houses. The support of these we are trying to get as low as possible, and trust, now that we have a fair start, that $25 will support a couple, and $15 a single man a year."

Many of our readers will be puzzled to know how expenses can be so reduced. In the estimates forwarded we find the cost of clothing for a couple put at $9.33. This includes four suits, trousers and shirt, for the man ($4.45), and five dresses for the woman ($2.45), besides twelve yards of white cloth. Housekeeping utensils, such as a kettle, two knives and forks, two plates, two cups, etc. foot up $4.80. This leaves $10.87 for food, books, etc., for the couple.

Miss Fletcher writes of the Girls' School under her care: —

"Very many thanks for the appropriation you have given us. The work seems to be opening beautifully. The girls' house is all finished, and we moved into it in April. It was dedicated May 28, and on the following Monday school opened regularly. The school now numbers fourteen. There are many who wish to come, and as the care of twenty will not be much more than the care of those we have, the other six will doubtless be with us before this reaches you. Some of the mission have thought it would perhaps be well to take no more till another teacher comes. But it is not an easy task, when these parents bring their children to us, with a desire to have them lead a better life, to tell them they must wait. A year in the life of a native girl is a great deal, and when that time comes it may be too late for some of them."

Zulu Mission.

A HEATHEN KRAAL.

Mr. Wilder, of Umtwalume, sends an account of a visit he had made at the old out-station of Indunduna, about a hundred miles in the interior, once occupied by Mr. Pinkerton, and at Newtonville, a point near the junction of the Umzimkulu and the Ingwangwane rivers, at both of which places native assistants are now laboring. On the way he stopped at a heathen kraal which may be taken as a type of other homes in that region. Mr. Wilder says:

"The kraal belonged to the Amabaca tribe, whose men wear simply from one to six belts about the loins and a feather in their hair. The belts are about one inch in width. To be without them is immodest, or at least they do not consider it proper. The cattle kraals are here made of stone we laid together. Here I found a good opportunity for conversation. There were an old man, two young men, and a woman about forty, who had brought up twelve children. The daughters were married lately. In the kraal were some twelve fine oxen. I feel sure that many of the oxen which I used to see in America would find it hard to take the prize over those creatures. But alas! they were the price of the last daughter who was just married.

"There were very many interesting things which I learned in conversation with these people. Their dialect is different from ours, but I could understand them. Even this old man, one hundred miles from Amanzimtote, had heard Dr. Adams preach. The kraal was visited occasionally by some Wesleyan teachers who lived in the valley, three miles off. But as for the old man, he blamed God for not allowing him to live longer; 'for,' said he, 'I never injured him. Why should he kill me?' The woman's greatest joy lay in the fact that now her daughters were sold and her husband had cattle wherewith to purchase another wife, and when she arrived, which would be in a few days, *her* labors would be practically ended. The young wife must do all the hard work! To her polygamy was a boon! We both of us instructed them as much as we could, but it is sad to see how hardened they are. Their physical wants are well supplied and they look for nothing more."

Mr. Wilder reports that at Newtonville, the native assistant, Nembula, who receives a small grant from the Native Home Missionary Society, supports himself chiefly from his labors on the land, and has seven catechumens under his care. At Indunduna, Kandakulu preaches at three points, since the people are widely scattered. He is well spoken of by all the people, though Mr. Wilder found but one young man who had come out from heathenism.

At Umtwalume, Mr. Wilder's station, nine persons united with the church in November last.

Western Turkey Mission.

CO-OPERATION AT CESAREA.

Mr. Fowle writes from Cesarea, November 24: —

"Our native brethren, especially those near at hand, with whom we have the most to do, are taking hold of the work with an earnestness and devotion that

augurs well for the future. It is no small burden for those already overtaxed to give a day each week to patient investigation and a careful consideration of the question of ways and means; yet they do it cheerfully, and with manifest whole-heartedness. I cannot tell you what a sense of relief it gives me in present difficulties, what courage and hope for the future, to find these brethren ready to put their shoulders to the wheel and lift with all their might. And that, too, without any effort or apparent desire to mount the box and drive on their own responsibility. There is no thought of 'your duties' and 'your place;' neither of 'our rights' and 'our privileges.' We know no distinction of Armenian, or Greek, or American. I am as astonished as I am grateful when I think of the change in this respect; if you ask for its cause, or how it was brought about, I can only say, 'It is of the Lord.' Perhaps the simple rhyme of one of the Cary sisters, that I learned years ago (I quote from memory), may help us to a partial understanding of the change: —

'Do not look for wrong and evil:
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

'Look for goodness; look for gladness;
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile.'

"While what has been said is true of others, as far as circumstances have favored their coöperating with us, it is especially true of the efficient pastor of the Cesarea church. We are fortunate in having such a man so near at hand."

EVEREK. — AN AWAKENED CHURCH.

"After returning from the meeting of the Union at Marsovan, I paid a brief visit to Everek and Chamaklu in company with Hadji Harootune, for many years preacher at Gemerda. We found the congregation in good condition, and everything hopeful for a prosperous winter's campaign. In October, 1883, Pastor Kirkor, of Moonjasoon, having resigned his charge at that place, was transferred to Everek, and the change has been of advantage to both preacher and people. Each seems to have been inspired with new life. They have long been working, but in vain, to secure a permanent place of worship. The garden, purchased some four years ago, as an eligible site for a chapel, has proved entirely unfit for the purpose. Recently they have bought a house for £70 Turkish, and hope that the expenditure of £30 more will prepare it for their use. Although few in number and very poor, they have raised £50 toward this chapel and we have furnished them with £50 more from the funds of the Board. The audience that greeted me on that bright October Sabbath, as I stood before them in the name of the Master, was a hopeful one. The ground has been well prepared; much good seed has been sown; they are praying for refreshing showers of grace. Pray for them that the harvest may be plenteous!

"A great change has come over the people of Everek within the last few years; even those who have not joined the evangelical community are friendly, and gradually drawing near to the truth. They are studying God's Word; many of them are seeking to know and to do his will, and are earnest and persevering in their efforts to enlighten and lift up the whole community. Their schools are excellent, and each Sunday they hold a sort of conference meeting, with exhortations by the leader. So thoroughly have they been awakened that they have raised some £400 among friends, and with it have erected a large building to be used as a *khan* and coffee-shop, with clean rooms for travelers, barber-shop, stores, etc. The rental of this building is to be used for the benefit of their schools. They have decided that nothing intoxicating shall be sold on the premises, and that the shops, etc., shall not be open on Sunday. There is a large hall in the second story that is used as a reading-room, and contains tables for those who wish to play checkers or backgammon.

"The teacher of the school in Fênêsê, a large and flourishing district of the town, is a man who is constantly seeking the truth, and whose zeal compels him to speak

to others of his new-found treasures. He engaged this hall for each Sabbath of the year, at a rental of £4, if I mistake not, with the intention of holding a sort of preaching service there for the explanation, in a language that people could understand, of the portion of Scripture read that day in the ancient Armenian tongue in the Gregorian Armenian Church. Such large audiences came, and they listened to the truth so eagerly, that the priests began to be frightened as to where unto this matter would grow; and so, under the plea that such meetings would be an injury to the nation (!), they broke the contract and stopped the meetings. They fear anything that shows that the people are beginning to awake out of their long slumber; signs of life, of spiritual moving, are just the things that they do not wish to see.

"I beg of you, urge the people of America to pray for the priests of these nominal Christian churches; they go not in themselves, and they prevent those who are entering, though I am sure that many of them do it ignorantly. This may seem impossible to some of you at home, but the capacity of the human heart for blindness, even while sitting in the midst of light, is immeasurable. Don't forget us and our fellow-laborers in your prayers; they are our one source of strength; but, if need be, drop us and pray for the blind leaders of the blind. It is not a hopeless task."

A NEEDY COMMUNITY.

"After the sermon in the morning at Fênêsê, leaving my companion at Everek, I mounted my faithful old Arab steed and rode to Chamaklu, a village lying some five or six miles up among the spurs of Mt. Argeus. A remembrance of their condition, both spiritual and temporal, filled my heart with sadness as I rode along; had it been consistent with duty and the demands of the Master to omit the visit, how gladly would I have remained away! It is a fearful strain on one's vital powers to go among those who are hungering for the bread of this life, as well as that of the life to come, and yet to know that you cannot help them.

"Perhaps no village in all our field is so poverty stricken; of the one hundred and twenty souls in the congregation it is said that those of not more than three or four houses are sure of their daily bread; the rest must borrow or beg to keep soul and body together. They are so near to the snow-capped Argeus that the storm fiend frequently vents his fury upon them; hardly a year passes that either the hail-storm or the freshet does not destroy a large part of their crops and their flocks. And, as if to complete the ruin, the iniquitous tax-collector takes much of what remains. The Lord have mercy on these and such as these. Who will not say that a congregation in such circumstances is doubly in need of the consolations of the gospel? And yet it has been out of our power to give even these. During most of the year this congregation of one hundred and twenty souls, containing thirty church members, has been without either teacher or preacher. Even if there had been no difficulty on the question of support, we had no one whom we could send to them.

"Is it wonderful that I did not anticipate much pleasure in visiting such a congregation, or that when I reached them some of the brethren should upbraid me bitterly for having deserted them because they were poor? They do not know, they cannot realize that we cannot find a suitable man for them; they look at the representatives of the Board as able, and hence bound, to send them one who shall break to them the bread of life. Who can hear unmoved the cry of the spiritually starving, begging for that which he longs to give them? You will not wonder that the tears would come as I tried to explain to them that our hands were tied by the lack of men. It would not be so hard if this were the only place in our field that is without a preacher, but there are three or four others that are just as desirous if not quite so needy. It was with a full heart that I tried to point this shepherdless flock to the Good Shepherd, and commended them to the tender mercies of our God. We have been able to send them a young

man who can teach their children, although he cannot preach to them. What shall be done with such a congregation?"

Madura Mission.

MADURA CITY. — DOMESTIC PIETY.

Mr. Jones writes from Madura, November 22: —

"It was to me a great pleasure and inspiration to assist the native pastors in receiving seventeen souls by confession into our city churches at the last communion seasons of these churches. They are mostly young people — the children of our Christians — and are bright, intelligent, and full of promise to the church of God. We long to see more coming out of heathenism, but we have no right to be discouraged while our Christian community is growing rapidly in graces and in numbers.

"I am now visiting systematically every family connected with us within the city, and am not a little encouraged to find so much domestic piety and so much effort among families in a quiet way, to influence the heathen. I am satisfied that while our Christian families show their Christian colors in so many ways at home, we need not be afraid about the ultimate success of our cause here. I am also learning, to my comfort, that the more we learn to know the native brethren in their private and domestic life the more we find to admire in them and to encourage us. I am also impressed during these visits with the prosperity of our Christians in the city. None of them are wealthy, and on the other hand very few are in want. They are mostly frugal, industrious, enterprising people. Their houses are, in the main, comfortable and substantial, and are kept tidy and, for a native, homelike; and I trust that within a generation or so the influence of our community will be felt decidedly within the city."

SELF-SUPPORT.

"We are working hard in the line of self-support in the native church, and with good results. Our last effort as a mission has been in changing the scope and object of our native Evangelical Society. This society has had as its object the support of pastors, and we have now added the more distinctly missionary work of supporting evangelists whose time will be devoted to preaching to the heathen. Every station will have an auxiliary society, two thirds of whose income will be thus devoted to evangelistic work and one third given to the mother society for the support of pastors. We are confident that this will stimulate our congregations and churches very much in the line of benevolence.

"In harmony with this idea and work a few of us have begun to publish a monthly paper of missionary intelligence. We feel that a very cheap paper, which all the people can take and which will disseminate missionary news through all our congregations, will do much toward creating an interest in the kingdom of our Lord. The people are not slow to give for a cause in which they have an interest — *an intelligent* interest. The new paper, *The Joyful Tidings*, is received very warmly, and begins its career auspiciously. May the Lord bless it in its mission of love and mercy!

"Our people have entered heartily into the building of the *Morning Star*. In this station alone they have contributed about forty rupees, which sum will swell into fifty rupees shortly, I trust. Other stations also have given, so that we shall not fall short, probably, of a hundred rupees in all. Thus do the sons of the Orient stretch out a helping hand to their benighted brethren of the isles of the seas; I should have said that some of the shares bought in this city have been taken by heathen parents for their children, and this without urging, too!"

THE THEOSOPHISTS.

"There is a great deal of talk and not a little excitement during these days concerning Theosophy. Its growth in South India has been something remarkable, and it is exerting a great deal of influence here — much more than the number of its members would indicate. In this town there are probably about fifty men who are members of this society. This is not a

large number, it is true; but when we remember that they, to a man, possess social position, influence, and education, and have no scruples in using these for the new *ism*, we can easily imagine its power. There are several reasons for this phenomenal growth; but the chief cause is the shrewdness of the founders and leaders in trying to bolster up Hinduism and in antagonizing Christianity, which the people recognize as the great rival of the religion of their fathers. But Theosophy is a house built upon the sand. It succeeds mostly by temporizing. A few of its doctrines are good, but for these it has yet to strike its first blow. Its time and strength are consumed in preaching platitudes and in catering to the vulgar taste of the members for 'occult phenomena,' which in the West are none other than the coarse séances of Spiritualism. These have recently been exposed, and Madam Blavatsky, their priestess, shown to be a mere trickster and deceiver. But this exposé will, I fear, have not very much influence over the members who hunger after such mystic nonsense. In the meanwhile, the cause of Christ is moving on and gathering strength from this new opposition."

North China Mission.

YU-CHO.

Mr. F. M. Chapin, of Kalgan, under date of November 15, reports a protracted visit at this large city, south of Kalgan: —

"Recently I spent two months in Yü-cho and in traveling from place to place. At the time I left (September 1), we had just heard of the taking of Foochow by the French, and there seemed every prospect that we might be ordered to some treaty port as a place of safety. During the entire absence from Kalgan we were unmolested. It was not because the people had not heard of the war, for they knew all about it through the Romanists. Besides, we were most thoroughly reviled in a way which showed their hearts, if nothing more. But the Chinese learn from experience; and all previous instances of mob violence have been so severely dealt with that no one cared enough for martyrdom to throw a stone.

"Our main stay was in the city. Here, when the weather permitted, we preached on the street, or received callers, or attended some fair from seven to fifteen miles away. Of visitors there were not a few; for during the first six weeks it was unnecessary to go on the street for an audience. Of course the large majority came out of curiosity. These seldom came more than once; others came again with friends, and a few were constant visitors. Among the latter was a physician of considerable reputation in the city who professed himself a believer in the 'Way.' Unfortunately he is an opium-eater, which throws us into doubt as to the sincerity of his professions. My personal teacher has also taken an open stand for Christ. He is a man of considerable ability, and as he professes to desire to preach, as well as aid me in Chinese, I look forward with some hope for our work in the future.

"Of others who disappointed our expectations I need not speak; and yet one instance will give you an idea of our alternate hopes and fears. Strolling out beyond the city suburb with the helpers, we sat down for a minute where two ways met, and presently a half-dozen or more men gathered around. The opportunity was not to be lost. A sermon was preached and questions asked. It was soon found that one of the company, a young man, though illiterate had yet read a number of tracts, and, so far as his knowledge extended, had a clear idea of the truths set forth. Like many others he promised to go to the chapel, but went not. This is not a solitary example. I believe there are hundreds, perhaps thousands, who are gaining a knowledge of the Word through the medium of the printed sheet."

Japan Mission.

EVANGELISTIC WORK ON SHIKOKU.

Mr. Atkinson, of Kobe, sends an interesting report of an evangelistic tour

made by himself and Mr. Ise, pastor of the Imabari church, through several towns on the great island of Shikoku. The region traversed is specially under the care of the Imabari church, and its pastor often visits these towns, in many of which some of the members of his church reside. Mr. Atkinson reached Imabari on Saturday, November 8. Of the services there he says: —

"On Sabbath morning the 'Iowa bell' rang out its cheerful call to the house of God. The church was well filled with a most interesting looking audience. Mr. Ise baptized fifteen persons and received them into the church. Four were men, five were married women, and six were maidens of fifteen or sixteen years. These latter looked very attractive with their sparkling black eyes, rosy cheeks, black glossy hair artistically arranged and set off with a bit of red crape or bright flower. The service of the forenoon, concluding with the Lord's supper, was exceedingly interesting.

"The Imabari church, including those in the out-stations of the church, numbers about four hundred. In the evening the building was packed, and the day came to a close in a most satisfactory manner. This 'one more day's work for Jesus' was certainly a most delightful one to me.

"The following night was given to more extensive preaching services. Three Japanese and myself preached 'full-grown' sermons to as large an audience as the church could hold. It is somewhat singular that many will now attend a week-day service who will not attend the Sabbath preaching. Attendance on the latter seems to be regarded as an indication of the adoption of Christian sentiments; the other is not so regarded. One peculiarity of the service was that fifteen or more shaven-headed Buddhist priests entered, and became a part of the audience.

"It seems that a man who has been taught Christianity by the Russian, Père Nicolai, of the Greek Church, has donned, or re-donned, his priest's robes, and is now teaching the gospel of Matthew for a living! He has been employed by about twenty priests in Imabari to teach them two hours a day. The company bought their Testaments of our Bible-seller. The daily lectures are public, and the Christians attend them enough to know the place reached in the reading. The teacher has expressed it as his purpose to first interpret the lesson for the day, as the Christians understand it, and then to give his own views of it. These personal views are of course intended to overthrow the Christian interpretation. The town is certainly in a state of expectancy as to what the outcome is to be, and the Christians are wideawake and active. It certainly was a most interesting sight to see that body of men file into the church, each one with a New Testament peeping out of the bosom of his robes. The next evening also they were out in force at the preaching in the large house of a wealthy Christian; but I had left the town."

KOMATSU. — PERSECUTION.

"On Tuesday morning, November 11, Mr. Ise and I set out for Komatsu, a town of over six hundred houses, fifteen miles distant. We reached the place in the middle of the afternoon, and were domiciled in the home of one of the Christians. The evening was given to the examination of five candidates for baptism; two hours the next morning were occupied in examining three more. Some of the statements were very interesting. One man had been a hard drinker, and he feared he might fall into sin. Another confessed to a quick temper, but thought God was giving him overcoming grace. Another, a farmer, could not read, and feared he might sin through ignorance. Mr. Ise interrogated each as to the use of tobacco, as well as examined them closely on other matters. The farmer admitted that he was 'superlatively fond' of the weed, and was still using it. Mr. Ise said that there was no Scriptural command about it, but that as *all* purity was becoming in a Christian he should like to see every believer get free from the habit. The farmer thought the pastor's words over a little while, and then said: 'I am indeed superlatively fond of tobacco, but I will stop its use at once.'

"The afternoon was given to the baptism and admission into the church of the eight men, and to the observance of the Lord's supper. In the evening both Mr. Ise and myself, also the evangelist working there, preached the usual sermons each an hour long. The Christians of Komatsu and vicinity now number nearly fifty, and they expect to be organized into a church early in 1885. All our services were marred by a most persistent disturbance made by the children of the town. Last year the older people had done the persecuting, but now the children and big boys are the active parties. In the evening the presence of a policemen was sought and obtained. At the close of the service the policeman very courteously conducted Mr. Ise and myself to our stopping-place, showing the way with his lantern. He left us at the gate, but his services were again needed, for the Christians who were entertaining us found on entering the house that during the absence of all at church some one had attempted to set the house on fire. The would-be incendiary had poured kerosene oil through a little window down on the soft mats, and then tossed on gunpowder and a light. Three mats (six feet by three each) were burned, and the remarkable providence was that the entire place had not been burned down. This is the second attempt made in the town to burn the houses of Christians."

INTERESTED VILLAGES.

"On Thursday afternoon we went on five miles, and spent the night at the home of a young man who is in our Kioto College. The father has a large house, and seems to be a man of large influence in the community. In the evening the entire village came in to hear the sermons, and as I was the first foreigner many of them had ever seen, they were 'all eyes and ears.' The lady of the house is almost, if not quite, a Christian; so, also, I think, is the husband, but he makes more of a show of cogitating over the matter. They are evidently deeply impressed by the Christian conduct of their son, and, in heart, about ready to adopt that which shows so well in their son. The whole forenoon of Friday was spent in conversing with them, teaching them from the Scriptures, and solving their doubts. The previous evening a man came in who said he was on his way to Imabari to ask the Christians to send a preacher to his town. He said that about two hundred persons were interested to hear, and that their desire had been awakened by Christian books that one man had. The place is distant from Imabari about fifty miles, and is the seat of one of the most celebrated Shinto shrines in Japan. Mr. Ise says it will be like preaching the gospel in Ephesus, with similar results, namely: disturbance, Christian believing and living. A visit to the place will be made later.

"Friday afternoon we went on ten miles to Nagano-mura, a village of a hundred and eighty houses. Some of those baptized at Komatsu live here. We were made at home in the house of a well-to-do farmer, who, with his family, including a married son and wife, are all Christians. Immediately after tea the preaching began, the Komatsu evangelist first, then Mr. Ise and myself. After this came the usual conversation with school-teachers and others until eleven o'clock. The entire village seems to regard Christianity with favor, and the Christians there hope that in the course of a year they may be able to organize a church."

MATSUYAMA.

"On Saturday morning we left at ten o'clock for Matsuyama, distant twenty miles over the mountains. We hired a couple of ponies at the village for our baggage, and for a lift on their excruciating pack-saddles when tired. We found the mountain road much improved since spring. The government feels the need of better roads than the old-time ones, in order to facilitate the distribution of troops; and, as in early days Paul was materially aided in doing missionary work by the good roads of the Romans, we are being similarly aided. In the days of the daimios (native princes), the roads over the mountains were made as bad as possible in order to separate domains and impede communication. Now that the

whole land is under one administration, an opposite course is necessary; but the mountains of Shikoku are very many and very high, and the road-makers have a great work before them.

"We reached Matsuyama by dark, tired, and really glad that we had the prospect of a quiet evening in the hotel. Sabbath forenoon six were baptized and received into the church, one of the men being spoken of as a man who is better informed in law than any other person in the city. The Lord's Supper, with the usual addresses, was then observed. Matsuyama, though three or four times larger than Imabari, is still an out-station of Imabari; it is expected, however, that early in 1885 a church will be organized. In the evening the usual sermons were preached. On Monday night, also, we preached to a large audience.

"On Tuesday I set out for home, reaching Kobe at two o'clock on the morning of Thursday, the twentieth. I feel quite gratified with what I have seen, heard, and been permitted to participate in. Christian work is breaking down opposition, and Christian truth is making friends on every hand. The Christians also are active and earnest, and persistent in teaching and preaching. I am surprised almost at the confidence with which they all speak of the conspicuously changed lives of the Christians as proof of the power and divinity of the doctrine, and of Him who is its heart and life."

THE TWENTY-FOURTH CHURCH ORGANIZED.

Mr. Pettee writes from Okayama, December 6: —

"Wednesday and Thursday, November 19 and 20, were red-letter days for Amaki, a town of fifteen hundred people, lying twelve miles southwest of this city. On the 19th, a Christian church with thirty-eight members, thirty-four of whom were previously members of the Okayama church, was organized, and on the 20th large mass meetings were held which fairly stirred up the quiet old town.

"This new church is the fourth in Okayama *ken*, and I believe the twenty-fourth in the sisterhood of those connected with our mission. It is a vigorous, hard-working, and entirely self-supporting church of Christ, having among its members an unusual number of successful business men, some of whom have made large sacrifices for Christ's sake The church rents a pleasant little chapel and has been fortunate in securing as pastor-elect a graduate of the last class at Kioto, who pleases us all by the spirit with which he takes hold of his work.

"The visiting brethren on the council also assisted in public meetings at various other points, especially in two large mass meetings here in Okayama, on November 21. They were held in the big theatre of the city, which *happens* to stand in the ward of the city licensed to do evil. Never before had such a meeting been held there, but the large audiences paid excellent attention. Considered simply as literary entertainments, these Christian theatre meetings are prized by many classes of the people as the best that are offered them.

"Pastor Kanamori was called a few days since to Tsuyama, our new out-station in the northern part of this ken, to attend the funeral of a Christian man. As the family of the deceased were connected with one of the most popular and enterprising business firms of the city, some three hundred of the very best citizens of the place attended the funeral service, and listened with great interest to a sermon fully an hour in length. The next day many were heard speaking approvingly of the discourse and the religion it commended. Now that perfect freedom is allowed in the matter of burial of the dead, and Shinto and Buddhist priests can no longer 'create a corner' in coffins and candles, Christian funerals are sure to become popular, and to furnish a rare opportunity of reaching certain classes of people who would otherwise never hear the truth or know the power of a Christian life or the peace of a Christian death."

Notes from the Wide Field.

PERSIA.

Fifty Years at Oroomiah. — The jubilee of this mission, established by the American Board, has just been celebrated, and the report of results of these fifty years of labor will be as cheering to the constituency of that Board as it will be to the Presbyterian Board, under whose care the mission has been conducted since 1871. During these years nearly one hundred missionaries, male and female, have gone from the United States to this inland nation of Asia, and about $1,200,000 have been expended in supporting the mission, — a sum not far from the average cost of a single man-of-war. *The Foreign Missionary* gives remarkable statistics taken from an address of Rev. Dr. Shedd at the jubilee meeting held at Oroomiah. "The number admitted to our communion from the first to November, 1883, was a total of 2,532 souls. Of these 931 had fallen asleep, and 1,601 were on the roll. The records of communicants began about twenty years after the missionary work. The report for 1856 gives 158 members. The number ten years later (1866) was 612; ten years later, in 1876, it was 814, and seven years after, in 1883, 1,601. In the line of education, the scholarship reports began in 1837. They show as follows: —

	Schools.	Average No. Pupils.
For the 1st decade, 1837–46,	24	530
" 2d " 1847–56,	50	948
" 3d " 1857–66,	51	1,096
" 4th " 1867–76,	58	1,024
Last seven years, 1877–84,	81	1,833

"In the higher education, from the Male Seminary, now the college, the total of graduates of all kinds has been 171."

INDIA.

The New Dispensation. — The *Indian Evangelical Review* regards the "New Dispensation" as hopelessly divided, and says that each of the two parties seems determined to fight for the small amount of property owned by the organization, which was secured to it by the gifts of Christians, Hindus, and Brahmos. On one side is Mozoomdar and three "apostles" with the large majority of the members, including the most intellectual part of the membership, On the other side are nine "apostles," who with their party manifest the most zeal and enthusiasm. The "New Dispensation," it will be remembered, was an offshoot of the Brahmo Somaj, so that now besides the above-mentioned two sections, there are two principal branches: (1) the Adi, or "Original," headed by Debendro Nath Tagore, and the one most closely allied with Hinduism. (2) The Sadhoran, or "Constitutional," which protests most strongly against the assumptions made by Keshub Chunder Sen.

The Theosophists. — Frequent mention has been made in the pages of the *Herald* of the operations of Colonel Olcott and Madam Blavatsky who went from America to India "to sit at the feet of the holy sages" of Hinduism and at the same time to do what they could to antagonize Christianity. Very unsuccessful at first and moving about from one place to another, they at last established themselves at Madras, and to all appearances have succeeded in securing a large number of followers from various parts of India. This new influence they have secured arises from their having added to their former pretension the claim to secure messages from the spirit world, especially from a certain Koot Hoomi, who is supposed to live in Thibet. The principle in human nature which has given the Spiritists in America their large following has secured for these Theosophists considerable success among those who are persuaded of the fallacy of their old religion, but who hate the doctrines of Christianity. But

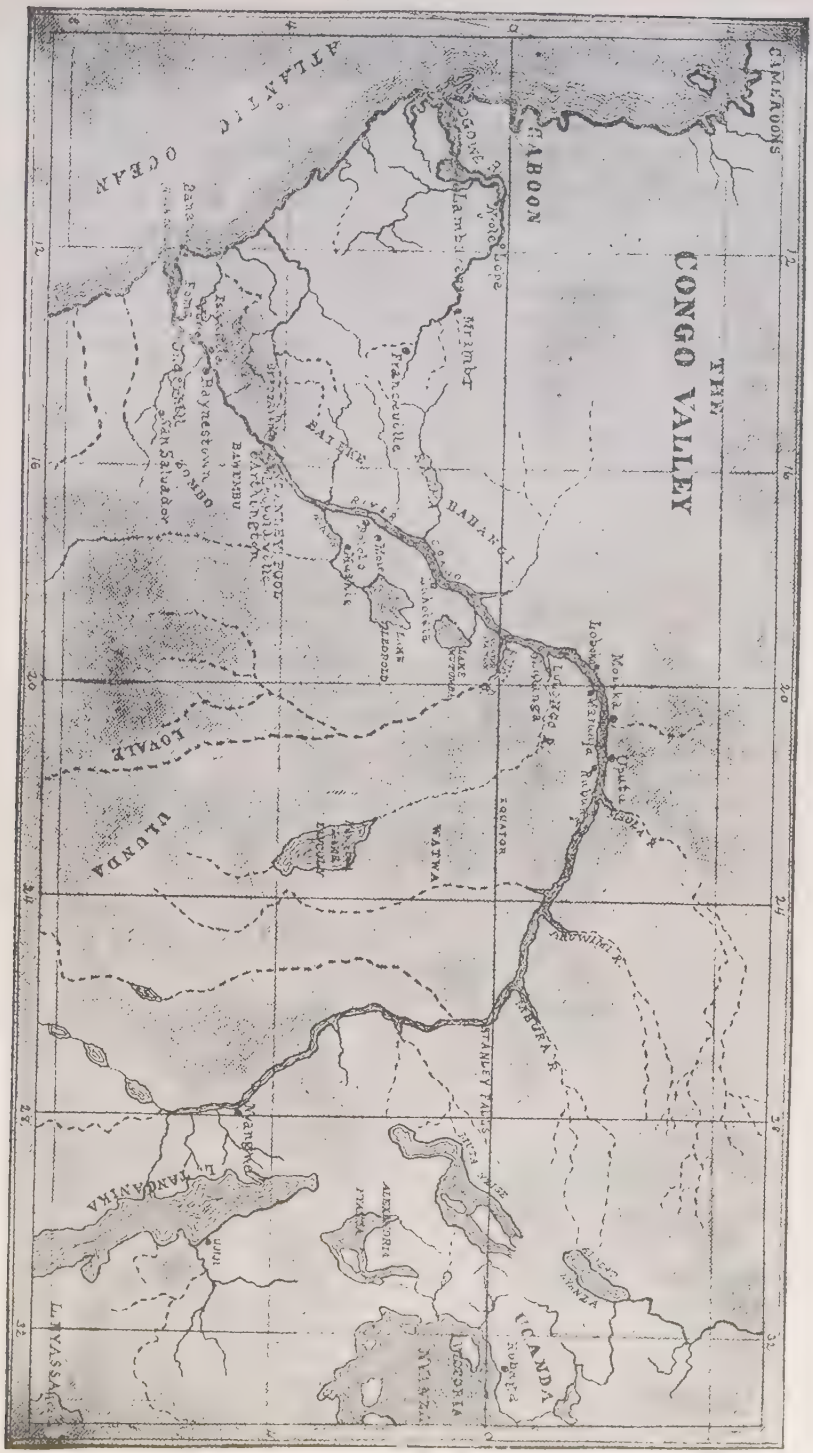
an explosion has occurred which seems likely to put an end to this form of Theosophy Two assistants of Madam Blavatsky, a Mr. and Mrs. Coulomb, with whom she was on most intimate terms, have quarreled with their leader and have published her letters, which, if they are not gross forgeries, show her to be a most barefaced fraud. She is after money, and she manufactures her "phenomena" as any other conjurer does. For instance, wishing to impress a certain rich man by a "sign," she by mail makes careful arrangements for a miracle. She sends in a letter to her friend at a distance the words of a telegram, with directions to forward it between four and five o'clock on a certain afternoon, at which time she is to be in conversation with this rich man. The telegram purports to be from "the Master" who has just overheard the conversation in which they are engaged. By such frauds as this correspondence shows, Madam Blavatsky has carried forward her schemes. There has been some faint attempt to deny the genuineness of these letters, but they have been published by responsible papers, and the report of an examination into them by an apparently able and candid lawyer affirms that they are not forgeries. Madam Blavatsky has ample opportunity to defend herself in the courts on an action for libel. If she fails to show that the printed letters are forgeries, it would seem that there could be no dupes so deluded as to listen longer to these apostles of theosophy.

AFRICA.

THE CONGO. — The civilized world is so much interested in the recent explorations in the Congo basin, and in the negotiations now pending at Berlin, that our readers will be glad to see a sketch map of that region, including the Ogowe River with the stations opened by the French under DeBrazza. The English Baptist *Missionary Herald* for January has an extended report from Messrs. Comber and Grenfell, of the first voyage of their new steamer, *The Peace*, which, leaving Stanley Pool on the seventh of July last, ascended the Congo some 600 miles to a point midway between the Pool and Stanley Falls. The steamer worked perfectly, and the journey was performed without mishap or any delay that involved the stoppage of the engines. Plenty of wood was found along the banks to feed the fires, although three or four hours each day were required to secure the supply. After a little searching, a channel was always discovered for the steamer, which, it will be remembered, was of very light draught. *The Peace* ascended the Kwa River about fifty miles and reached the town of Mushie, where were found fine specimens of the African, well formed, intelligent, and not afraid of work. Singularly, they were ruled by a queen, Nga Nkabi, who is described as a very capable, energetic woman, of few words, who governs her subjects quite efficiently. She gives them a good example in the matter of industry, and none of the people regard it as beneath their dignity to labor. The people bear the name of the Wabuma, having a distinct language, though they understand the Kikke which is spoken from the Pool upward. The country is described as very picturesque and fertile.

After returning to the Congo, and passing countless islands which abound in the upper reaches of the river, they arrived at Bolobo and, just beyond, at Moïë. The people here are characterized by drunkenness, immorality, and cruelty. The following sad story is narrated of the day on which *The Peace* arrived at Bolobo: —

"In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away, and of course, there must be four or five days and nights of orgies — any amount of dirty sugarcane-beer swilling, unbridled license in every species of sensuality, and a grand finale of fair human sacrifices, each victim, mark you, being a poor wretch of a *slave bought for the purpose!* Drums beating briskly, circles of 'fine' women, wearing the great heavy brass collar (twenty-five to thirty pounds!), dancing and clapping rythmically, and plenty of people about in all the streets. The victims were tied up somewhere; of course, they would not tell us where; but were said to be apathetically and stolidly awaiting their fate — bowstring or knife —


THE
CONGO VALLEY
CAMAROONS
GABOON
ATLANTIC
OCEAN
BABANGI
EQUATOR
WATWA
LOVALA
ULUNDA
Stanley Falls
Albert Nyanza
Victoria Nyanza
Tanganyika
Nyassa

both being Babangi ways of killing. Remonstrances and pleadings on behalf of these poor victims were all in vain. Another cruel tragedy was also to shortly take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed thus — a hole was to be dug between the two towns, and the victim's arms and legs broken, and he thrown into the hole to die, no one being allowed to give him food or drink. Oh, Christians at home, think of this!"

At Moië the people ran away from strangers, one young woman showing her teeth viciously like a wild animal. Some of the houses were ornamented with human skulls, one having as many as thirteen. The population here is very dense. Arriving at Lukolela, they found a large number of villages and a people milder in disposition. Under the name of Liverpool, a station of the Baptist Board was fixed near Lukolela, adjoining a station of the International Association. The chief of the place accompanied the party in their further journeying up the River. Above Ngombe, a fine set of towns appeared, and the densest population that had been seen on the Congo. Among the Boshende towns they found each chief sitting on his stool outside his house, ready to give a welcoming shake of the hand. Great friendliness was shown, and Ilebu, one of these towns, was chosen as a site for a future station. The reports speak of the people in the equatorial towns above the Ruki River as the most primitive of any seen. Here coffee grows wild in great plenty. After passing Lulanga and Laboko, *The Peace* returned to Stanley Pool, having fixed upon three sites for stations, Mushie, Bolobo, and Ilebu. The whole lookout is intensely interesting and very hopeful as to the future of missionary work in this immense basin, populated by millions of souls, and yet to be a great field for the commerce of the world.

The French Claims to territorial rights on the Congo are based on a treaty made by DeBrazza with a native chief, Makoko, who rules the Batakes just north of Stanley Pool. Some of the Batakes have crossed over to the south of the river, and France claims that wherever they go the region belongs to their king and so by his consent belongs to France. *The Nonconformist* illustrates the claim in this way: "There are many French subjects in England; France has sovereign rights over Frenchmen; therefore France has sovereign rights over England"! This is a logic that the world will not agree to.

Miscellany.

AMERICAN INFLUENCE IN TURKEY.

BY REV. WILLIAM H. WARD, D.D.

[After a journey of several weeks, through various sections of European and Asiatic Turkey, Dr. Ward sends to his paper, *The Independent*, a striking article, of which the principal portion is here given. He writes from Midyat, an outstation of Mardin, Eastern Turkey.]

I expected to see a great missionary work, and I have found all that I expected in converts, churches, and schools. But I have seen what I was not prepared for outside of converts, churches, and schools. I have found that it is not their converts only whom the American missionaries are converting, but the whole community about them; that they are the great, and I may say the only, power at work to civilize the land. One of our party, who had seen in Greece the differences and quarrels of missionaries, and their failure to accomplish anything of value, and who had come to imagine that missions must be a failure everywhere, has told me how "astounded" he was when, in a trip of exploration in Central Asia Minor, last year, he would find in village after village, and town after town, the work of American Christian missions meeting him as he was searching for Greek inscriptions. The American who loves his God and his

native land will be moved almost to tears of joy as he sees what America is to this land.

I do not care to speak now of converts and churches. They are the important thing, perhaps, but some other things will indicate better what America is doing by her missions and schools for Turkey. Passing along in hired wagons through Bulgaria and Eastern Rumelia, so as to avoid long quarantine, on my way to Constantinople, among people whose languages were unknown to me, it was a great pleasure to find everywhere I went the graduates of our American Robert College at Constantinople, all imbued with American ideas and masters of the English language. I called on numbers of them, men occupying the very highest positions in the government, and it was a pleasure not to be described to hear them give their tribute to American influence and say that but for Robert College there would not have been found, when the Turkish sovereignty was removed, natives competent to fill the offices of state, and it would have been necessary to call in Russians.

In Constantinople the cultivated Turks all affect French ways and talk the language. I had expected to find it so also in the interior, but found that, as I had left the seacoast, I had left French behind. Along the track I have followed English is much more spoken than French, and that wholly through American and not English influence. In Marash and Aintab, towns of thirty or forty thousand people each, and some fifty miles from each other, the American Mission is the most prominent influence, and its buildings the most noticeable and the models which native architects follow. Ten can speak English where one can speak French. All the scholars in the higher Protestant schools insist on being taught English, and these schools are crowded with Armenian as well as Protestant scholars, and the graduates of Aintab College are in hot demand for Armenian as well as Protestant schools. I regret much that I could not go to Harpoot, but the able ex-pastor and present English vice-consul at Diarbekir, Mr. Boyajian, told me that he was lately at Harpoot visiting the schools, and that he found in that city four hundred people who knew something of English.

All this English comes from American teaching. The people know much more of America than of England. . . .

In these large interior cities the American missionaries may be said to set the fashions in almost everything. They are the first to introduce "Frank" dress, tomatoes (called "red egg-plant"), potatoes, window-glass, chairs, tables, bureaus, and especially roomy houses *outside* the city limits. Of more importance, of course, is their influence as affording models of teaching and preaching to the Armenian and other old churches. The great stirring in these churches, their new schools, their young men's associations, and the preaching of their priests, all come by imitation of the American example. Everywhere it is the Protestant community and their teachers that lead in every good thing. Even the Moslem Turks recognize the superiority of the Protestant element. The governors of cities are on the best of terms with the missionaries, exchange visits with them, and inspect and approve their schools. Those grand institutions, Robert College, Central Turkey (Aintab) College, and Harpoot College, by far the best institutions in Turkey, with their buildings occupying the most commanding positions and evidently superior to everything around them, are the type of the position which American Protestantism, introduced into Turkey, is taking in that land. I believe that it is already wellnigh certain that the future of Turkey is in the hands of the Protestantism which our American Christians have carried to that land. Scarce anything can interfere with it unless Russia should speedily take possession of the country; and it now seems as if twenty-five years more of mission work, carried on with the energy of the last twenty-five, would make it impossible even for Russia to thwart it. In that time thousands of young men will grow up to an education their fathers never dreamed of, and will be ready to accept the responsibilities which cannot be far off. Within the last genera-

tion Turkey has lost political control of half its empire. It has lost Herzegovina, Montenegro, Macedonia, Servia, Bulgaria, Eastern Rumelia, the Black Sea coast about Batoum, Tunis, Syria, and Egypt. What may happen in the next thirty years may be gathered from the history of the past thirty; and when the change comes Asiatic Turkey is as likely to be ready for it as was Bulgaria. While it is quite right to press on these new Protestant communities the duty of self-support, and to plan for as speedy a withdrawal of American mission help as possible, our supporting churches at home should by no means allow themselves to become weary of giving their aid. It may be true of some grand fields, like Marash, Aintab, and Harpoot, that we may plan not to enlarge but rather to diminish our aid before long; but this is not and cannot be true of all the field. There must be a wise discrimination used. . . .

The influence of American missions in Turkey is now felt mostly by the Christian nationalities. But the time cannot be far off when the Turks will begin to accept Christianity, and when that time arrives, I believe they will come in such great multitudes as almost to overwhelm the churches. They now respect the Protestants much more than they do any other body of Christians. They find them more honest, more progressive, and more intelligent. Besides, the Protestants are already nearer them. They often say to Protestants: "You are much like us. You worship one God; you have no pictures in your churches; and you do not pray to the Saints or the Virgin Mary." It may well be that the Old Churches will be purified by the influence of Protestantism, and be to the country much like what the Episcopal Church is to America; but when the Turks come in it will not be to these churches. After all, the great strength of Protestantism in Turkey may come from the Turks. . . .

The time of good government cannot be much longer delayed. The people are being prepared for it. America, and only America, can give them the education for it they need. The whole moral responsibility is upon us. We share it with no other nation. We only can educate and Christianize Turkey, and we must not be too impatient to throw off the task. The missionaries in Turkey seem to be getting the impression that the churches in America are tired of supporting their work here. I do not believe such to be the fact.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and for all that are in authority, that they may not set themselves against the work of the Lord, but that their hearts being opened to receive personally the truth, they may acknowledge the sovereignty of Christ and rule their subjects in his fear.

ARRIVALS AT STATIONS.

November 27, 1884. At Foochow, China, Rev. S. F. Woodin, Rev. George H. Hubbard and wife, Mrs. Harriet L. Peet, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull.

December 25. At Bombay, India, Rev. Richard Winsor and wife and Mrs. Maud Smith.

December 23. At Aintab, Central Turkey, Miss Henrietta West.

The *Jennie Walker*, from Micronesia, bringing Rev. E. M. Pease, M.D., and wife, arrived at Honolulu, December 25, 1884.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The report from Micronesia; the voyage of the *Jennie Walker;* Ponape and Ruk. (Pages 105–109.)
2. A heathen kraal in South Africa. (Page 109.)
3. The return to West Central Africa. (Page 89.)
4. Two churches in Western Turkey; Everek and Chamaklu. (Pages 110, 111.)

5. The people of Southern India. (Page 101.)
6. Domestic piety and self-support in the Madura Mission. (Page 112.)
7. Komatsu and near villages in Japan. (Page 114.)
8. Matsuyama and Amaki in Japan. (Pages 115, 116.)

Donations Received in January.

MAINE.

Cumberland county.
E. Deering, Stephen Sargent, 5 00
Freeport, Cong. ch. and so. 33 32
Portland, High-st. ch., 300; State-st. ch., 50; St. Lawrence-st. ch., 4.92, 354 92——393 24
Franklin county.
Farmington, 1st Cong. ch. 138 88
Wilton, Cong. ch. and so. 13 76——152 64
Hancock county.
Bucksport, Elm-st. Cong. ch. 50 00
Orland, Mrs. S. T. Buck and daughters, 35 00——85 00
Kennebec county.
Augusta, South Cong. ch. 195 12
Gardiner, "C S. D." 30 00
Monmouth, Cong. ch. and so. 7 54
Richmond, Cong. ch. and so. 15 00——247 66
Lincoln and Sagadahoc counties.
Bath, Central Cong. ch. 94 75
Penobscot county.
Brewer, 1st Cong. ch. 11 00
Union Conf. of Ch's.
East Otisfield, Friends, 18 20
Hiram, Cong. ch. and so. 2 00
No. Bridgton, Cong. ch. and so. 7 00——27 20
Washington county.
Machias, Centre-st. Cong. ch. 6 70
Princeton, A friend, 10 00——16 70
York county.
North Berwick, Mrs. C. S. Drake, 5 00
1,033 19
Legacies.—Portland, John C. Brooks, add'l, 575 00
1,608 19

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so. 4 52
Hinsdale, Cong ch. and so. 15 51
Keene, E. H. Clark, 4 00
Swanzey, Cong. ch. and so. 13 00
Troy, Cong. ch. and so. 17 63
Walpole, 1st Cong ch. and so. 30 00
Winchester, Cong. ch. and so. 4 70——89 36
Coös county.
West Stewartstown, W. A. C. Converse, 10 00
Grafton county.
Hanover, A friend, 15 00
Lebanon, Cong. ch. and so. 100 00
Lyme, Cong. ch. and so. 16 00——131 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Antrim, Mary Clark, 10 00
Manchester, Chinese in 1st Cong. Sab. sch., for Hong Kong Mission, 6 56
New Boston, Presb. ch., 9.18; John N. Dodge, 5, 14 18
New Ipswich, Leavitt Lincoln, 50 00——80 74
Merrimac county Aux. Society.
Concord, South Cong. ch. 81 35
Pembroke, Mrs. Mary W. Thompson, 10 00
Penacook, Rev. A. W. Fiske, 12 00
Warner, Cong. ch. and so. 8 00——111 35
Rockingham county.
Atkinson, Cong. ch. and so. 61 70
Brentwood, Cong. ch. and so. 5 00
Candia, Cong. ch. and so. 11 00
Chester, Cong. ch. and so. 75 00
Derry, 1st Cong. ch. and so. 38 43
East Derry, A friend, 4 00——195 13
Strafford county.
Farmington, Cong. ch. and so. 28 56
Great Falls, Cong. ch. and so. 19 82
Rochester, F. and A. O. Plumer, 25 00——73 38
Sullivan county Aux. Society.
Claremont, Cong. ch., m. c. 10 21
Meriden, Cong. ch., m. c., 1.90; A friend, 20, 21 90
Newport, Cong. ch. and so. 93 84——125 95
Etna, Mrs. Mary S. Adams, 5 00
Hazen's Mill, A friend, 5 00
Short Falls, Susan Dolbeer, 2 00
——, A friend, 3 00
831 91
Legacies.—Hanover, Andrew Moody, by Frederic Chase, Tr. 50 00
881 91

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. 89 60
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Joseph Boardman, jr. 10 00
McIndoes Falls, Cong. ch. and so. 6 00——16 00
Chittenden county.
Burlington, C. A. Hibbard, 15 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 14 00
Georgia, Cong. ch. and so. 9 00——23 00
Orange county.
Fairlee, A friend, 1 00
Wells River, Cong. ch. and so. 15 10——16 10
Orleans county.
Derby, Mrs. E. A. McPherson, 10 00
Newport, Cong. ch. and so. 15 70
No. Craftsbury, Cong. ch. and so. 5 00——30 70
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, A friend, 5 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Central Cong. ch., m. c. 23 04
West Brattleboro', Cong. ch., 19.03; A friend, 5, 24 03——47 07
Windsor county.
Norwich, J. Dutton, 15 00
Springfield, Mrs. F. Parks, 15 00
Woodstock, Cong. ch. and so. 16 20——46 20
288 67

MASSACHUSETTS.

Barnstable county.
Cotuit, Union ch. 14 25
Truro, 1st Cong. ch. 7 00
Wellfleet, 1st Cong. ch. 30 00
West Barnstable, Cong. ch. and so. 10 00——61 25
Berkshire county.
Curtisville, Frances M. Clarke, 3 00
Dalton. Cong. ch. and so. 22 84
Great Barrington, 1st Cong. ch., by Francis Whiting, 25 00
Hinsdale, Cong. ch. and so. 22 38
Pittsfield, 1st Cong. ch., 200; James H. Dunham, 50, 250 00
Stockbridge, Cong. ch. and so. 172 87
Williamstown, "M. H." 50 00——546 09
Bristol county.
Fall River, 1st Cong. ch. 255 75
Mansfield, Cong. ch. and so. 9 60
Norton, Trin. Cong. ch., to const. Samuel A. Chapin, H. M. 113 23
Taunton, Broadway Cong. ch. 234 11——612 69
Brookfield Asso'n. William Hyde, Tr.
Brimfield, 2d Cong. ch. 8 58
No. Brookfield, 1st Cong. ch., with other dona., to const. A. C. Stoddard and D. I. Pratt, H. M. 82 17
West Brookfield, Cong. ch. and so. 20 50——111 25

Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 10 00
Essex county.
Andover, West Cong. ch. 27 47
Lawrence, Lawrence-st. ch. 84 13
Salem, Three Cong. ch's, m. c. 13 41—125 01
Essex county, North.
Haverhill, Mrs. A. B. Kimball, 10 00
Ipswich, 1st Cong. ch. 40 30
Newbury, 1st Cong. ch. 20 98
Newburyport, North Cong. ch. 16 53
West Newbury, J. C. Carr, 10; G., 5, 15 00—102 81
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch., m. c. 20 02
Gloucester, Evang. ch. and so. 112 00
Manchester, Cong. ch. and so. 15 50
Nahant, Mrs. W. H. Johnson, 10 00
Salem, South Cong. ch. 103 50
West Boxford, Cong. ch. and so. 5 00—266 02
Franklin co. Aux. Soc. Albert M. Gleason, Tr.
Ashfield, Cong. ch. and so. 37 15
East Hawley, A friend, 2 50—39 65
Hampden county Aux. Soc. Charles Marsh, Tr.
Longmeadow, "G. B. S." 1 00
Monson, Cong. ch. and so. 41 86
Palmer, 2d Cong. ch. and so. 40 00
Palmer, Union Ev ch. 35 45
Springfield, 1st Cong. ch., 192.31; South Cong. ch., 185.57; Olivet Cong. ch., 52.24, 430 12
Westfield, E. B. Dickenson, 100 00
West Springfield, 1st Cong. ch., 22.00; Park-st. Cong. ch., 24.63; Mitteneague Cong. ch., 42.51, 89 14—737 57
Hampshire co. Aux. Society.
Amherst, College ch., m. c., 31.95; W. M. Graves, 5, 36 95
Easthampton, 1st Cong. ch., 60.21; Rev. A. M. Colton, 5, 65 21
Huntington, 2d Cong. ch. 14 38
Northampton, 1st Cong. ch., 397.85; A friend, 50; ———, 8, 455 85
So. Amherst, Cong. ch. and so. 6 00—578 39
Middlesex county.
Auburndale, Cong. ch. and so. 155 00
Cambridge, A friend, 2 00
Cambridgeport, Prospect-st. ch. 143 15
Concord, Trin. Cong. ch. 26 07
Everett, Cong. ch. and so. 5 00
Framingham, Plymouth ch., to const. J. A. White, H. M. 111 [illegible]
Holliston, Cong. ch. and so. 149 53
Lowell, John-st. Cong. ch. 28 41
Malden, A friend, 1 00
Newton, Eliot ch. 147 [illegible]
Newton Centre, 1st Cong. ch. and so. 120 [illegible]
Reading, Mrs. Susan Bancroft, 4 00
Somerville, Henry Howard, 20 00
Winchester, 1st Cong. ch. 72 42—1,038 53
Middlesex Union.
Groton, J. F. Robbins, 5 00
Pepperell, Cong. ch. and so. 10 00
Townsend, Mother's gift. 2 00—17 00
Norfolk county.
Brookline, Harvard ch. and so. 205 43
Dover, Cong. ch. and so. 12 00
East Medway, Cong. ch., m. c. 3 00
East Weymouth, Cong. ch. and so. 42 57
Needham, Cong. ch. and so. 5 45
Norfolk, Cong. ch. and so. 3 00
Quincy, Cong. ch. and so. 73 94
Randolph, 1st Cong. ch., m. c., 80.91; New Year's Greeting, 25, 105 91
So. Weymouth, 2d Cong. ch. 32 00
West Medway, C. A. Adams, 5 00
Wrentham, Jemima Hawes, 100 00—670 06
Plymouth county.
E. Bridgewater, A friend, to const. Mrs. N. E. Edes, Mrs. C. H. Luzardar, and Reuben Studley, H. M. 300 00
Kingston, May Flower ch. 20 00
Rockland, Cong. ch. and so. 75 00—395 00
Suffolk county.
Boston, Central ch., 3,168.48; Old South ch., 3,132.89; Mt. Vernon ch., 1,290.67; Eliot ch., 270.77; Phillips ch., 263.29; Winthrop ch., 217.82; Park-st. ch., 150; Union ch. (of which 30 for a hall in Prague), 134.58; Maverick ch., 5.66; "For extra work," 100; A friend, 30; A friend, 2; A friend, 1; T. D. Perry, 50c. (1,769.43 ack'd in February *Herald* as from Central ch., Boston, should have been 3,075.11. 1,725.68 ack'd in same *Herald* as from Central ch., Jam. Plain, should have been 420.00), 8,767 66
Worcester county, North.
Gardner, 1st Cong. ch. 22 61
Hubbardston, Cong. ch. and so. 27 21
Westminster, Cong. ch. and so. 10 29
Winchendon, Orlando Mason, to const. Marcus M. Mason, H. M. 100 00—160 11
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, A friend, to const. Mrs. C. A. Wetherby, H. M. 100 00
East Douglas, Cong. ch. and so. 33 03
Princeton, Cong. ch. and so. 80 00
Rutland, Cong. ch. and so. 4 20
Worcester, Plymouth ch., "W.," 1,200; Piedmont ch., 174.59, 1,374 59
———, A friend, 20 00—1,611 82
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. 70 14
Northbridge Centre, Cong. ch. 13 00—83 14
15,934 02

Legacies.— Lancaster, Sophia Stearns, int., by W. W. Wyman, Ex'r, 4 04
Worcester, Levina Trask, by Geo. W. Boston, Ex'r, 100 00—104 04
16,038 06

RHODE ISLAND.

Bristol, Charlotte DeWolf, 500; Mrs. Maria DeW. Rogers, 500, 1,000 00
Central Falls, Cong. ch. and so. 60 00
Howard, E. P. Stimson, for Shanse, 9; Ella E. Ames, 4, 13 00
Newport, United Cong. ch. (of wh., m. c., 39), 138 00
Pawtucket, Cong. ch. and so., to const. Mrs. Isabella R. Clapp, H. M. 100 00
Peace Dale, Cong. ch. and so. 16 28
Providence, Union Cong. ch., add'l, 285.04; A friend, 20, 305 04
Riverside, Cong. ch. and so. 3 30
Tiverton, Amicable Cong. ch. 10 00—1,645 62
Legacies.— Providence, Anthony B. Arnold, by John H. Cheever, Ex'r, 1,000 00
2,645 62

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so., 139.34; New Year's offering, 5, 144 34
Newtown, Cong. ch. and so. 20 00
Norwalk, 1st Cong. ch. 100 00
Saugatuck, M. E. Atkinson, 10 00
South Norwalk, C. M. Lawrence, 1 25
Southport, Cong. ch., m. c., for Japan, 4; Henry A. Parkis, 1, 5 00—280 59
Hartford county. E. W. Parsons, Tr.
East Windsor, Semantha Wells, 3 70
Enfield, Almira M. Kingsbury, 1 00
Hartford, 2d Ch. of Christ, 200; Cong. Sab. sch., for a church at Prague, 36.75; A thank-offering from a friend, 100, 336 75
Kensington, Cong. ch. and so., 32.48; Wm. Upson, 10, 42 48
Plainville, A friend, 100 00
Southington, Cong. ch. and so. 104 35
Wapping, Cong. ch. and so. 24 19
West Hartford, In memory of Miss A. F. May, 1 50
Wethersfield, Frances Wright, 10 00—623 97
Litchfield county. G. C. Woodruff, Tr.
Barkhamsted, Cong. ch. and so. 2 00
Litchfield, Cong. ch. and so., add'l, 12 00
Morris, Cong. ch. and so. 48 50
New Milford, 1st Cong. ch. 4 00

Norfolk, Cong. ch. and so., to const. Mrs. ALURA H. BEARDSLEY and EGBERT T. BUTLER, H. M., 250; A friend, 10, 260 00
Salisbury, Cong. ch. and so. 118 34
Thomaston, Cong. ch. and so. 34 36
Winsted, Elias E. Gilman, 10; Mrs. Emily W. Case, 10, 20 00
Woodbury, Mrs. E. L. Curtiss, 10 00—509 20

Middlesex co. E. C. Hungerford, Tr.
Cromwell, Cong. ch. and so. 74 00
Hadlyme, Cong. ch. and so. 20 00
Middletown, 1st Cong. ch. 62 89
Old Saybrook, Cong. ch. and so. 20 83—177 72

New Haven co. F. T. Jarman, Ag't.
Branford, Cong. ch. and so. 10 65
Fair Haven, Cong. ch. and so., add'l, 3 00
Milford, Plymouth ch. 50 00
Naugatuck, Cong. ch. and so. 10 00
New Haven, United ch., 259.55; do., m. c., 13; College-st. ch., 254.06; Humphrey-st. Cong. ch., 114.31; Centre ch., 6.41; do., Mrs. J. A. Dickerman, 100; "J. A. M.," 100; "P. F.," 10; Lyman Osborn, 10, 867 33
North Branford, Cong. ch. and so. 38 00
North Guilford, A friend, 2 00
Orange, Cong. ch. and so. 20 00
South Britain, Cong. ch. and so. 6 75
Wallingford, 1st Cong. ch. 31 03
Waterbury, 2d Cong. ch., 152.10; A member of do., 333.33, 485 43
West Haven, Cong. ch. and so. 36 77—1,560 96

New London co. L. A. Hyde and L. C. Learned, Tr's.
Jewett City, Cong. ch. and so. 24 48
Ledyard, Cong. ch. and Sab. sch. 24 78
Lyme, 1st Eccl. ch. 34 47
Mystic Bridge, Cong. ch. and so. 25 00
Norwich, 2d Cong. ch. 395 85
Old Lyme, 1st Cong. ch. 30 00—534 58

Tolland county. E. C. Chapman, Tr.
Coventry, 1st Cong. ch. 63 10
Rockville, 1st Cong. ch. 335 00—398 10

Windham county.
Brooklyn, 1st Trin. ch. and so. 32 00
Hampton, Harriet Colman, 1 00
Pomfret, 1st Cong. ch. 102 00
Thompson, Cong. ch. and so. 52 12
Wauregan, Cong. ch. and so. 15 50
Westford, S. S. Stowell, 10 00—212 62
———, A friend, 39 00
———, A friend, for hall at Prague, 5 00
4,341 74

Legacies. — Ellington, Maria Pitkin, by Edwin Talcott, Ex'r, int. 92 75
Somers, Mrs. Ann E. Arnold, by W. H. Thompson, Salem, N. J., by hand of J. N. Stickney, 40 00—132 75
4,474 49

NEW YORK.

Albany, 1st Cong. ch., to const. ALBERT N. HUSTED, H. M., 174.31; A friend, 50, 224 31
Antwerp, 1st Cong. ch. 35 19
Bainbridge, A. F. Moses, 25 00
Binghamton, A thank-offering, 100 00
Brooklyn, So. Cong. ch., 100; East Cong. ch., 4.60; A member of Pilgrim ch., 50; Mrs. Mary E. Whiton, for church building Bohemia, 5, 159 60
Buffalo, 1st Cong. ch., for support of Rev. R. W. Logan, 300 00
Busti, Eli Curtiss, 5 00
Catskill, J. Doane, 7 00
Chateaugay, Rev. C. C. Torrey, 5 00
Columbus, Cong. ch. and so. 13 00
Fairview, Cong. ch. and so. 1 93
Fishkill, C. M. Kittredge, 100 00
Gaines, R. S. Egleston, 1 00
Jamesport, Cong. ch. and so. 5 00
Jamestown, 1st Cong. ch. 33 00
Jefferson, C. Nichols, 1 00
Lockport, 1st Cong. ch. 27 89
Lysander, Cong. ch., add'l, 2 00
Newtonville, Margaret Cushman, 2.50; Mary F. Cushman, 2.50, 5 00
New York, S. T. Gordon, 500; Roswell Smith, 250; "Cash, E. M.," 25; Charles E. Pierson, 25; Margaret Crittenden, 12.25; "E.," 2, 814 25
Norwich, Cong. ch and so. 14 50
Palmyra, Rev. W. H. Landon, for Mission Hall, in Prague, 20 00
Poughkeepsie, Wm. Adriance, 10 00
Rochester, Plymouth Cong. ch. 23 88
Rome, Welsh Cong. ch., 5.03; John B. Jervis, 25, 30 03
Salamanca, Rev. W. C. Scofield, 7 00
Union Falls, F. E. Duncan, 10 00
Warsaw, Cong. ch. and so. 19 59
Wellsville, 1st Cong. ch. 30 00
Yonkers, 1st Pres. ch. 45 00
———, A friend, 1 00—2,074 47

Legacies. — Churchville, Rev. Lemuel Brooks, by his widow and daughters, 20,000 00
Gouverneur, Harvey D. Smith, by Chas. Anthony, Ex'r, 100, less interest, 95 00—20,095 00
22,169 47

PENNSYLVANIA.

Mercer, Cong. ch. 126 60
Pittsburg, Rev. Thos. Edwards, 55 00—181 60

NEW JERSEY.

Chester, J. H. Cramer, 50 00
Jersey City, 1st Cong. ch. 91 24
Lakewood, Pres. ch. 12 15
Newfield, Mrs. Hannah Howe, 15 00
Orange Valley, Cong. ch. 250 00
Parsippany, A friend, 2 00
Princeton, Frederic Vinton, 2 00—422 39

MARYLAND.

Baltimore, 1st Cong. ch., 101.76; A friend, for Mission Hall at Prague, 10, 111 76
Frederick City, A friend, 10 00—121 76

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 273 64

GEORGIA.

Macon, Rev. S. E. Lathrop, 3 65

FLORIDA.

Hawthorne, Mrs. J. E. Chadwick, 5 00

MISSISSIPPI.

Tougaloo, Miss'y Soc'y for Africa, 5 00

TENNESSEE.

Sherwood, Union ch. 12 70

OHIO.

Atwater, Cong. ch. 25 00
Birmingham, Cong. ch. 2 00
Cleveland, "H. C. H.," for work of Rev. G. T. Washburn, Madura, 75 00
Columbus, Mrs. P. L. Alcott, to const. Mrs. WALTER CRAFTS, H. M. 100 00
Conneaut, H. E. Pond, 10 00
Delaware, William Bevan, 5 00
Delhi, John Winsor, 5 00
Edinburg, A friend, 50
Evansport, Mrs. H. C. Southworth, 10 00
Florence, Cong. ch. 2 00
Madison, Cent. Cong. ch. 60 00
Marietta, 1st Cong. ch. 70 00
Oberlin, 1st Cong. ch., 99.06; J. L. Burrell, for Tungcho Sem'y, 500, 599 06
Olmsted, 1st Cong. ch. 1 25
Painesville, 1st Cong. ch. 64 56
Unionville, Rev. J. C. Burnelle, 5 00—1,034 37

Legacies. — Malta, Albert Clarke, by Mrs. Sarah E. Brown, to const. MARY L. BROWN, H. M. 100 00
1,134 37

INDIANA.

Hebron, Geo. A. Bond, 5 00

ILLINOIS.

Chicago, New Eng. Cong. ch., 197.53; Plymouth Cong. ch., 58.49; Union Park Cong. ch., m. c., 27.26; Millard-ave. Cong. ch., 15.18; Bethany Cong. ch., 6.55; Central ch., 6.25; South Ger. Cong. ch., 1.50; Rev. J. H. Worcester, Jr., 25, 337 76
Elgin, Cong. ch. 37 47
Galva, 1st Cong. ch. 20 07
Geneseo, 1st Cong. ch. 145 55
Millburn, Cong. ch. 10 00
Morrison, Cong. ch. 25 00
Morton, Cong. ch. 7 00
Ottawa, 1st Cong. ch. 36 [illegible]
Plainfield, Mrs. Edward Ebbs, 10 00
Potomac, C. S. Morse, 1 00
Princeton, Cong. ch. 50 61
Providence, Cong. ch. 2 00
Rockton, Cong. ch. 13 00
Rushville, Mrs. C. L. Caldwell, 2 00
Summerhill, Two friends, 50 00
Turner, Mrs. R. Currier, 10 00
Wheaton, Mrs. L. A. Guild, 5 00
Woodburn, Cong. ch. 9 40—772 36
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3,330 27

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St. Joseph, Tabernacle Cong. ch. 42 23
St. Louis, 1st Cong. ch. 119 98—164 21

MICHIGAN.

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631 86

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944 03

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543 41

Donations received in January, 43,478 12
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68,359 25

Total from September 1, 1884, to January 31, 1885: Donations, $138,148.88; Legacies, $42,814.30 = $180,963.18.

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418 00

Previously acknowledged, 46,292 45

46,710 45

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118 50

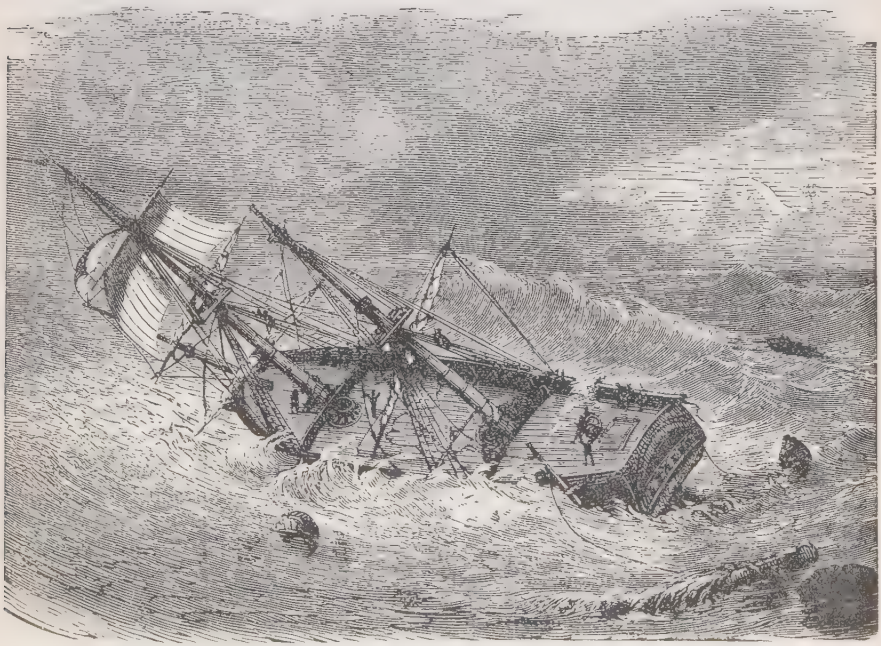
Previously acknowledged, 127 75 — 246 25

283 25

For Young People.

THE LAST WORDS OF MORNING STAR NO. III.

When the *Morning Star* No. III was wrecked on Kusaie in February, 1884, Mr. and Mrs. Rand and their daughter, whose mission home is on Ponape, were on board, and were safely landed with the captain and crew. By the vessel that took the place of the *Star* for the work of last year in Micronesia, which arrived in Honolulu last Christmas day, letters came from the missionaries, some of which will be found on another page. Mr. Rand also sends a letter from the wreck. The news it gives came to us long ago, when Captain Garland returned, but it will be pleasant to read this "Imaginary Letter," forwarded by Mr. Rand, even at this late day: —



THE MISSIONARY SHIP "JOHN WESLEY," WRECKED IN THE SOUTH SEAS IN 1866.

Kusaie, March 21, 1884.

Dear Owners, — If you could see me lying helpless on my back, on this desolate reef, with the beautiful surf blowing over me, you would mourn, I am sure. These terrible breakers give me no rest, day or night. They will be the death of me. I cannot hold out much longer. Many of my bones are already

broken, for I have lain here a month. A great many people come to see me and I get a great deal of sympathy; still it is hard to lie here when there is so much work to be done. And then you will have a long time to wait before hearing about what I have done this year. I want to make a confession: I was beginning to get proud! After finishing the work at Mortlock and Ruk, and coming back to Ponape in three and a half weeks, I thought: "If some of the people who condemn me as a *slow-poke* could only see how I flew from Ponape to Mortlock and Ruk, and back again, they would change their minds and not be so anxious to get rid of me and have a steamer.'

But now, my dear young friends, I too am in favor of steam. If I had had a few teakettlefuls, I should not be lying here useless. Be sure to have steam in the vessel you build to take my place. I want to give you a little more advice. Don't permit the old folks to bear the *running expenses* of your ship. It will only take a few pennies a year from each of you.

I wish you could see how sorrowful the Kusaieans are when they come on board. The king and many of the people look as if they were going to cry, and say, in their broken English: "Me, too, much sorry *Morning Star* broke; no come back to us any more!'

When the Mortlock people hear that I am gone, they will be very sorrowful. They loved me very much and were always delighted to see me coming.

Trusting that this, the last labor of love which I shall be able to do for you, will be successful, I send on to Ponape my long boat with the mail, and with the missionary who is detained here.

Hoping you will soon send out a steamer *Morning Star*, I am,

Your Morning Star Number Three.

This venturesome trip of the long boat was most successful, as we all know. It was provisioned for two months; for no one could say beforehand how long it might be driven about or lie becalmed. But the 300 miles between Kusaie and Ponape were made in less than three days. Mr. Rand sends a letter from the long boat also.

Ponape, June 23, 1884.

Greeting! Dear Masters, — When you read the foregoing letter, you will all exclaim: "What! is that our dear *Star* talking to us again? We thought she was gone!" Yes, your beloved *Star* has set, and there is nothing left except her bones, which are doing good service at Kusaie and elsewhere. But I, her old long boat, which served her so well, am still alive and strong, ready for any good work.

When your *Star* went on to the reef and was not able to finish her work, every one felt sad; thinking that the Ponape missionaries on board would have to stay away from their work five or six months, and that the children and other friends in America would have to wait long months before hearing of the loss of their vessel. But Captain Garland, who knew me well, said: "While the long boat holds together we won't wait for a ship to come and get the mail; we will rig up the boat and take the mail on to Ponape. If there is no vessel there, we will take it on to Bonin Islands. The news must be sent home with dispatch, so that the children can build another *Star!*"

MISSION HOUSE ON KENAN, ISLAND OF PONAPE (in which Messrs. Logan and Doane have lived).

So he decked me over, and with him, the missionary, and three others on board, I came to Ponape. It was rather rough for them, but I did not tarry on the way, and landed them on Ponape, sixty-seven hours after leaving Kusaie. The Captain has gone to China; and you will soon hear of your loss. I am still at Ponape, doing what I can. If I had a little engine to bear me about, I should

A MAORI CHIEF, FIFTY YEARS AGO.

still be able to do a great deal of good, going not far from twenty-five miles every Saturday, with one of the missionaries and some of the young preachers of the islands, to spend the Sabbath at some one of the five or six out-stations, where there are a few Christians, but no church in successful operation.

Hoping to be the first to greet your new *Morning Star*, I am, fraternally yours,

THE LONG BOAT

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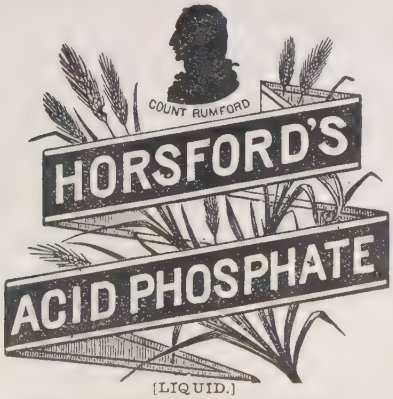

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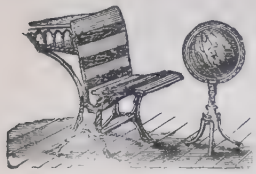

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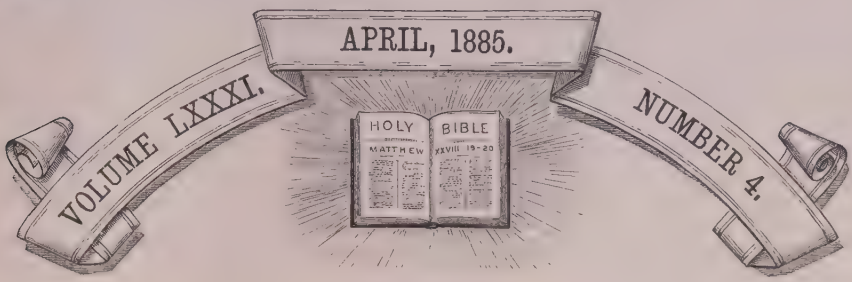

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MISSIONARY HERALD.

VOL. LXXXI. — APRIL, 1885. — NO. IV.

SIX MONTHS. — During the first six months of our last financial year we received from donations a little over $186,000. We have hoped for at least a slight increase during the present year, so that we might report at the close of the half-year perhaps $200,000. We are obliged, however, to record that our donations for the first six months of the present year do not quite reach $167,000 ($166,825.28). During the remaining six months, therefore, we must do our utmost to make sure, if possible, that the donations from the churches do not fall below $250,000. A few rousing missionary sermons from pastors will be very helpful in this direction. Special thank-offerings, in addition to regular contributions, are always acceptable. Some such we not infrequently receive, which carry with them a personal story of sacred memorial interest. Their "record is on high."

THE MORNING STAR. — A letter has been received from Captain Bray, written January 19, while the *Star* was passing through the Straits of Magellan. All well on board. The vessel encountered heavy gales, one of them of special severity, commencing less than twenty-four hours after she left the port of Boston, and lasting for three days. South of the equator the winds were generally light and progress slow, though Captain Bray speaks of the vessel as a remarkably good sailer under light winds, a quality which is specially needed for her work in the Pacific isles. The *Star* probably arrived at Honolulu about March 10; but, as there is no telegraphic cable connecting the Sandwich Islands with the United States, we can have no direct information until the latter part of the month.

REV. DR. W. W. SCUDDER, who, it will be remembered, recently left his parish in Connecticut to return to India in connection with the mission of the Reformed Church, reports that he finds a decided change among the Hindus in reference to caste restrictions. Though the spirit of caste is still dominant, and constitutes the most prominent obstacle to the success of the Gospel, yet Dr. Scudder finds that there has been great lowering of the old caste pride, indicating an approaching emancipation from the baneful bondage. He looks upon this as a most hopeful sign of the times.

It is with great sorrow that we record the death of Miss Minnie C. Brown, of the Central Turkey Mission, which event occurred at the home of her father, Prof. Oliver Brown, North Springfield, Missouri, February 26. Miss Brown sailed from New York to join this mission July 17, 1880, and after brief, but very acceptable, service at Hadjin and Adana, she was compelled, by ill health, in May, 1883, to return to the United States. A graduate of Drury College, she was eminently fitted by her acquirements, as well as by the force of her character, for efficient service as a Christian teacher and missionary. It was her fond hope, as it was the hope of her associates in Turkey, that she would be able to return to her work at Adana, but her last letter to these rooms expressed her conviction that the Lord had another plan for her. Reluctantly, yet submissively, she bowed to his holy will. After a few weeks of increasing debility she "fell asleep," leaving behind her the memory of a blameless and consecrated life.

Rev. Dr. Humphrey, of Chicago, in connection wtth his work as District Secretary, has issued two tracts: "The Story of the Bees" and "For His Sake," which, we predict, will be read by a great number of people for a long time to come. Not every Christian can be so successful in his benevolent schemes as are these Christian givers, whose bees are so busy; but every one can seek to imitate their zeal and love, which are "sweeter than honey or the honeycomb." No better tract bearing on the duty and motives for giving has ever been issued than "For His Sake." It should be scattered everywhere. The circulation of these tracts has already been so great that their price has been reduced to 60 cents per hundred. They may be obtained of Dr. Humphrey at Chicago, or at the Rooms of the Board in Boston.

The volume recently issued by the British and Foreign Antislavery Society, containing the Proceedings of the society at its two Jubilee meetings held a few months ago, brings freshly to view the fact that the slave trade in Africa has by no means been suppressed. It is an occasion for gratitude that so many able and prominent Englishmen of all shades of political and religious opinion should have met together to reaffirm their hostility to the nefarious traffic, and their purpose to oppose it in all practicable ways. Cardinal Manning in his speech stated a fact which undoubtedly has greatly influenced a large portion of the English people to desire their government to maintain a strong hold upon Egypt and the Soudan. "We are told," he says, "that slavery exists to this day in the great Mohammedan world. England, by the direct providence of God, is now planted in the heart of that Mohammedan world. Egypt is the heart of that great Mohammedan world, and it is the very heart of this abominable traffic." "Earth hunger" and "Jingoism," though far too potent factors in forming public opinion in Great Britain, could not so unite the nation in the conviction that British power should be exercised in Egypt and the Soudan. The wide-spread anti-slavery sentiment impels to the same conviction. General Gordon's announced purpose, on reaching the Soudan, not to interfere with slavery, is by no means to be considered as an expression either of his own or of England's purpose not to oppose the traffic just so far as was possible. His utterance at that time is to be understood as was

Mr. Lincoln's declaration, when he assumed the presidency of the United States, that he was not called to that office to abolish slavery. He had not then the power to do so, constitutionally or otherwise; yet we know that, afterward when the power was his, he gladly used it in freeing the slaves. When Gordon reached Khartoum, he found himself wholly unable to readjust affairs in that region on the basis of the abolition of slavery and the slave trade. He frankly said so; and announced that he should not make the attempt. It is a sad fact that the trade in the Soudan and other portions of Africa is still carried on with success, if not with boldness. A recent telegram from Zanzibar states that 200 rescued slaves have just been handed over by the British authorities to the Church Missionary Society at Frere Town. Arab dhows are continually crossing the Red Sea, laden with slaves. Mr. Stanley reports that on his recent tour along the Upper Congo he discovered a camp with 2,300 slaves, principally women and children, and that this supply had been secured by the burning of 118 villages and the devastation of forty-three districts. The Rev. Chauncy Maples, of the Universities' Mission, declares that, during a residence of six or seven years, he has never taken a journey of seventy miles from Masasi, without coming across a caravan of slaves. One of these caravans numbered 2,000. The woes of Africa from this accursed traffic have not yet ceased: and the cries of men and women, who are marching in the coffles into a servitude worse than death, still ascend to heaven. If we cry "How long, O Lord! how long?" we may get our answer from his Word and his providence, — until the gospel, the divine remedy for human woes, is carried into all sections of the Dark Continent.

No better illustration of the possible influence of educated Christian men has been presented the world for many a day than that given by Professor Phelps in his recent articles in *The Congregationalist* entitled "My Study." The agencies set on foot by the men who were wont to convene in that study at Andover have been potent factors in the religious history of this country and of the world. If such influences were possible in a Christian land like ours, what shall we say of the opportunity opening before young men now in mission seminaries in heathen lands — at Kioto, Tungcho, Ahmednagar, and elsewhere? What motives to effort in establishing and sustaining such institutions!

Mr. and Mrs. Ousley reached Inhambane from Natal on the second of December; and shortly after that date, Mr. Ousley and Mr. Wilcox went into the interior, a three days' journey, to the Makwakwa Ridge, referred to in Mr. Richards's account of explorations in the last *Missionary Herald*. They agreed that it was not expedient to establish a station near that ridge, but were favorably impressed with the outlook near the Bombom River, a small, swift stream about twenty-five or thirty miles west of Inhambane. The region is thickly populated, the chief question as to its occupancy by the mission arising from the fact that there is dispute between the Portuguese and the Makwakwas, who are Umzila's subjects, as to territorial rights. Mr. Richards says in a letter recently received that, on further inquiry, he is convinced that the stream which he reached on his late journey inland, which the natives assured him was the Limpopo, was not that river but a branch of it, the Luizi, which runs parallel with the main river for a long distance and many miles to the eastward.

The London Missionary Society mourns the loss of two of its officials, who have long been connected with its work. Rev. Robert Robinson, the Home Secretary, who has also had charge of its publications, has now, after prolonged and faithful service, been compelled to withdraw, by reason of advancing age; and John Kemp-Welch, Esq., who for ten years has acted as treasurer, has been taken away by death. While sympathizing with the society for these losses, we congratulate it on the new and improved form in which its magazine, *The Chronicle*, now appears. The workers may change, but the work goes on.

A generous donor, whose annual gift to the American Board is over one third of the amount given by the church with which he is connected, thus writes: "How can we expect greater contributions for a cause which no effort is made by our pastor to increase? We have no monthly concert and never a sermon on the subject of missions. About all the information we have as to the work is derived from a few copies of the *Herald* taken by a few members of the church. My wish is that you would send some one to us and stir up the people." We would suggest to any person, situated as described above, that a respectful request be presented to the pastor that he preach on the subject of missions at some favorable time, also that it will be pleasant to some of the members of the church if the monthly missionary concert should be established. There are very few pastors, indeed, who would not respond most heartily to such requests. At any rate, let the trial be made.

In connection with the above it may be well to say that some pastors would be greatly surprised were they aware what complaints come to our ears from their parishioners that they say little and do little effectually to stimulate the benevolent offerings of their people. It is sometimes said that pastors seem afraid to press the claims of the missionary work lest they offend their people by calls for money, or through fear that parish interests may suffer if appeals for other objects are persistently urged. Doubtless there are persons in every parish who dislike the contribution box, but there is a larger number, we believe, who notice and disapprove of anything that looks like selfishness or indifference to the needs of Christ's kingdom. Those pastors are wilfully blind who do not see that the surest way to secure ample provision for home needs is to stimulate to the utmost the spirit of charity, a work which can never be done save by repeated and urgent appeals to world-wide benevolence. For a while a parish may seem to profit by a diversion of the energies of the people from outside work. Churches which arrange their Sabbath contributions so as to ensure the largest amount to meet home expenses may make what they regard as a good report for one or more years; but leanness will come sooner or later, for the springs will be dried which only can furnish ample supplies. The people will become narrow in thought, and the pastor will find that those whom he has not effectually taught to love the world for Christ's sake, do not love him as he would like to be loved, and do not provide for him as he wishes to be provided for. Are not some pastors failing to keep open the fountain at which they themselves would drink? Even in the interests of self and the home-work it is the utmost folly to forbear to press the claims of the world at large upon the benevolence of men.

Rev. Dr. Robson, late of India, in an article on Protestant Missions, presents in a terse way the difference between the calls for Christian labor in evangelized and in unevangelized lands. "A great work," he says, "is to be done in England, but Christianity is there to accomplish it; a great work is to be done in heathen lands, but Christianity is not there to accomplish it. Between doing the work of Christianity in a land where it is established, and establishing Christianity in a land where it is not yet, there can be no competition of claim."

Good news has been received that a church has been formed in Sophia, under the care of the Bulgarian Evangelical Society, with which our European Turkey Mission coöperates. The congregation has been growing for some months; and on January 25, by council, a church of twenty members was organized. This is an important movement, inasmuch as Sophia is the capital of Bulgaria, and a place of central importance.

The first instalment of Japanese immigrants to the Sandwich Islands arrived at Honolulu, February 8, and consisted of no less than 949 persons, 666 being men, 165 women, and the remainder children. There was thus added on one day a little more than one per cent. to the population of the Hawaiian Islands. They are to be employed on the plantations and as servants, and if they show themselves adapted to meet the calls for labor at the islands, large numbers of Japanese may be expected to follow. It is impossible to say now where unto this may grow.

How many persons would be found at a prayer-meeting in an average New England church, if the meeting were held in a building similar to that in which the Christians of Strumnitza, European Turkey, meet for prayer? These persecuted Protestants, seven of whom were recently released from prison, assemble in the dwelling-house of one of their number. These houses are described "as dark, without windows, excepting a hole in the roof for the smoke to escape. They are without ceiling, and, therefore, cannot be warmed, although the smoke-emitting fire burns continually. One who is unaccustomed to it cannot stand upright because of the smoke, but is obliged to keep low, and, with handkerchief in hand, wipe away the irrepressible tears. When obliged to stand in offering prayer, it is necessary to be brief to escape suffocation. It is difficult, also, to read, as the hole in the roof is darkened by the heavy smoke." If this item should be reported in any prayer-meeting in the United States, would it not be well to follow with a verse of the hymn, "Must I be carried to the skies, On flowery beds of ease"?

In the hold of a single vessel recently sailing from the port of Boston, bound for West Africa, were stored 132,000 gallons of rum! What an unmitigated curse this will be to Africa! What an unmitigated disgrace it is to our land, that, in addition to all the misery we have brought upon that continent in past generations by aiding in the slave trade, we should now help to still further degrade her people by making them slaves of appetite! May God rebuke the miscreants who thus seek to make gain out of the souls of men!

TIDINGS have just been received of the death, February 21, of Pastor Schubert, of the Krabschitz Institution. The evangelical forces in Austria are sadly weakened by the loss of this able and faithful man.

THE pastor of a small home-missionary church beyond the Mississippi writes in reference to the map of the world published by our Board: "You could not do better for the future than to start a 'map fund' for such home missionaries as would regularly use the map in instructing their people. The work of foreign missions would be greatly helped if the home missionaries informed their people concerning its extent and need."

APPEALS FOR SPECIAL OBJECTS.*

A PLAN was adopted by the Prudential Committee two years ago by which the missions, in annually forwarding their *regular* estimates, covering items of prime importance, may also present *contingent* estimates, under which shall be placed *additional objects which are regarded as exceedingly desirable for the wise and efficient prosecution of the work.* According to this plan it is understood that each mission asks first of all that its regular estimates be granted, and that then, in case special gifts, over and above regular donations, are made for these additional objects, or in case the anticipated regular donations should largely advance, as we wish they might, the items on the contingent list may be also allowed. This arrangement was suggested in order not only to give opportunity for special donations for special objects, but also to give assurance to donors that these objects meet the approbation, not of one missionary alone, but of each mission concerned, and of the Prudential Committee which has in trust the whole work.

It is therefore the urgent request of the Committee that our missionaries should refrain from making personal solicitations for missionary objects from churches, Sunday-schools, or friends at home, except for those objects which have been approved by the mission and by the Prudential Committee, the donations thus secured to pass through the Treasury of the Board, and to be acknowledged with other receipts. Personal gifts sent through the Treasurer by friends to promote the comfort and usefulness of a missionary are of course excepted.

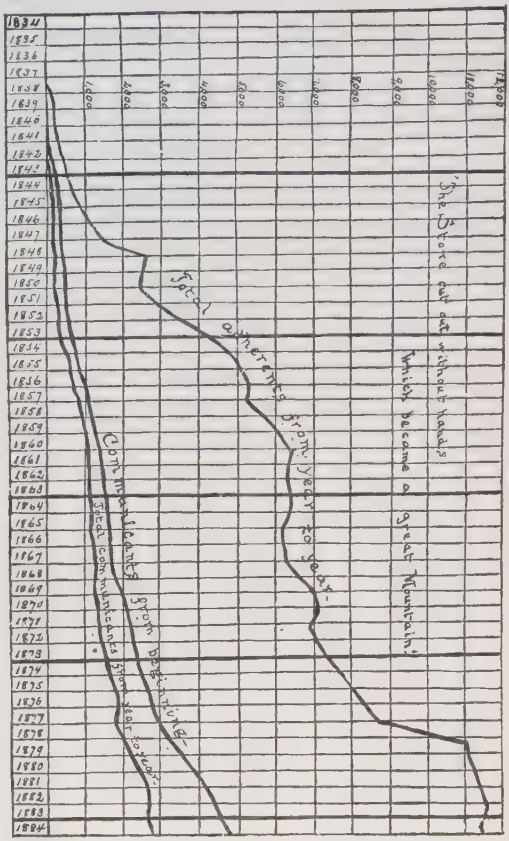
The observance of this rule is important in order to prevent any possible misuse or waste of funds, to make sure that the expenditure is judicious, and to sustain and enlarge the regular work of the missions. It will also encourage the personal solicitation by missionaries for special objects in which they are particularly interested, and a hearty response to such solicitations, *provided only that the objects for which the solicitations are made have been previously approved both by the mission and the Committee, and that the gifts bestowed are additional to regular contributions.*

This statement, it is believed, will be helpful both to missionaries and missions abroad and to their friends and the churches at home.

* A minute adopted by the Prudential Committee, February 10, 1885.

FIFTY YEARS OF GROWTH IN THE MADURA MISSION.

Rev. William S. Howland, of Mandapasalai, Southern India, in connection with the Jubilee celebration of the Madura Mission, prepared a diagram showing the progress of the mission within the fifty years. This diagram indicates at a glance the changes which have taken place year by year: (1) in the number of adherents; (2) in the number of communicants from the beginning; (3) in the number of communicants during each year. The twelve columns marked off by the perpendicular lines represent each one thousand people. The record is most cheering, showing an advance within the fifty years from nothing to almost twelve thousand adherents. It will be seen that it was the middle of the fifth year from the start when the first adherents were secured, and the beginning of the ninth year before the first communicants were received. Mr. Howland makes the following comments on the diagram: —



"In nine years out of the fifty the line denoting adherents retreats a little, but the advance in many years is rapid, notably for 1878 (more than two thousand). Leaving out the first decade, the most rapid increase has been between 1873 and 1883. The next is between 1843 and 1853; in both cases nearly four thousand. The least growth was between 1863 and 1873: less than one thousand.

"The second line shows the number of persons admitted to the churches on confession of faith from the commencement of the mission, reaching nearly five thousand. The third line indicates the total of communicants from year to year. Very few years has there been a decrease in the total. Up to 1873 the proportion of communicants to adherents was increasing. In 1854 it was only about one ninth, in 1863 it was one sixth, and in 1873 it was fully one fourth. The very rapid increase of adherents in the next ten years went ahead of the communicants, but the communicants number more than one-fourth part."

Our brethren in this mission, and those who support them in their work, have reason, in view of the facts here presented, to thank God and take courage.

THE COLLEGE AT HARPOOT, EASTERN TURKEY.

BY REV. O. P. ALLEN, OF HARPOOT.

THE accompanying illustration gives a view of a small portion of the city of Harpoot, one of the five stations of the American Board in the Eastern Turkey Mission. In the foreground is seen an Armenian church with its cupola and few small windows. The style of building is well shown in the group of houses clustered about the church. In the background are seen the college buildings and mission houses. The location of the city, on the southern slope of a mountain, gives to each house a wide view of the plain on the south and west, dotted with villages surrounded by groves of poplar and fruit trees, and checkered with the green and brown of fields and vineyards, while beyond rise up the bare, round summits of the Taurus Mountains. Looking northward from the mountain-top, back of the city, is seen the valley of the Euphrates, and in the distance beyond tower up the rugged peaks of the Anti-Taurus. The western and northwestern limits of the Harpoot station are visible, with many of its villages, while still other villages are hidden from view in the valleys of the river and its tributary streams. "The Great River," coming from the east, almost encircles the plain and its surrounding mountains; then, piercing the Taurus, it makes a sharp turn southward on its long journey to the Persian Gulf.

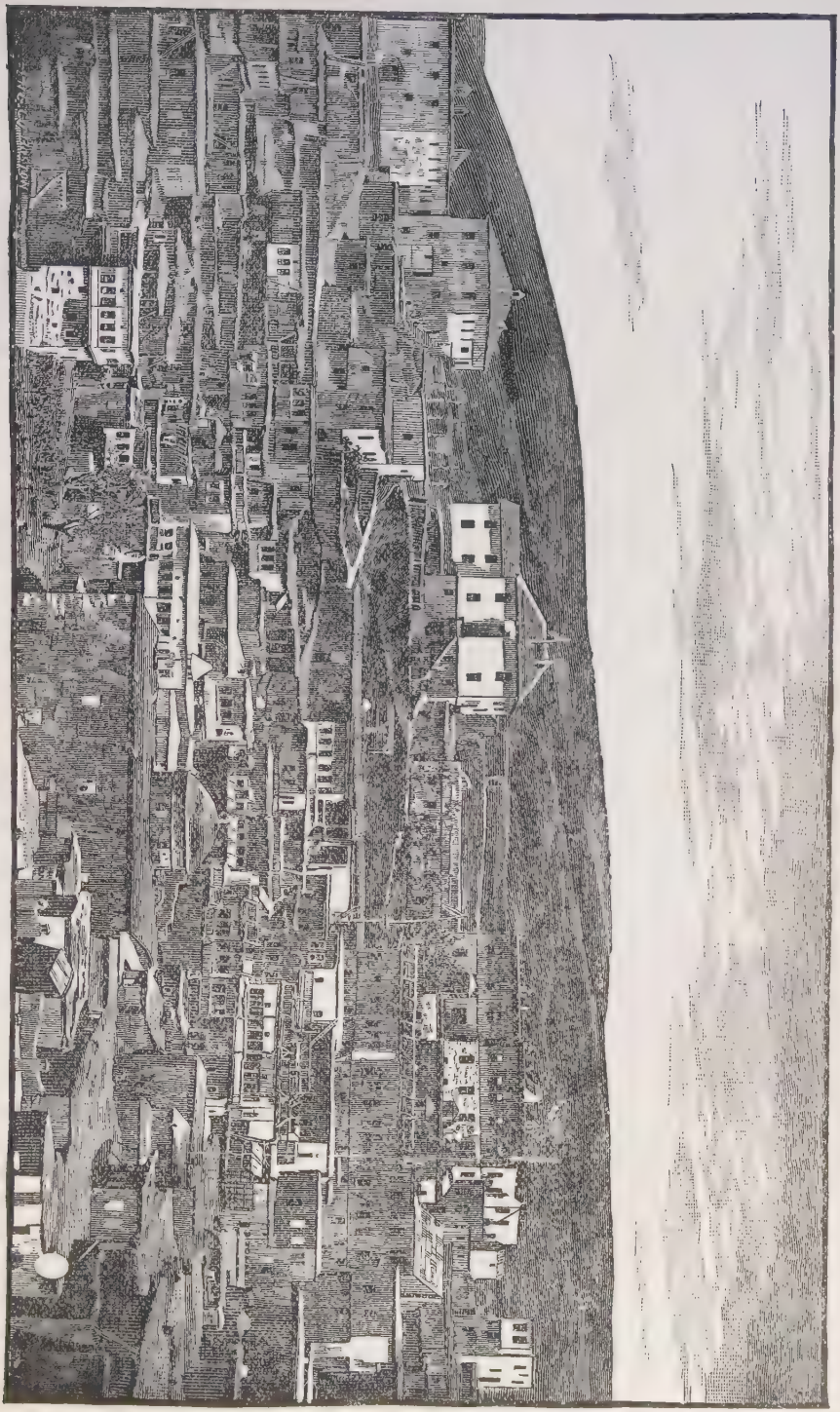
Another section of the mision on the southeast, hidden by the mountains, extends to Diarbekir on the Tigris, and thence ninety miles along its northern bank. This was the mission field of our lamented Brother Walker until his death, in 1866.

The building seen on extreme left of the picture, in the rear, is the West Chapel, whose upper story is used as a dormitory for the college students. In the rear of the chapel are kitchen, dining, school, and recitation rooms. The building at the right of this chapel, with slanting roof, is used for the male department of the college. The lower story accommodates the preparatory school and the upper one is for college classes, library, and apparatus. Next to this, a little farther down, is the house of Mr. Barnum, and the one with a flag on its slanting roof is that of Mr. Wheeler, president of the college. The addition on the left side of Mr. Wheeler's house is a printing-office, whose once busy press is now silent, sealed by government order until permission is given to use it. A telegraph wire extends along the street in front of the mission houses.

The large buildings near the upper right-hand corner are all connected with each other. Mr. Browne's residence and rooms for teachers are in the middle of the lower part, and at the right is the book depository. The upper and larger part was built in 1882 for the female department of the college. Its thirty-three rooms are sufficient for a hundred boarding and fifty day scholars.

Many were the surmises of the Turks as to the design of such a structure. Some saw in its large rooms barracks for English soldiers, with powder magazines below; for, did not the missionary cover some of the chimneys with tar-cloth to prevent fire being thrown into them? The visit of an English officer* awakened much suspicion, even among Turkish officials. One morning, eighteen long,

*Colonel Stewart, who accompanied General Gordon in Egypt, and was there treacherously murdered by the natives.



THE COLLEGE AT HARPOOT, EASTERN TURKEY.

heavy boxes were brought on camels and unloaded in front of the suspected building. Soon two officers called, and before leaving expressed great interest in anything new from America, and requested that a box be opened. We were quite ready to gratify their curiosity, as the boxes contained nothing more dangerous than fanning-mills. It afterward appeared that they were sent by the military pasha, who probably thought that we were filling the big house with arms as well as with ammunition. The fanning-mills began to "raise the wind," even before reaching the harvest-field.

Recently the government has required that a firman, or charter, for the college be obtained within three months; that teachers be examined for license to teach; and that the course of study be submitted for approval to the board of education. A favorable result is hoped for, but the attitude of the government toward educational effort among Christians occasions some anxiety.

The college sustains an important relation to evangelistic and educational work in all the central and eastern sections of Asia Minor. Its three hundred and one pupils, of whom forty-two young men and twenty-seven young women are in the college proper, come from forty-six cities and towns. Men and women trained in the college or theological school are urgently called for, as preachers and teachers, from Sivas on the west to the borders of Russia and Persia. One graduate has gone to labor among the Armenians in Persia. It is the aim of this institution to carry forward the same work which the theological school and female seminary have been doing for the past twenty-five years. Some of the fruit of the efforts to train up laborers is seen in the eight thousand Protestants gathered in fifty or more congregations, a score of churches with fifteen hundred members, and about eighty schools with twenty-five hundred pupils.

The influence of the college, also, in stimulating the Armenian communities to educational efforts is important. Many of the students retain their connection with the Armenian church, and will go back as teachers, or to occupy other positions of influence among their own people. The agitation for reform in the Armenian church will find in them intelligent leaders.

A prominent place has been given to female education, and marked progress has been made. Thirty years ago there were no girls' schools, and scarcely a woman able to read could be found. A recent letter reports one hundred and twenty-seven in the female department; also sixteen girls' schools in operation, and twenty-seven women and girls at work as teachers and Bible-readers. Many mothers give up their ornaments, and some deny themselves even the comforts of life, to educate their daughters. No figures or language can express what the education of girls means for the present and future welfare of the Armenian nation.

We earnestly desire the prayers of God's people for these schools, that the pupils themselves may all find the "life and light" of the gospel and then carry it into every home in the land. One morning last year a beautiful sight was seen at Harpoot. A cloud was pouring its raindrops upon the plain in the early morning. As the sun rose a splendid double rainbow appeared, resting at one extremity on the college and president's house, while the opposite ends of the magnificent double arch rested on the plain among the villages. There, in

thought, still remains that bow of promise, signifying God's purpose to bless the seed-sowing of his holy Word causing it to spring up and bear abundant harvests. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing."

RECENT DEATHS AT THE SANDWICH ISLANDS. — REV. S. C. DAMON, D.D., AND MRS. LOWELL SMITH.

To the three veteran servants of Christ in the Hawaiian Islands whose deaths we have been called upon to record within a little more than a twelvemonth, — Coan, Alexander, and Lyman, — must now be added the names of Rev. Dr. Damon[1] and Mrs. Abigail W. Smith.[2]

After a sickness of only three weeks, Dr. Damon was called from his service on earth on the seventh of February last, when he lacked but eight days of completing threescore and ten years. For forty-two years he has occupied a most important post, in connection with the American Seamen's Friend Society, as seamen's chaplain and pastor of the Bethel Church at Honolulu.

While devoting all needful attention to the interests of sailors, he has ministered especially to foreign residents at the islands, and has thoroughly identified himself with all enterprises bearing upon the welfare of all the Hawaiian people. He began the publication of *The Friend* in 1843, and passed the paper over into other hands only a few weeks before his death. The missionary work at the Sandwich Islands and in Micronesia has had the benefit of his wise counsels and loving sympathy. In 1861 he visited Micronesia on the *Morning Star*, and made an extended report, which was published in *The Friend*. At the time of his death, though he was preparing to lay aside all official duties, he was not proposing to remain idle. He had plans for work among the Chinese, and had great pleasure in the fact that his son was devoting his life to labors for these thousands of emigrants from China to Hawaii. Rev. Dr. Hyde says of him: "He has been so long identified with Honolulu that it will seem a different place without the sunshine of his presence."

Funeral services were held on Sunday, February 8, in the Bethel Church, which was crowded with a great assembly, including the King and representatives of every section of society and of every nationality, all testifying to the reverence felt for Dr. Damon's character and their deep sorrow at their loss in his death.

Mrs. Smith had not, of course, stood in such a public position as had Dr. Damon, but in the circle in which she moved she was dearly loved, and she will

[1] Samuel Cheney Damon, born at Holden, Mass., February 15, 1815; graduated Amherst College, '36; Andover Seminary, '41; married Julia Sherman Mills, October 6, '41; arrived at Honolulu, October 19, '42; pastor of Bethel Union Church, '42–'85; died at Honolulu, February 7, 1885.

[2] Abigail Willis (Tenney) Smith, born at Barre, Mass., December 4, 1809; resided in Brandon, Vt.; studied at Ipswich, Mass., under Mary Lyon and Miss Grant; married Rev. Lowell Smith, October 2, '32; sailed from New London, November 23, '32, for Sandwich Islands, where she resided with her husband, first on Molokai and afterward at Honolulu; died January 31, 1885.

be sadly missed. She is spoken of as possessed of a lovely Christian character, fulfilling her responsibilities as wife, mother, missionary, and teacher with great fidelity and grace. A Christian lady, now in the United States, recalls the fact that it was the hymn which was written for, and sang at, the sailing of Mr. and Mrs. Smith for the Sandwich Islands in 1832 ("Yes, my native land, I love thee"), that first awakened in her an interest in foreign missions. For fifty-two years Mrs. Smith labored in various ways for the good of the Hawaiian race, always aiding her husband in his efforts, and part of the time by teaching, for which work she was eminently qualified. For many years she has been president of the Hawaiian Woman's Board, into which organization she carried all her faith and zeal. At the funeral of Mrs. Smith, Rev. Mr. Forbes remarked, in view of the recent deaths of veteran missionaries: "As one after another of the aged fathers and mothers who have led this Hawaiian nation through the tottering steps of its infancy up to its present position pass away, we cannot resist the feeling of a national bereavement in their departure. An orphaned people may well mourn the loss."

THE TARRIERS IN THE CAMP.

"THEY shall part alike," said David when the question arose concerning the division of the spoils after his great battle with the Amalekites near Ziklag. There were two hundred of his men who did not go to the battle, but who, being too faint to go over the brook Besor, remained behind to care for the stuff. The spoils won from the enemy were valuable, and naturally every man wanted a share. It does not seem altogether strange that certain soldiers who had been in the thick of the fight should have urged that those who stayed behind should have no portion in the division which was to be made. The battle had been severe and full of peril to life. Only the stoutest could endure the fatigue of the swift march and the long struggle lasting for a night and a day. Should those who had endured all this hardship share the fruits of their victory with the feebler men, who had been overcome by fatigue even before the battle-field had been reached? The soldiers said: "No." "Because they went not with us, we will not give them aught of the spoil that we have recovered." But David ordered otherwise. Rebuking his soldiers, who are called "wicked men, and men of Belial," he directed: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." And the rule here adopted in a particular case became a principle in Jewish law. "And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day."

Let us look a moment at the principle underlying the rule that they who were in the battle and they who tarried by the stuff "shall part alike."

In the warfare now going on in the earth between the kingdom of God and the kingdom of Darkness there are many who in their own view and in the opinion of others are certainly not at the front. They are faint before reaching the field of conflict. One third of David's army stayed behind at the brook Besor;

but a larger proportion of the enrolled membership of Christ's followers are apparently at a distance from the scenes of conflict in which his active forces are engaged. Some of these persons are asking, and may well ask, whether they shall have any share in the victory God has promised his people. The answer to this question depends upon the reasons for their staying behind. These reasons may be good and valid. Their share in the assured triumph will not be determined solely, by considering *where* they were, but *why* they were there. It was this element in the case of his soldiers which led to David's decision. If those who stayed behind at Besor had had no interest in the battle, refusing to listen to the order to go forward, or questioning the wisdom of the undertaking; or if they had been faint-hearted, trembling before the hostile forces and anxious to escape toil and danger, we may be very sure that they would not have shared equally with their more courageous brethren. If they had tarried by the stuff because they loved the stuff, and were determined, come what might, to lose none of that, David would never have said "They shall part alike." But he said this because those who remained behind did so from necessity. They were as ready for the fray as were their comrades; their zeal and courage were as great; but with all their disposition to go to the front they could not go. Their strength was not equal to the undertaking; but, being thus cut off from the service which they would have gladly rendered, they did what they could, — they kept the camp, and guarded it well, and were ready to send forward whatever aid they could to those who were in the thick of the fight. Who shall say that these men should not share alike with their brethren?

This principle is clear in its application to the servants of Christ who cannot be at the front of the conflict in behalf of his kingdom. If they love ease, if they are wanting in zeal, if they cling to the camp and shun the field, what part can they expect in the ultimate triumph? But if through weakness of the body, through the circumstances of their lives, or any want of adaptation for the sterner service, they stay behind, yet hold the foremost place they can, cheering those who are before them, and sending forward the necessary supplies, they shall not lose their reward. How God can make their reward *equal* with that of those who are in the forefront of the battle, we may not understand, yet he who is just in counsel and infinite in resources will surely say unto them, "Well done," and will welcome them into the joy of their Lord.

The warfare for Christ's kingdom is nowhere joined more sharply than in Pagan lands, where the missionaries of the Cross are holding up the banner of our King. Only one in a thousand of the members of our churches is in this arena of stern conflict. It certainly seems as if a larger proportion might be there. But all who stay behind are not laggards. Many are chafing in spirit and find it hard to submit to the Providence which keeps them from crossing the seas to engage in this uttermost service. To all such the message is, "They shall part alike." But for those who deny their obligation, or who shirk the call, unwilling to leave the camp for the outposts, or who are unconcerned as to the result, there is no word of cheer in God's Book.

REV. ANSON GLEASON.

BY REV. AUGUSTUS C. THOMPSON, D.D.

THE Rev. Anson Gleason was born in Manchester, Connecticut, May 2, 1797, and joined the Centre Church, Hartford, June, 1819. Three years later, he became an assistant missionary of the American Board, and in January, 1823, started for the Choctaw country. The journey was performed in the saddle, the same horse being used which carried Dr. Goodell, — then a young man, — who had been to the South on an agency for the Board. After eight years of usefulness among the Indians, the health of Mr. Gleason's family obliged him to return to the North (1831). Among his feats of economy while laboring for the Choctaws, at a distance of fifty miles from any other missionary station, he built a house, chapel, and schoolhouse, all in one, for five dollars and a half; and in that house he entertained at the same time Messrs. Evarts, Byington, Kingsbury, and Worcester.

Upon the solicitation of Miss Sarah L. Huntington, afterward the wife of Dr. Eli Smith, missionary in Syria, Mr. Gleason came into connection with the Mohegans near Norwich, Connecticut, where a church was formed, to which, having been ordained, he ministered until 1835, a period of sixteen years. For a time he acted as District Secretary of the Board in Vermont and New Hampshire. In the fall and winter of 1845–46 he revisited the Choctaws, who had been transferred to their new home in the Indian Territory, taking with him three female teachers from the Board. That visit was a memorable one, for a deepened religious interest became manifest as he went from station to station, and a great number of converts were reported, some of whom became ministers of the gospel. There was good reason for his saying, late in life: "I expect to meet many redeemed Indians in the Land of the Saints." In 1850 he commenced laboring among the Seneca Indians not far from Buffalo, New York, where he remained for ten years. After that, he became a city missionary in Rochester, Utica, and Brooklyn. In the city last named, to which he removed twenty-one years ago, he died on February 24.

Father Gleason — for so he has been called a long time — lived under the administration of all our Presidents, and attained to the age of eighty-seven years and ten months.. Exuberant cheerfulness characterized him to the last; so did love for all good men and good objects. A larger, warmer heart has seldom beaten. His motto, "Faith, Hope, Charity," was in keeping with the absence of all despondency and complaining. His hopefulness and his bright, original ways of expressing himself continued to the extreme of life. It is not many months since he wrote to a friend: "That Stone, cut out of the mountain without hands, is looming up far above the loftiest mountains, and can never fall back into the quarry whence it was cut." His interest in the cause of missions kept unabated. "My old heart burns up afresh," he wrote, "on reading the reports of the meetings of the American Board." Referring to earlier officers, to those now serving at the Rooms, and to the one last deceased, — Dr. Means, — he expressed the belief that "they are to occupy reserved seats among the

Elders." "Most of my old correspondents have dropped the pen, and have gone, without leaving their address." "The good Lord has given me a good, long working day, which I have enjoyed very much; and, no doubt, he is going to give me a much longer day of rest." "I expect soon to be over in that good country, where the good never go out, and the bad never go in."

SOME OTHER PEOPLE OF SOUTHERN INDIA.

A LETTER FROM BRAHMANS AND OTHERS.

[The *Herald* for last month contained an account by Rev. Mr. Gutterson, of Melur, Southern India, of the people living in the villages near his station, and belonging to the poorer and ignorant classes. Since that article was printed we have been shown a letter addressed to certain friends in Andover, Massachusetts, who had sent a number of books to Mr. Gutterson for the use of the people at his station. This letter was written by members of the Melur Lyceum, entirely on their own motion, and is signed by seventeen names, mostly government officials. Eleven of the seventeen are Brahmans; only two are Christians. We present the letter here as showing that there is another and far more intelligent class of people in India than that referred to last month, and also that it may be seen that our missionaries reach and influence in favor of Christianity many persons who are not yet converted to Christ, and who are not mentioned in statistical tables of results attained. The letter is here printed precisely as written, and is said to be a fair specimen of the use of English by such Hindus as pass the B. A. examinations at Madras University.]

From the Members of the Melur Lyceum to their Well-wishers and Friends in America: *Our Dear Sirs,* — As resolved at a recent meeting of our Lyceum, we are exceedingly happy to send this letter of thanks, which, we can assure you, is but an inadequate expression of our intense feelings toward you.

It is the mythological belief of us Hindus that this earth of ours is at the centre of the universe, having other worlds above and beneath, similarly peopled and having traditions like ours. But we have had the good fortune to know, not only through books, but also by the presence of your worthy countryman and representative, our energetic secretary, and others, that there is truth, in one sense, in the above belief; nay, more than that, that the people of the New World are so far advanced as to care for people whom they have never seen, and even to make some self-sacrifice for their sake.

We firmly believe that the patriot of every country should know America and its history, its people and their independence, if he really desires to serve and raise his country. You are the leading *pure* republic in the civilized world, actuated by the best of intentions in all things relating to international laws. You are second only to our England in commercial and material prosperity. We assign you no less a place for humane principles and Christian charity. For, though France and other countries take no insignificant part in this last noble object, it is often taken advantage of, with a view to further political and trading operations. Your missions, we are glad to say, are wholly different; and we are proud that our local experience more than confirms it. Most of us, being non-Christians, we do not say anything about the effects of your proselytism; but we can assure you that the noble precepts of Christ have no few admirers amongst us. The boys' and girls' schools in the village are visible proofs of your munificence, and we cannot adequately thank you and Rev. Mr. Gutterson and Mrs. Gutterson for the interest and pains they take in their welfare and advancement.

Nor can you really imagine the feelings of the townspeople when they see your two countrypeople passing the streets, after visiting the sick and distressed.

So far have we tried to show that our people are indebted to your nation, and that this particular locality of Melur is more indebted to you, through the efforts of your representative here. But, personally, we have another interest: our Lyceum and reading-room owe their existence to the kind efforts of Mr. Gutterson; and, besides the intellectual help he renders us, we are thankful for the other newspapers and journals he circulates to us gratis.

The last, but not the least, of the benefits he has conferred on us is a library, containing very valuable books. To him, therefore, we are directly under the deepest obligation; and to you, his personal friends and our unknown friends and well-wishers, who presented them to us, we beg to offer our humble but heartfelt thanks, and hope you would kindly accept them, though late.

We are indeed highly proud that we have secured your noble friendship and sympathy, in so far off a country as America, and pray God we may merit to foster and cultivate it to our intense benefit.

With profound feelings of thankfulness, we beg leave to subscribe ourselves,

Yours most faithfully.

[Signed, in Tamil, by seventeen names.]

Letters from the Missions.

Western Mexico Mission.

TLAJAMULCO. — WORK OF THE MISSION.

Mr. and Mrs. Bissell are for the present residing in the village of Tlajamulco, from which place Mr. Bissell writes: —

"We do indeed find an encouraging field of labor here, in many respects. People are more accessible than in the city. Yet class lines are pretty sharply drawn, and while the more forehanded are approachable and ready to converse, they generally ignore our services. Not a few of these have, I believe, the Bible in their houses, but it does not deeply move them yet. It seems desirable to mingle with such people more than we have yet been able to. At the same time the work must be largely with the church. The great need is a deep work of grace within our own number. Yet there is Christian life here. I was much pleased the other day to hear the testimony of a business man, a worldly liberal, to the effect that there certainly is something genuine in the religion that works the change which he has himself witnessed within a few years in one of the leading members of our church. At the same time it must be admitted that there seems to be a lack of that spiritual life which alone can make the church a light and power.

"Two members were received at the November communion, and one or two will probably be received in January, one of them an aged woman who was disabled, two weeks since, by a blow with a knife, given 'because she is a Frotestant.' It was intended to intimidate her. The assailant was fined $4; a trivial sum, but I think the authorities here do mean to discourage that sort of thing. We very often have Romanist hearers, particularly in the evening."

Mr. Crawford, writing from Guadalajara, January 26, briefly sums up the present condition of the mission: —

"We have now our work here in Guadalajara, with twenty-three church members, and the branch service in the south part of the city, where some few come in. We have sub-mission work at two points just

outside the city also, where some of the members go every Sunday afternoon. In Tlajamulco, where Mr. Bissell is laboring, we have a church with twenty-four members, and work in some four or five towns round about. There are one or two who go out regularly, and one whose work it is to go among the people and read and preach as he may be able.

"Then we have men in La Barca, with one or two towns to which they go out, as Atotomlco, Ayo, and others Then there is Chapala, with some four or five towns tributary to it. This is the present record. It is only a poor beginning, but with God's blessing great things may be accomplished."

West Central African Mission.

JOURNAL OF MR. ARNOT AT BAILUNDU.

THE letter of recall addressed by King Kwikwi to Mr. Sanders and his associates was given in the last *Herald*. By the same mail there reached us extracts from the journal of Mr. F. S. Arnot, forwarded by Mr. Walter, which throw much additional light on the state of affairs after our missionaries left Bailundu. It seems that Mr. Arnot, on his way from the Zambezi across the continent, arrived at Bihé on July 7, just three days after the missionaries were driven from Bailundu. Sending on letters to them at Bailundu, he, of course, received no reply. Hearing rumors of what had happened, Mr. Arnot set out directly for Bailundu. Reaching Chikulo's town, which is near the mission premises, on July 25, he made the following entry in his journal: —

"I told Chikulo my errand, and we had a prolonged palaver through my interpreter, Jumbo. He, Chikulo, said that they were in a dilemma, and did not know what to do or say; Braga had spoken so strongly and had persuaded them to believe hard things against the missionaries. Their houses were filled with fetich, etc., with which they intended to kill and destroy the whole nation; so that Braga had been left to do very much as he liked to the missionaries. On every hand it was distressing to see the destruction of valuable property, the children running about with valuable books and bundles of letters. Clothing and all manner of household wares and ornaments were in every hut. I sat down in the midst of the crowd that had gathered round, quite overcome I soon, however, recovered my speech, and amid perfect silence I spoke out my whole soul to those Bailundus as to how they had treated the servants of the living God. Those who had come to be their friends, to bring life and health to their bodies, they had cast out into the desert with their little babes. This brought them somewhat to their senses. Chikulo said at once: 'Send for Braga, and bring him here to answer as to the things he had done.' Meanwhile, some lads came in who reported that Braga had gone off, and that his *tepoia* was now going over a hill to the south.

"Messengers were at once sent off to bring him back He returned, and came into the yard where we were all sitting; seemed to be much excited, and wished at once to be friendly, and stretched out his hand, which I took, but it shook like a leaf. I at once asked him to tell me, before all those head men of the Bailundu, what he had to say against those missionaries, as they, the Bailundu, say that the American missionaries were plundered and turned off because of charges brought against them by him. He only looked the more confused, and said (in the French language) that perhaps he had been mistaken, but that he thought those Americans were *Jews*. Then, bustling outside, he called Chikulo after him, and, as Chikulo informed me afterward, said: 'You did not tell the Englishman that it was I who turned the Americans away? Say it was the Bailundu.'

"When Braga returned I said, through my interpreter, that he would have to make known his mistake to all the people assembled. He said to them all in a hurried way, so I understood from my interpreter: 'I have nothing to say; the matter is your own.' I insisted, then,

that he should tell them of his mistake, which he did by saying that he thought that they were different people and not friends of this gentleman. And with a few more complimentary words about me, which to me at the time seemed suspicious, he bustled off, saying that he was bound for Bihé. He did not, however, go straight to Bihé, but first to a place called by the natives Selomba.

"July 26. It was decided by the head men that, after consulting the chief's head wife, Señor Porto's letter should be sent to Kwikwi's camp, and another letter sent on the Benguela road after the missionaries, to call them back. The queen gave her consent, and sent me a present of a pig."

Mr. Arnot then returned to Bihé, where, on September 29, he received a message from Kwikwi asking him to come to his camp. Brief entries in his journal tell the rest of the story: —

"October 2. Started for Bailundu and Kwikwi's camp.

"October 5. At Chikulo's town, Bailundu. A second messenger just come from the chief inviting me to go to his camp. Tepoia-carriers, etc., ready for a start to-morrow.

"October 11. Arrived this morning at camp, which is a four days' journey north of Bailundu proper. In the afternoon the chief, with all his chief counselors, after a long discussion, dictated a letter to Mr. Sanders, of the American mission, and one to Señor Silva Porto, to which letters all the company then present consented. His letter to Mr. Sanders was an earnest request that he or some of the missionaries should return. [See *Missionary Herald* for March, page 89.] And to Señor Silva Porto he gave an explanation of his strange conduct toward men 'who had committed *no crime*, neither against him personally, his people, nor his laws.'"

CHIVULA.

It will be remembered that, after coming to the coast, Mr. and Mrs. Sanders returned to Chivula, nearly a hundred miles inland, where Mr. Coimbra, a half-caste, has a large estate. Of their brief residence at that place, Mrs. Sanders wrote on October 5: —

"Our stay at Chivula on Mr. Coimbra's plantation has been very pleasant, although attended with much inconvenience. Mr. Sanders has had an opportunity to declare the gospel very plainly to this man. At first he seemed to want to be taught; but since Mr. Sanders declared slavery and polygamy to be contrary to the spirit of Christianity, he seems much less interested. He reminds us of the young man who went away sorrowful. Yet we hope and pray that the truth he has heard may sink deep into his heart and keep him from making the fatal decision, choosing slaves and wives rather than Christ.

"Mr. Coimbra thinks me a most remarkable woman. At first he was greatly surprised to find that I can read and write. The other day I made bread and cake, baking them in his mud oven. We invited him to eat a little lunch with us. He was nonplussed to find that I made the cake myself, instead of buying it in Benguela, as he had supposed. He proceeded to count up my accomplishments on his fingers as follows: 'She can make clothes, and wash and iron them. She can read and write, cook, make bread and cake, and wash dishes. An Ochimbundu woman can till a field, pound corn, make mush and ochimbombo, — no more.' He did not enumerate all the accomplishments of these women, however. I was regarded with a feeling very much like contemptuous pity by one of them, the other day, because I confessed my inability to make clay pots and grass baskets.

"This is a very beautiful country. The mountains to the north, west, and south are grand and picturesque. It is said by the people here that from the mountain north of us, on a clear day, the sea can be distinctly seen, although it is some ninety miles away. All that these countries, with their perfect climate, need to make them perfect is the knowledge and acceptance of the Lord Jesus. May the time hasten when from all these beautiful mountains

and valleys shall ascend songs of thanksgiving and praise to the glorious Redeemer whose right it is to reign over all these peoples!"

BACK AT BAILUNDU.

While on their way from Chivula to Bihé, Mr. and Mrs. Sanders received tidings of Kwikwi's request for their return to the old station, and deemed it wise to go there; though under a strong impression that after a brief visit it would be expedient for them to carry out their plan of settling in Bihé. On October 29, Mr. Sanders wrote from Bailundu: —

"The result of our considerations about staying here was this: We sent messengers to the camp asking Kwikwi and the head men why they asked us to remain. If it were done simply with the desire of getting presents in the future, we do not care to stay, for we have no more presents to give. If they desire us for our own sakes, let them guarantee that no more presents be demanded, and we will stay. We are awaiting the answer.

"November 1. Our messengers have returned with word that we may stay, whether we give presents or not. We do not suppose that the question of giving gifts is settled, but they will find it harder to bleed us when we shall have removed all superfluous things to Mr. Walter's care at Benguela.

"Our first work will be to get settled. Just how long this will take is uncertain. We shall gather a school as soon as possible. Then our plan is that Mrs. Sanders take main charge of the school, while I go off to the outlying villages, staying away from two to four days at a time. Something must be done to make the work move faster."

The condition of the property left by the mission at Bailundu, and the attitude of the people, will be shown by the following extracts from letters from Mr. and Mrs. Sanders: —

"Our village looks as if it had passed through the wars. The house formerly occupied by Mr. Walter still retains doors and windows. The house of Mr. Stover lacks them, but the walls and roof are in good condition. If compelled to stay, I can easily fit up that house. We found quite a number of books, kept for us by Chikulo, but they are all more or less damaged."

Mrs. Sanders writes, October 24: —

"The second day we were here, while my husband was gone to the village, Chitwi came in and sat down on the floor beside me. I could not understand all he said; he seemed to me like one pleading for his life. When he spoke of his little boy and asked how he would learn if we went away, the tears rolled down his cheeks. Although we were quite determined then that we would not stay, I could not keep the tears from my own eyes. He said that when he heard we were coming his heart rejoiced; but when we said we would not stay, his heart was 'Black, black!' (their way of saying very sad).

"Yesterday the three boys, Cato, Sakelende, and Esuvi, asked permission to bring their beds over and sleep here. We were only too glad to have them, as that will keep them out of the village most of the time. Our hearts long more and more for these boys. Cato says that all the boys will come back to school if we stay here. We hope to have many others also. We have had quite a number of presents of pigs, chickens, meal, etc. As we have given no return present, this seems a little remarkable. It seems as if most of the people really want us here. The country has put on its freshest, greenest robe — such a contrast to the bleakness and brownness that prevailed when we went away.

"Our two boxes of books which were left at the Kuleli River had not been opened. Most of my husband's best books were in them. Some of the other boxes had been burst open, but the books were quite uninjured. We are very thankful that we got them as far away as that. All the books left here look as if they had passed through the wars. None of our dishes or any other things that are of use to the people have been brought back. If we stay, probably a good deal more will be returned.

"As to our safety here, there is nothing to fear. I confess that my heart would almost fail me if Mr. Sanders should have to go to the camp again, but I do not really think that he would be harmed."

Writing some weeks later, November 25, Mr. Sanders says: —

"The people have returned quite a number of books and a few other things that are of no use to them. Chikulo had saved some of Brother Walter's tools, which I have. And we found in the storehouse a few things that they considered valueless, as glass, putty, the forge, the corn-mill, etc. With what we brought up here, we shall be able to make ourselves very comfortable without great work. We would have moved to the large house had mats been brought for sale. We are waiting for them. We hope they will come this week or next. As soon as settled we hope to open the school. Our three boys (servants) spend from half an hour to an hour and a half each evening writing or adding.

"In the repairing of fences and the house and in gardening we have had several lads at work and two young men from Chilume. One of them, Chitwi, has been a ready and, apparently, interested listener to such parts of the gospel as I could tell them about. He seems to have repeated some of the things he heard to his friends at the village. From his reports we judge that at least a good deal of discussion was aroused there.

"Some of their views came out during our talks. The *osoma*, they said, is *yikola*. Though he do wrong, God will not punish him. In fact, they seem to think he would be a little afraid to try it. Chikulo is said to have declared some, at least, of my statements about the future to be nonsense. He maintained that if a man owns slaves in this world, he will compel the same ones to serve him hereafter. A very common remark they make is that they will hide or run away or lie to God on the Day of Judgment. If they are honest in the discussion and seek to know the truth, it is easy to show them the folly of these ideas. If they are not, it seems to be best to drop the discussion as soon as their insincerity appears. The osoma and head men seem to be trying hard to get the people together, do their robbing, and end this war farce. How soon they will succeed I do not know.

"We both are enjoying good health."

Mr. Walter finds quite enough to occupy his time at Benguela. He has been seeking to secure, through the governor-general at St. Paul de Loanda, redress for losses occasioned by the expulsion from Bailundu, as well as the protection of the Portuguese authorities for our missions on the West Coast.

Mission to Austria.

"A RED-LETTER DAY."

Mr. Clark wrote from Prague, January 13: —

"The first Sunday in January was a red-letter day for our church. After preaching a very plain, earnest sermon from the words "Christ our Life," I welcomed to membership nine former Romanists. Their experiences and trials would fill a long letter.

"That pale young man has been literally cuffed out of some of our meetings by his bigoted mother. His love of truth and Jesus conquered all fear of blows and other trials. That young man with the dark beard is a graduate of college and law school. He has been a wild sinner and an avowed atheist. Coming into deep waters of trial, he began to read the Bible. The conviction grew each week that the book he was reading was *God's* Word: in which case he was a miserable, lost sinner, needing a Saviour. In this state of mind he began attending our meetings and was soon convinced that our only help is in Christ. His wife, received at the same time, seems even more advanced in spiritual things than he is. Will not God's people remember these and other souls when they plead at God's throne?

"Last Sunday I preached in Brünn and received another persecuted Romanist into our church. Next Sunday I preach for the

Second Free Church in Prague. When in Prague I usually preach in the morning for the Second Church, and in the afternoon for the First Church. Mr. N., who was to have preached for the Second Church, has disappointed them and turned Baptist. None of the church, as yet, show any signs of going with him.

"The last of the month I go to Stupitz, where I am to receive three more to our church. God be praised for giving us at this January communion season thirteen new souls. Others will be received in March. In the work here it is emphatically true that 'to the poor the gospel is preached.' These additions are all from the ranks of poverty. What we call our 'Christmas Bible-work' was richly blessed in December. The offer of fifty copies of the gospel for about forty cents (less than half-price) brought many orders, so that the gospels thus sent to responsible parties to be given to the poor, and Testaments for similar use and in Sunday-schools, amounted to more than 4,500 copies. There is no limit to work and responsibility here."

In a letter dated January 26, Mr. Clark says that on the two previous Sundays the old hall was crowded, showing that the two churches now existing need two halls to accommodate them. Eighteen or twenty meetings are now held each week in the city of Prague and its suburbs.

European Turkey Mission.

BRIGANDAGE IN MACEDONIA.

Mr. Bond, of Monastir, reports that throughout that whole region the brigands are active and little is done by the government to suppress them. The Bulgarians especially are suffering, and the officials are more anxious for bribes than they are to catch the robbers. Mr. Kyrias, the Albanian preacher, was captured some two months ago and is still held by the brigands, waiting for the payment of a ransom. Mr. Bond writes of Mr. Kyrias:—

"We have heard recently that he was suffering greatly from swollen feet. His friends have not yet succeeded in making any bargain with the brigands, as they are hotly pursued by soldiers. Usually they find it easy to communicate with the friends of their captive, but in this case no letter has been received, excepting a short note written the day after the capture, demanding £500 (Turkish) as ransom. It was reported to us, last week, that on one occasion when the brigands were pressed by the troops, they were about to kill Mr. Kyrias, as he could not flee with them on account of his swollen feet. But a villager just then passed by with a mule, and the prisoner was put on the animal and carried away. Since Mr. Kyrias was taken the mountains have been covered with snow. Last week there was a snowfall here of twenty-eight inches. Were it summer-time we could hope to release our friend very quickly by the payment of a moderate ransom, but now the robbers are obliged to live in the villages in great secrecy, and are afraid to communicate with us.

"Recently an old Wallachian merchant of this city was released by a band of Debur robbers, after four months' confinement, on the payment of £300 and a quantity of Albanian clothing. He was kept all the while in one place and was guarded most of the time by women. A young man who was captured with the merchant died in captivity. The day the old man was released, the same band captured a rich young Turk on his way from Monastir to Ochrida. The Albanians in the region of Debur are pretty much all brigands. They openly defy the government, and have done so for years. The government cannot take their census, nor can it compel them to work at road-making."

Western Turkey Mission.

DENEK MADEN.

Mr. Fowle, of Cesarea, sends the following account of one of their newest and most hopeful out-stations, Denek Maden, a little more than one hundred miles northwest of Cesarea:—

"Nestling in a pleasant valley sur-

rounded by hills that afford excellent pasturage for its numerous herds of cattle, its great flocks of sheep and Angora goats, this thriving village is the centre of a district containing at least 170 different villages. Its growth and prosperity are a marvel; while the rest of the country is suffering from a long-continued depression, business here is brisk and gains small but steady. It is said that sixty years ago the place consisted of only two or three houses of Turks, but when it was found that the hills contained gold, silver, and copper, the government brought from the Trebizond region some twenty families, men of Greek extraction, and set them at work to develop the mines. Being very successful for a time, men flocked in from every side, and they continued to come even after the water that flooded the mines had caused them to be abandoned.

"Some twenty years ago a Cesarean had the hardihood to take his family and begin life anew there: his example was followed by others, until now there is a town of perhaps 400 houses, with a regular annual growth of fifteen to twenty houses. Coming as they do from so many different parts of the empire, it was but natural that there should be some who were beginning to come out of the darkness into the light of the truth. Hence there were occasional appeals to us for a preacher or teacher. For several years the place was visited from time to time by the preacher from Angora, or by a colporter, but it is now two and one-half years since a young Cesarean who had just been graduated from Marsovan Seminary was sent to them. There is now a regular congregation of fifty or sixty souls, and a school of thirty-five pupils, yet the work done cannot be measured by these figures. It is well rooted in a good soil, and will grow as the town grows. 'Custom' rules supreme in this land: to have it understood that this Evangelical community *belongs* there, and to have those that come form the habits of doing and giving from the first, are great advantages. Our young preacher is very faithful and very wise; he possesses in good degree that rarest of all virtues — sanctified commonsense, and his influence is healthful and invigorating, as well as widely extended.

"The ten or fifteen young men who came in to greet me that evening were a hopeful company of seekers after the truth; and when I met them, every one, on Sabbath morning at a sort of Congregational 'family prayers,' my heart was very glad. The preacher read a verse or two of the chapter for the day, and then was followed by the others in turn, each one reading two verses; when each one had read three or four times the leader finished the chapter and then led them in an earnest prayer for the divine blessing on the labors of the day. After an intermission for breakfast, the morning service saw the room well filled with as pleasant an audience as any to which I have spoken in Turkey."

BARDEZAG HIGH SCHOOL.

Mr. Pierce writes: —

"The school was never so flourishing as at present. We now have present seventy pupils as boarders, and forty or more day-scholars. All the latter pay a weekly tuition, and of the boarders only three are supported by the Board. The remaining sixty-seven pay in the aggregate not less than $266 per month. So that for the school-year we shall receive the sum of $2,660, or more, for board and tuition. This is a great advance on last year, and we are encouraged to expect the school to become self-supporting in a few years, by which we mean that the school will pay its running expenses in full, with the exception of the salary of the missionary superintendent.

"The school is now divided into regular classes, having a four years' course of study, besides the preparatory department. There are four in the present senior class, two of whom expect to enter Robert College next year, two years in advance. The junior class numbers twelve, the sophomore about thirty, and the freshmen nearly as many more, while there is a

crowd in the preparatory department. The school has acquired a good name, and new applications are constantly being received. The pupils for the most part are studious and make good progress in their lessons. We also have a good set of teachers.

"For religious exercises, we have prayers morning and night, with a Bible-lesson every evening, in which all participate. On the Sabbath all attend church in the morning, but in the afternoon we have a Sunday-school of our own in the school-room, and also a meeting in the evening. At least one half of the students are non-Protestant. I cannot be thankful enough for the opportunity I have every day of preaching Christ to so many young men. May the Master make his Word fruitful to the salvation of their souls."

CONVERTS FROM ISLAM.

Allusions have been made in some English and American newspapers to the fact that a company of fifteen Moslems had recently accepted Christianity, and were in consequence suffering bitter persecution. The silence of this magazine in regard to the incident will be readily understood, but there seems to be now no reason why the main facts in the case should not be stated. It is an affair with which our missionaries have had little to do, except in the way of sympathy. These men came to the acceptance of Christian truth, without the knowledge of our missionaries, and they acted upon their own judgment in the course they have taken. The following account is sent by Rev. C. A. S. Dwight, of Marsovan: —

"The leader was an Imam connected with a mosque at Nev-Shehir in the Cesarea region and teacher in the Mohammedan High School of the place, with some 200 scholars under his influence. He had been in Constantinople, had attended services, and thus had come in contact with the truth 'as it is in Jesus' and not as it is thought to be in Mohammed. Taking back a Bible with him to Nev-Shehir he made it an object of study, and began to impart some at least of its teachings to his pupils. As a result fifteen of these joined him in acceptance of Christianity. He did not himself get into difficulty in Nev-Shehir, in consequence, but some of his pupils were imprisoned as 'giaours.' As he was a man of influence in the town, he secured their release.

"After this occurrence he determined upon leaving the place, and started away with his family and these fifteen students with an indefinite purpose, it seems, of going somewhere where he could learn more concerning Christianity, and with the hope perhaps of eventually returning from England or America to labor here for the evangelization of his countrymen. His wife and seven of his students went on ahead to the seaport of Samsoon, and he followed alone. The rest followed him in two companies. He instructed his pupils not to make themselves known as they went along — not to visit any of their friends, but to stop with the caravans at the khans. He himself, however, in each place where he stopped, went to the house of a prominent Mohammedan — his idea in this perhaps being that as the pupils were young and inexperienced they might get into trouble, while for himself he did not fear. The khoja on his way to the coast quite commended himself to the missionaries by his apparent earnestness and sincerity of character — desiring no money of them, but only Christian sympathy or counsel.

"At last the khoja and his pupils reached the seacoast at Samsoon. Here it seems he did the astounding thing, for the Moslem world, of *preaching* Christ, with more or less publicity. The local authorities of Samsoon, upon this, telegraphed to Constantinople for instructions what to do with the khoja; and were told to let him come on, but to inform the Constantinople authorities by what steamer he came.

"Into this trap the khoja fell. Soon after his arrival and arrest at Constantinople, tidings came to the mission that he was imprisoned. A guard on duty at the latter point, evidently a little moved

with compassion for the prisoner, told the man to betake himself at once to the British ambassador and induce him to interfere to protect the men, for, said he: 'They are being starved here!' Since then we have heard that the British *Chargé d'affaires* at Constantinople sent twice to the Turkish government to inquire about the imam and his followers, and both times received word that there were no such persons in imprisonment in Constantinople. Late letters from the capital have informed us that they had there no certain word of the khoja, but that it was reported that he with several of his followers were in an underground dungeon, five of his pupils having been banished to Arabia.

"Two of the arrested Moslems had already escaped, it appears, while being removed from their prison to another locality; and their keeper, a renegade 'Christian,' was put under pressure inasmuch as he was suspected of conniving at their escape. Whether this imam be living or dead, or where he is if living, we (here) do not know.

"Certainly, if the Moslem has been sincere in his professions, — as there is reason to believe he has been, — the story of his confession and sufferings is well calculated to appeal to the sympathies of Christians in America, indicative as it is of a certain amount of spiritual activity in the heart of the Moslen world at the present time. How widely and effectively the gospel leaven is working here in Turkey, and how many like this khoja have been measurably influenced by the truth while lacking his courage of confession, none can tell."

Maratha Mission.

A GLAD RECEPTION.

Mr. and Mrs. Winsor have reached Sirur after an absence from their station of somewhat more than one year, and were received by the natives with every token of joy. Mr. Winsor writes from Sirur, January 7: —

"A more hearty, happy, or joyous welcome could not be imagined. Besides being met by delegations ten miles out from Sirur, we were joined by others waiting on the road, escorted through the town with the native band, met at the house by the families and the school-children, from among whom the boys, with their small flags, came toward us to welcome us, and over the road was an arch erected, and ornamented in true Oriental style. Over this arch, in large letters, was the verse commencing 'How beautiful are the feet,' etc.; and on either side of the road were many bamboo poles erected, each bearing a little flag. The joy of the people seemed unbounded, and tears of joy would flow such as I have never witnessed before. We are indeed thankful to be in the midst of our people and our work again. I feel that all we do here must look forward to the permanent occupation of these villages by Christian communities, standing upon their own bases, held for the Lord: and this is what, I trust, it will be our great privilege to do. It seems inspiring to think of it."

Madura Mission.

MANA MADURA.

Mr. Burnell, of Mana Madura, reports that he has been saddened on visiting Sivagunga, a large and growing town, where, in 1841, a church was organized, there being now few traces of the work once done there, what remained of the church having been absorbed in the Mana Madura church some years ago. Nevertheless he writes: —

"One thing has greatly cheered us this year. Some months ago a high-caste man from this same town of Sivagunga, influenced by my catechist there, brought his young son and daughter, some seventeen years of age, to place them in our non-caste-observing boarding school. Although their parents are not willing to have their children eat with those of the school, it is a great thing that they are willing to have them here at all. As they

provide food, clothing, and books for them, we feel justified in letting them have a place by themselves in which they can prepare and eat their food. In other respects they do as the other children. The girl is one of the many young widows whose lives are made more or less burdensome from the fact of having lost a husband in infancy.

"The congregations of this station now number twenty, of which three consist of one family each; one is a congregation which joined us many years ago, and then went back, but has this year returned; and one is an entirely new congregation. Of these twenty congregations three only partake of the Lord's supper. I have nine catechists to care for these congregations. During the year five persons have been received to the church and one restored to church fellowship. I have now six village schools, of which three have been organized this year. In all the Bible is constantly being taught. My Sivagunga school stopped for some months, but has now resumed, beginning with fifty-two boys. Our new school-building and catechist's house, both tiled buildings, have been finished this year. This makes increased facilities for the upbuilding of this school. The Mana Madura day-school is doing well, nearly forty boys being enrolled. We have now thirty-two girls enrolled in the Hindu Girls' School.

"Mrs. Burnell with her Bible-woman has kept up steady work during the past year in the town of Mana Madura. At intervals she has also taken her reader to Sivagunga and worked there among the women. Mrs. Burnell seems to enjoy this work very much, now that she is able to speak quite freely with the women."

Japan Mission.

LOCAL PERSECUTION.

In a letter printed in our last issue Mr. Pettee reported the organization of a church at Amaki. He now writes from Okayama, January 10: —

"There is a little persecution at Amaki that reminds one of election frauds sometimes heard of in the 'Great Republic' which Japan tries to imitate. One of the Christians, who is a very influential man, was, in a popular election, chosen upon the school-board, but the mayor and his friends, who are bitterly anti-Christian, are trying to keep his election a secret, and refuse to let him serve. Another Christian is a school-teacher, and they wish to oust him. That he is a Christian is the only charge they can bring against him. They urge him to feign sickness, or to plead some other excuse, and hand in his resignation. He will neither lie nor resign, and 'the sons of Belial' do not know what to do next.

"There were six additions to the church at Takahashi last Sabbath. Mr. Koki, who has recently been called there as pastor, writes that the whole town is stirred and there are many new inquirers. Ten persons will unite with the Okayama church to-morrow (January 11)."

FROM THE IMABARI CHURCH AND PASTOR.

At Imabari a service for children was held on the afternoon of Christmas day. In the evening so large an audience assembled that the doors had to be closed, and while preaching was going on within a stand was erected outside, lanterns were lighted, and another large audience was addressed by several speakers. The members of this Imabari church are heartily engaged with Mr. Ise, their pastor, in Christian work. The following extracts are from a private letter from Mr. Ise to one of our missionaries, giving an account of an evangelistic tour he had recently made:

"While on my way home from Yoshida (an out-station of Imabari), I met on the steamer a Buddhist priest, who, on learning that I was from Imabari, asked me about the progress of Christianity there, and whether any teacher of Christianity was living there. When I told him that I was a Christian teacher and lived in Imabari he did not seem either surprised, hostile, or afraid, but was very pleasant and friendly. He said he believes that in a few years Christianity will become the

religion of Japan, and that it ought to do so, as it is the only religion that is propagated with enthusiasm and devotion. Of the Buddhists, he said he knew of not one single man in all that region who had any true devotion to Buddhism; and that, personally, he did not join his brother priests in the hostile attitude they now assume toward Christianity. I will follow this man up and see whether he cannot be converted. I wish there were more such priests: quiet, reasonable, sober, honest.

"While at Yoshida I lectured in the high school, at the invitation of the teachers. One evening I met in the home of one of the Christians the leading men of the town, and had a very earnest and encouraging conversation with them about Christianity in its relations to, and effects on, individuals and nations. I baptized seven persons, five men and two women. They have no preacher yet, but will meet on Sabbath three times for Bible study and worship, and on Wednesday evening for prayer. I felt very badly to leave them alone, and could not have done so did I not believe in the constant presence and efficient help of the Great Shepherd.

"During the journey I read the second Epistle to the Corinthians, and thought I could enter into sympathy with Paul the missionary in his sufferings and trials, his struggles and triumphs, though, of course, in but a small degree. I think it is one of the many blessings of suffering and working for the Master that we come little by little to understand his life and his apostles in a sympathetic way, and thus get knowledge of spiritual things which no commentary or exposition, however learned, can give us."

GROWTH AMID OPPOSITION.

Mr. Atkinson writes from Kobe, January 9: —

"The first Sabbath of the year thirteen were baptized in the Kobe church and nine in the Tamon. In Sanda fifteen are to be baptized on the third Sabbath, and ten or more at Akashi.

"On the 15th of this month a church of about thirty is to be organized at Nishinomiya, a large town ten miles from Kobe. Komatsu, on the island of Shikoku, organizes on the 28th, and Matsuyama on the first of February. It is hoped that at the two last-named places pastors may also be ordained.

"Villages are now opening near all the towns and cities where work is carried on, and the first to hear and follow are the most influential persons in the several places. These village people have even more remarkable receptive capacities than the townspeople. A sermon of an hour's length is deprecated, and the preacher urged to stretch a point, and give them at least a two hours' discourse! And when that sermon is ended the audience is ready for another equally long!

"The heathen priesthood is active everywhere, and is thus making known something of Christianity where otherwise nothing would be heard of it. In every town placards are often up announcing a public discussion of Christianity and Buddhism. The discussion is of course a one-sided one; nevertheless, Christ is preached, even though it be of contention. Besides the public preaching, houses are visited and pledges are obtained to adhere to Buddhism or Shintoism, as the case may be, to resist the incoming of Christianity, and to have no dealings, social or otherwise, with any who may become Christians. At a place in Shikoku, the seat of a most celebrated Shinto shrine, I am told a standing offer of six *yen* is made by the priests for immediate information of the arrival in the place of Christian workers. This activity is not the natural outcome of strong faith in their own religion, and dread of Christianity as an individual and national evil, but is the product of an anxious fear lest their livelihood should be seriously limited if Christianity should become the religion of the land."

SELF-HELP. — GENEROUS GIVING.

"There is an interesting item in connection with the organization of the Matsuyama church, and the installation of a pastor. Though distant from Imabari

thirty miles, it is an out-station of that church, and its evangelist has been supported in part by Imabari and in part by the mission. It is a generally understood thing that when a church is organized and calls a pastor, it is to be self-supporting. The Matsuyama Christians wished to be organized into a church, and wished that Mr. Neeno-miza might become their pastor. The financial part of the matter was discussed, and it was discovered that, when they had done their best, only two yen would be left after rent on preaching-place and incidental expenses had been paid. As Mr. Neeno-miza has a family to support, it seemed useless to think of calling him to the pastorate. After thought and prayer, Mr. Neeno-miza said that he would accept the call to be pastor and the two yen per month, though he would prefer, for the sake of the outside reputation of the church, that it should not be called salary. The Christians were delighted enough, and resolved that 'the mite-box' should be always open for contributions, the proceeds, with the two yen, to be given to Mr. Neeno-miza. He needs at least fifteen yen per month, and twenty would be better.

"When the report of the action of the church and pastor reached Imabari, it was resolved in their aid to 'hang up the mite-box.' (The Japanese cannot endure a contribution box passed along the pews.) When the box was opened at the close of the day *thirty yen* were found within. A carpenter's wages there are about one third of a yen per day, so that you will have to multiply the thirty many times in order to see its real value. This incident also tells its own story of devotion, self-denial, and mutual sympathy and love among the Christians.

"Last Saturday, January 3, the Tamon church, less than a mile from my house, dedicated its house of worship. The services occupied all the afternoon. The speakers were Drs. Davis and Gordon, of Kioto, and Mr. Miyagawa, of Osaka. The building, thirty-three feet by fifty-four, is a very pleasant one, and was well filled. The land, building, and furnishing included have cost close upon three thousand yen. Aside from the small amounts the missionaries have personally given, the money has been given by the Japanese. The church was disappointed in five hundred yen, hence there is a debt of nearly that amount resting on the property. But that the debt might not seem to rest on the building, one of the Christians mortgaged some of his own property, and so transfers the obligation! This act also has a story of interest to tell. May we not well thank God and rejoice?"

KIOTO. — A NEW CHURCH.

Mr. Learned writes, January 21: —

"On the 13th inst. we had the great pleasure of seeing the first pastor ordained over a church in Kioto. Although there have been churches in this city for more than eight years, no one of them had a pastor, and it was a great loss to Christian work here. But now we rejoice in seeing an ordained pastor in the Third Church. The new pastor is Mr. Tsunashima, who was graduated from the school last summer. It was a day long to be remembered, and we hope it is the beginning of a long and useful work. Mr. Tsunashima will, *of course*, be supported by his church. They show much zeal in undertaking the support of a pastor and the gathering of money for a church building at a time when they are weakened by the withdrawal of a number of members to form the Fourth Church.

"This new church was organized on the following day, with the same council. Some seventeen churches were represented; the meeting-place of the church was enlarged by a temporary extension into the adjoining garden so as to accommodate a considerable congregation, and it was prettily adorned with evergreens and flowers. This new church begins with a membership of thirty-four, and has one of last summer's graduates as acting pastor. It is located in the heart of the city, just off from the busiest street. We hope for a great work for it. One of its members is a leading member of the provincial assembly.

"A priest in this city has found it so difficult to support his family with the diminished offerings from faithful worshipers that after consultation with his family it was agreed that it would be better for some of them to die; so he put his mother and wife and two children to death."

Dr. Davis writes of the two councils composed of pastors and delegates from the churches above referred to: —

"I am sure it would have done the hearts of all the patrons of the Board good to see these councils of earnest men carry forward their deliberations, and hear the careful questions they asked, both in regard to the organization of the church and the faith and experience and purpose of the pastor, as well as the several replies."

Hong Kong Mission.

A DETERMINED CHRISTIAN.

MR. HAGER wrote from Hong Kong, December 22: —

"A week ago we received a young man into our church who had been instructed in the gospel in Honolulu. The story is briefly this: Some six or eight years ago, Tong Hong went to Honolulu, where his father was engaged in business. The father, wishing that his son should have an English education, sent him to the Christian school for the Chinese on that island. While attending the school he became acquainted with the truth, and was very much interested in it, so that he visited the chapel where Chinese preaching was heard. The instruction received at school and the preaching in the chapel convinced our young brother that idol-worship was wrong, and, true to his convictions, he gave up the practice. His father looked upon this with very great displeasure, and reproved him for going to listen to the 'doctrine of Jesus,' and also threatened to punish him if he would not give up these foolish notions or went to the chapel again. The son, notwithstanding the father's commands, went again and again, and was severely punished by his parent. Finally he determined to send him home, that he might be removed from the Christian associates around him. There may, however, have been other reasons why this step was taken, as the young man is of a marriageable age, but the father hoped that by bringing the son again into contact with heathenism he would renounce his Christian belief and consent to again worship the idols.

"And so he came, little thinking that there were also Chinese Christians in China. During the several weeks which he spent at his old home he met with no one who professed Christianity till one of our members, a young man who was sent home from Honolulu for the very same reason, found him. The two young men renewed their old friendship, which had been first formed in the Sandwich Islands. It is needless to say that they were soon talking about Jesus, and as to the action of their relatives in sending them to China that they might learn again to bow down to idols of wood and of stone. They were as determined as ever not to obey the commands of their relatives.

"The young man who had already received baptism was eager that his friend should follow his example, and invited him to come to Hong Kong and connect himself with our church. They came, and I sat down and questioned him a long time about the Bible and his belief, when to my glad surprise I found that he had a very fair knowledge of the Scriptures. I was, however, induced to receive him into the church chiefly by the fact that he had been tried in ways that only those who have passed through a like experience can appreciate. He hesitated a little at first about being baptized, for he feared that he might not know enough of the Christian truth to enable him to be a true Christian. I did not urge the matter upon him, wishing him to reach the conclusion for himself; but when, after a few days, he offered himself for baptism, I was especially glad to receive him, because I knew it would enable him to show to his friends that he was in earnest in this matter. He is intelligent, and reads English and Chinese, and I trust he will do much good by the

stand he has taken. Trials will be before him. He will be asked to worship at the ancestral shrine as he takes the vows of matrimony upon him; his father's wrath may lead him to persecute his son in various ways, but he has stood one trial, and let us hope that he will endure those which are to follow."

Shanse Mission.

CHIEH-HSIU AND VICINITY.

Mr. Stimson, of Tai-ku, reports a stay of a few weeks with his family at Chieh-Hsiu, visiting in a systematic way the towns and villages of that region. It is his plan to follow this method of missionary labor, visiting the region twice a year, so as to look after the growth of any seed which may have taken root. He was accompanied by a Christian servant, named Tsui, who proved an efficient helper. The following extracts are given from Mr. Stimson's letter: —

"Ordinarily we started out after morning prayer, and lunching at restaurants returned in the evening, frequently after dark. Between villages we rode pretty fast and sometimes our homeward ride by moonlight or at sunset was made an enjoyable scamper. Sometimes our whole day's work lay in small villages; sometimes the distances were great and the villages visited fewer, and in both cases our sales were small. Sometimes we sold from shop to shop; sometimes took a stand where people were constantly passing, but we usually avoided country fairs and theatres where large crowds gather and the ruder elements prevent our reaching the better classes.

"We had some surprises in the personal appearance of purchasers, and the treatment we received in some places. In I T'ang, happening into a restaurant, I found a carter counting out a small pile of cash. I picked up several pieces and laid a copy of the *Two Friends* in their place. He was gratified with the exchange. Not many carters can read. On the street a young man came up whom I marked as a beggar beyond redemption. Though the Fèn River is only a few rods distant, his face and scant clothing seem never to have found it out. However, his eyes sparkled with intelligence, and the dirt on his face wrinkled into furrows as he fished from his bosom a purse and counted out the cash for a *Peep of Day*. I found he could read nicely, and that he had unusual quickness in understanding what was said about God and our Saviour. I offered books to others who appeared far more respectable than he, but they could not read. My coal stoker, for that was his business, quickly said that it would be useless for them to buy, but that he would read his book to them. I afterward saw him in a snug and sunny place wholly absorbed in his book.

"In a large town, not far from I T'ang, scarcely had we made our errand known, when a man very angrily ordered us to leave the town, and when we objected, began roundly to abuse us. Our reproof, kindly given, determined the crowd in our favor, and he hastily retired from observation. A little circumstance like that sometimes greatly hinders our work unless some one of equal station shows more than counterbalancing friendliness. We stayed some little time and talked with a few purchasers. Generally in such a case we may as well shake off the dust of that place into the road toward another."

CORDIALITY AND APATHY.

"There was nothing more surprising than the contrast between the cordiality of some and the apathy of other neighboring villages of similar size and wealth. At one village, from appearances as I entered the gate, I assured myself of an interesting time. However, scarcely any one showed the least interest, and we sold only one or two leaflets. I was about going when I had to step aside to let pass a wedding procession of beggars and boys, bearing all sorts of wooden poles and emblems. One person stopped to examine my book and purchased a gospel. I watched him as he went back to his companions. One of them reproved him, and without examining the book he hastened to return it to me.

"In another town in the same region, nestled in a corner between two high hills, there was another marriage feast. But there we had a crowd to listen to our discourse, several asking questions, showing that they listened as well as gaped. We sold a large number of books. One buyer was an old merchant, now very deaf. He may have heard the name of Jesus in Tientsin or elsewhere in his younger days. He seemed glad to see us, and examined the titles to our books carefully, insisting upon seeing all. He bought most of them. He appeared overjoyed when at the last I showed him an 'Evidences.' I could not restrain from laughing with the crowd, as, bowed over and rheumatic, he hurried for the second time to replenish his cash.

"At Tung Tuan a merchant invited me at once into his store, and we had a pleasant chat there. Meanwhile the villagers crowded in so as to obstruct the passage of customers to the counter. Excusing myself to my host, who purchased a couple of books, I went into the street and sold rapidly. Several borrowed cash in the store to pay for their books. At dark we left, but the next week my route took me through the place at noon. It was a Chinese festival day. About a hundred young men and boys were in the street in front of a temple. They quickly spied me and set up a shout: 'The foreigner has come!' We were very soon taken in charge, there being no inn there, and led to a private residence, where our horses were fed and tea and cakes set before us. For this no money would be accepted, and I presented them with books. We had a nice time there preaching and selling tracts and books.

"Another place deserves mention. Hsing Ti was represented to me as a fine town of more than a thousand families. It is about twenty miles from the city, over rough hilly roads. I determined to go there, it being the southwest corner of my county. The trip was a hard one, and it was high noon before we got there. Imagine my surprise to find an insignificant, wide-spread village of about three hundred families, under the Mien Mountains, with a celebrated Buddhist monastery perched high up the overhanging cliffs. These rude mountain people, however, treated us most civilly. The horses were fed in good style and remuneration refused. I was taken to a shop and a number of men gathered there, including a priest, all of whom listened attentively to what we had to say about false gods and duty to the one God. They did not care about the idol up the mountain. They lived too near it and were too well acquainted with the priests and their characters to be duped. But a great many people came there to worship from distant places, and they earned a good living by guiding and carrying them up the mountain. Thus they talked. When we parted they attended me part way out of the village. Some of our books will surely be read in that 'high place.' May God bless them to the quickening of some priest of Buddha and make him a preacher of righteousness!"

Notes from the Wide Field.

NEW ZEALAND.

TEMPERANCE REFORMATION AMONG THE MAORIS. — Strong drink has more than once broken up a most promising mission work, which seemed well established. Rude people, when civilized and christianized, find it most difficult to exercise the self-restraint needful to resist the appetite for intoxicants. The recent temperance reformation among the Zulus of Natal is a most hopeful sign, as is the following account of a new movement described by an English Church missionary in New Zealand: —

"The great feature of the year throughout this district is the strong advance made

by temperance principles, under the auspices of the Blue Ribbon Gospel Temperance movement, introduced by myself shortly after my arrival from England eleven months ago. So far, with God's help and blessing, I am constrained to testify it has wrought a marvelous revolution in the drinking habits of the Maoris here. By way of illustration I may mention that in January last, during the visit of the Maori king, with a retinue of two or three hundred, Patiki Pa for many days was the most disgusting scene of bestial drunkenness and debauch. Four and eight months later, however, on the event of a visit from the Ngapuhi tribes, and again during the funeral *taugi* (wailing) for the deceased chief, Mete Kingi Paetahi, an unbroken sobriety was maintained throughout both occasions by the hundreds of men and women present; the contrast was most marked. Hitherto, for many years past, we have known but too well that Maori gatherings and funerals have been made almost invariably the opportunity for unrestrained grog-drinking and demoralization, such as could scarcely be rivaled even by an 'Irish wake,' with its evil concomitants. In this crusade against strong drink I did but raise the standard here, and the Maoris themselves are now doing the work. One is glad to hear that a similar work is going on amongst the Maoris in other parts of the island."

POLYNESIA.

TAHITI. — This island, one of the first in Polynesia to be reached by missionary efforts, has to-day a motley population of natives, Europeans, and Chinese, numbering, in all the group, 9,551. The French protectorate began in 1844 and ended in colonial annexation shortly after the death of Queen Pomare in 1878. An article by Rev. Mr. Pearse, in the *Chronicle* of the London Missionary Society, speaks of the present condition of the island, affirming that there is great drunkenness and profligacy among the people not connected with the Protestant Mission. There is full freedom of worship, and the Papist and Protestant forms of religion are living side by side, the former being under the patronage of the government. The government schools are Roman Catholic, and the natives who are adherents of that faith are not called to bear any of the expense of public worship. But the contrast in results is very striking. Among the native population the Protestants outnumber the Papists ten to one. The eighteen Protestant churches have 2,377 members, besides adherents, while the ten Papist churches have not more than 200 members with adherents. The hold which true religion has over this native population is spoken of as wonderful. Against the baneful example of the foreign population, and surrounded with manifold temptations, these native Christians are living faithful, prayerful, godly lives.

NEW HEBRIDES MISSION. — The Mission Synod in these islands includes missionaries from all branches of the Presbyterian Church, who are working together harmoniously and successfully. Rev. J. G. Paton, of Aniwa, who has been a missionary for twenty-seven years, gives the following summary of the work in these islands in *The Home and Foreign Record* of the Church of Scotland: "God has granted wonderful success to our mission, begun thirty-seven years ago among naked savages, without a written language. Then war was the common state of society, and all killed in it were eaten by the warriors. They were all cannibals; infanticide was common; aged and sick parents were often destroyed by their children, and widows were strangled at the decease of their husbands; and all the horrors of heathenism were delighted in by the whole population. Now, of the twenty different languages spoken on the group, ten have been reduced to a written form; and the Bible, in part or in whole, is now translated into, printed, and read by the natives of, those ten languages. Six missionaries were murdered, and two of them and many native teachers were eaten by the savages; many others died in beginning the work; but now we have fifteen islands occupied by missionaries, eight thousand islanders under Christian instruction, and

seventy thousand beyond, all waiting ready and pleading for the missionary and the gospel. The whole field is white to the harvest. Among the eight thousand natives worship is regularly conducted, morning and evening, in every family, and God's blessing is asked on all food. The Sabbath is kept sacred to the worship of God — even better, I am sorry to say, than it is now kept in Scotland; and life and property are safe so far as the missionary has gone. The Christian natives without help build their own schools and churches, and are nobly trying to pay for the printing of the Bible in their own languages; and to carry the gospel to the surrounding heathen tribes and islands. The blessed effects of the gospel teaching on the islands we occupy have led the whole group now to long and cry for its light and blessings; and if we could only get ten more missionaries for the heathen islands, soon the whole group would be led to love and serve Jesus."

Fiji. — The latest statistics we have seen from this group, which has been evangelized by the missionaries of the Wesleyan Society, but where the churches are now quite independent of foreign aid or control, we find in *The Nonconformist*. They give 1,200 congregations; 1,730 local preachers, 1,070 head teachers, 11 European ministers, 51 native ministers, 32 catechists. Amid the prepondering Methodist element, there are three Episcopal churches and two clergymen. And yet the Anglican Church is proposing to appoint an English Bishop of Fiji!

BURMA.

The Sacking of Bhamo. — This station of the American Baptist Missionary Union, on the Irrawaddy River, only forty miles from the Chinese frontier, has recently been the scene of a sad conflict between the Chinese and the Burmese. It seems that on the seventh of December, some two hundred of the Chinese attacked the city, the Burmese soldiers fleeing, and destroying the town. It was first looted and then burned. The Rev. J. A. Freiday, in the *Baptist Missionary Magazine*, reports that the Chinese desired to respect the persons and property of the Christian teachers, but could not withstand the rabble. Mr. Roberts, one of the missionaries, was three times fired upon as he was seeking to escape. The Burmese rulers were less kindly disposed, and for a time would not allow the native helpers to be brought away. Consent was finally given and forty persons were removed. It is reported that for five days Messrs. Freiday and Roberts, with their wives, did not dare to remove their clothing, not knowing what the next moment might bring forth. It is believed that the mission houses have been burned, if not deliberately, at least accidentally. Notwithstanding their sad loss and their remarkable escape from great perils, the hope is expressed that the final result will be a more settled condition of affairs. Mr. Soltau, of the Chinese Inland Mission, was also at Bhamo and was driven from the place. The past year the first Chinese Shans were baptized at Bhamo, and it was hoped that from this point an entrance could be made into the great province of Yunnan, and into all Southwestern China.

RUSSIA.

Reforming Jews. — The Jewish reformer, Joseph Rabinowitz, to whom reference has heretofore been made as the leader of a new movement among the Jews of Southern Russia, succeeded in opening on January 5, at Kishenev, the capital of Bessarabia, a synagogue in which Jesus Christ is recognized as the Holy Messiah. This was done under the authority of the minister of police, who was present. In his discourse, Rabinowitz sought to prove that the expectation of the Jews was met in Jesus. A Lutheran minister assisted in the service. The chief hope for this movement lies in the fact that it is from within the Jewish body; and the opening of what may be called a Christian synagogue has created a great sensation among the Israelites of Russia.

MORAVIAN MISSIONS.

GREENLAND. — The Annual Report of the United Brethren, covering the year 1883-84, refers somewhat sadly to their work in Greenland. Founded 150 years ago, it is said that there is little visible progress in most respects. "Only a slight improvement has taken place in the social condition of the inhabitants. They appear to have acquired but little additional force of character, and in regard to their spiritual life, they must still be considered as too much resembling grown-up children." And yet the third jubilee of the mission was celebrated with much enthusiasm on the nineteenth of January of last year. The daily contest necessary to secure the food absolutely demanded to support life absorbs the attention of the people, and they exhibit little energy in other directions.

LABRADOR. — In this mission the people reckon time by the missionary ship's year. The *Harmony* visits the stations during the summer months, and shortly after her departure the cold begins, and the long winter follows, the thermometer often sinking to forty degrees below zero. When the summer returns, the arrival of the *Harmony* is looked for, and becomes to the people the beginning of days. There are six congregations, and the missionaries have 1,250 persons under their charge, about 500 of whom are communicants. Fifty-three men and women are classed as native helpers, assisting in the public services to some extent, or ministering to the spiritual welfare of the people at the stations.

THE MOSKITO COAST. — The work of grace which has been progressing in this Indian Reserve has extended itself to a portion of Nicaragua. The excitement which prevailed a year ago has subsided, but the current now runs in a more quiet and regular course. The chief token of the advance made has been the triumph of the gospel over various forms of so-called witchcrafts. Some of the sorcerers have been converted, while others have found that the calls for their services have wellnigh ceased. The whole outlook for this mission is very hopeful.

ALASKA. — The Moravians of the United States sent last year a deputation to Alaska to examine the region as a missionary ground especially in reference to the considerable Esquimaux population which exists there. This deputation fixed upon a spot at or near Mumtrekhlagamut, about 150 miles from the mouth of the river Kuskokwim. *The Moravian* newspaper has extended accounts of this exploring expedition, and the conclusion which they arrived at is that the Christian church should send the gospel at once to these natives of a region secured by purchase from the Russians. So long as it was a Russian possession, that Government cared for the religious interests of the people, according to its own ideas. Now that the territory belongs to the United States, these natives certainly should not be neglected.

CHINA.

THE AMERICAN PRESBYTERIANS IN SHANTUNG. — The report of the recent meeting of the Presbytery, held at Tungchow, December 6, shows that within the Presbytery 419 persons have been received into the church during the past year. The present membership is 2,070, two thirds of the number being men. Seventy-eight members have been excommunicated, mostly for non-observance of the Sabbath. This mission of our Presbyterian brethren in Shantung is remarkably successful.

ENGLISH PRESBYTERIAN MISSION. — Our English Presbyterian brethren have work at Amoy and Swatow and in the southern portion of the island of Formosa. It has twenty-five missionaries, eighty-two native workers, ninety stations and churches, and 3,000 communicants. Some fifty students are in course of theological instruction. Five native pastors have been ordained. This is another most hopeful division of the army of Christian soldiers advancing upon the great Empire of China.

INDIA.

Conversion of a Moulvie. — *The Church Missionary Intelligencer* contains a striking account of the conversion of a Mohammedan moulvie, or doctor, named Abdul Haqq. He was in early life a Brahman of the Brahmans, but about twelve years ago he became interested in the character of Mohammed and so was brought to the belief in one God. After studying the doctrines of Islam he became a champion of that faith, and was especially noted for the attacks he made upon Christianity. He was a fine orator and spoke in Calcutta every evening, greatly to the delight of his co-religionists. Last year a tract fell into this moulvie's hands which set him on a new train of thought, and after a time the following notice was posted on several of the mosques of Calcutta: —

"Be it known by the learned among the Islamites, that their servant, Abdul Haqq, a follower of the traditions, wishes to represent to them that he has been coming to Calcutta in the interests of the spread of Mohammedanism for the space of nine years. More especially, during this year 1884, has he spread Mohammedanism so much as to have established a mission in opposition to the Padri Sahibs. During this time a Bible fell into my hands from which it became evident to me that Mohammed Sahib had taken from those very books that from which he had composed the Koran. Hereby I therefore publish my conviction that Mohammed is not the prophet of God, nor is the Koran the Word of God. If any gentleman can make any apology in defence of Mohammedanism within a week, let him do so, establishing it with proofs from the writings of the Koran; if not, after eight days I will become a Christian.

(Signed) "Abdul Haqq, Moulvie of the Mohammedan community."

Some time after this Abdul Haqq connected himself with the congregation of the Church Missionary Society, and gave himself to the study of Christian faith. He made public renunciation of Mohammedanism on the very spot where he used to preach it. Attempts were made to take his life and his room was set on fire. Desiring baptism, a special service was held for this purpose, at which a sermon was preached by Dr. Baumann, of the Church Missionary Society, while Dr. Thoburn of the Methodist Mission participated in the service. The conversion of this man has made a great stir in Calcutta.

AFRICA.

The Cameroons. — The English Baptist Mission at the Cameroons has been seriously interfered with as the result of the annexation of this region by Germany. It seems that King Bell, chief of Bell Town, ceded not only his own territory but that of another chief, Joss. The latter refused to regard the transaction as valid. A petty warfare followed between these native chiefs and their adherents, when on December 9, two German men-of-war arrived at the mouth of the river and forcibly interfered in the conflict. In the bombardment on December 20, Bell Town and Hickory Town were burned, including the mission premises. Along the river for many miles there is not a single house standing. The people having been proclaimed rebels, it is not probable that they will settle there again, and this prosperous mission, founded nearly forty years ago by the famous missionary, Alfred Saker, has received a stunning, if not a fatal, blow.

Savagery at Dahomey. — *L'Afrique Explorée et Civilisée* is our authority for the following painful facts: "An eyewitness writes to the *Missions Catholiques* that the king of Dahomey celebrated a great feast in 1884 with more barbarity than ever. Every day for three months one might see, at the palace gate, six human heads just cut off, without counting the corpses nailed head downward to the trees. These were nailed by the hands or by the feet only, dying thus, in consequence of their sufferings, of hunger, and of the attacks of insects."

Miscellany.

SCIENCE AND MISSIONS.

THE American Board has during the last fifty years had the good fortune to find, and the wisdom to value, as their agents, men of consummate ability and unaffected piety, who would have achieved greatness and wealth in secular employment, but who have had the grace given to them to consecrate their opening, middle, and closing lives to the service of their Lord, and, while striking hard on the anvil of their own proper work, the evangelization of souls, have let in sidelights into many obscure subjects, and thus incidentally conferred honor on themselves and their sacred cause. An all-round study of mission work does indeed make us freethinkers, but in the best and highest sense of that often misapplied phrase. We know that the Word and the work of the great Creator must be in harmony, though we cannot always, through the weakness of our intelligence, reconcile them. We approach the study of the Word, a treasure in the earthen vessels of perishable vocables and sentences, with the same reverence and reserve as we touch the skirts of our mothers. We adore the great Creator in the study of his manifold work, and, if we demand more air and more breathing space than the timid and cramped interpretations of our forefathers allowed, the reverend missionaries, whose works are recorded in this [Ely] Volume, teach us how to handle the Word of Life, and yet gaze exultingly and trustfully into every vista opened in the labyrinth of human science, nothing doubting that to the faithful the end will be light. True science is the handmaid of true religion, and will never raise up her hand against her mistress, if each keeps itself within its own proper sphere, and revolves in its own orbit. They are not antagonistic but coördinate powers, illustrating and illustrated by each other. Standing as I do midway betwixt science and missions, and flitting daily, as it were, from the assembly of the scientists to the committee-room of the mission, I feel that I can take a part in both without religious or intellectual compromise, and glory in the strange pleasure of seeing science subserve so much to the advance of missions, while missions pay back the debt by subserving so much to the advance of science. — *Robert Cust, in The Church Missionary Intelligencer.*

BIBLIOGRAPHICAL.

"AMERICAN HEROES ON MISSION FIELDS."

Since our last notice of this series of brief missionary biographies, under the general editorial care of Rev. H. C. Haydn, D.D., the following additional biographies have been issued: (5) *William Goodell, D.D.* By President S. C. Bartlett, D.D. (6) *Titus Coan.* By Rev. S. J. Humphrey, D.D. (7) *Harrison Gray Otis Dwight, D.D.* By President Cyrus Hamlin, D.D. (8) *S. Wells Williams, LL.D.* By Rev. E. W. Gilman, D.D. (9) *Elijah Coleman Bridgman, D.D.* By Rev. Payson W. Lyman. (10) *Julia Rappelye.* By Mrs. Alice Dwinell Jewett.

These are delightful memorials, and admirably carry out the proposed plan of giving, in brief compass, the story of eminent men and women who have served Christ on the foreign missionary field.

The Sabbath for Man: A Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance. By Wilbur F. Crafts, A.M. Pp. 638. New York: Funk & Wagnalls.

A valuable collection of facts and testimony from many lands bearing upon a most important topic.

The Congregational Sunday-school and Publishing Society is issuing a *Series of Normal Studies* for Sunday-school teachers, including the following volumes: —

The Young Teacher: An Elementary Handbook of Sunday-school Instruction. By William H. Groser, B.SC. With an introduction by J. H. Vincent, D.D. Price, 75 cents.

The Bible: The Sunday-school Textbook. By Alfred Holborn, M.A. Price, 75 cents.

Primer of Christian Evidence. By R. A. Redford, M.A., LL.B. Price, 75 cents.

To the Work! To the Work! Exhortations to Christians. By D. L. Moody. Chicago: F. H. Revell. 1884.

A new volume, containing nine of Mr. Moody's addresses to Christian workers, delivered within the past year. Mr. Moody prefaces them with the remark that he "would rather set one hundred men to work than do the work of one hundred men." Would that every Christian might gather courage and enthusiasm from his words!

Discourses on some Theological Doctrines as related to the Religious Character. By Edwards A. Park, D.D. Andover: W. F. Draper. 1885. Price, $2.50.

Missionaries who have gone from Andover Seminary will be glad to know of a volume of sermons by their revered theological instructor, Professor Park. They will find in this volume, doubtless, some sermons which they have heard and which they can never forget, but which, nevertheless, they will rejoice to have in print. To have had the opportunity to hear discourses like those on the "Eternity of God," and "I shall be satisfied when I awake in thy likeness," was a most memorable event in some lives.

Daily Thoughts. Selected from the Writings of Charles Kingsley. By his wife. London: Macmillan & Co. 1884.

A treasury of striking passages from this greatly admired and widely read author.

Life, Warfare, and Victory. By Major D. W. Whittle. Chicago: F. H. Revell. 1884.

A neat volume, containing some of the addresses and Bible readings of this highly esteemed evangelist.

BOOKS RECEIVED.

Duxbury Doings. By Caroline B. LeRow. Author of "A Fortunate Failure," etc. Boston: Congregational Sunday-school and Publishing Society.

Fifty Years and Beyond; or, Gathered Gems for the Aged. By Rev. S. G. Lathrop. With an introduction by Rev. Arthur Edwards, editor of *The Northwestern Christian Advocate.* Chicago: F. H. Revell. 1884.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For Africa, that the nations contending for power within her borders may be led to act righteously; that the slave trade may be suppressed; that the hearts of her kings may be opened to welcome the ambassador of Christ; and that the whole continent may speedily hear the message of the gospel.

ARRIVALS IN THE UNITED STATES.

February 21. At New York, Rev. Samuel W. Howland and wife, and Miss Susan R. Howland, of the Ceylon Mission.

MARRIAGE.

February 25. At Painesville, Ohio, Rev. W. W. Curtis, of the Japan Mission, to Miss Lydia V. Cone.

DEATHS.

January 31. At Honolulu, S. I., Mrs. Abba W. Smith, wife of Rev. Lowell Smith. (See page 143.)

February 26. At North Springfield, Missouri, Miss Minnie C. Brown, of the Central Turkey Mission. (See page 134.)

February 7. At Brooklyn, New York, Rev. Anson Gleason, formerly of the mission of the American Board to the Seneca Indians. (See page 146.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The return to Bailundu, West Africa. (Page 149.)
2. "A red-letter day" at Prague. (Page 152.)
3. Denek Maden in Western Turkey. (Page 153.)
4. Converts from Islam, Western Turkey. (Page 155.)
5. Progress in the Madura Mission. (Page 139.)
6. A Chinese Christian. (Page 160.)
7. Tidings from Western Mexico. (Page 148.)
8. A Japanese pastor and his church. (Page 157)
9. Self-help in Japan; a new church. (Page 158.)

Donations Received in February.

MAINE.

Cumberland county.
Portland, Williston ch., to const. J. Forrest Jefferds, H. M. 123 56
Scarborough, Cong. ch., A friend, 50 00—173 56
Kennebec county.
Augusta, South Cong. ch., 25; Joel Spaulding, 5, 30 00
Waterville, Cong. ch. and so. 30 00—60 00
Lincoln and Sagadahoc counties.
Bath, Winter-st. ch. (of wh., m. c., 51; memorial gift, 20), 376 25
Penobscot county.
Hampden, Cong. ch. and so. 3 32
Piscataquis county.
Brownfield, Cong. ch. and so. 12 00
Monson, R. W. Emerson, 5 00—17 00
York county.
North Newfield, Susan Marston, 5 00
South Berwick, Cong. ch. and so., to const. Hattie Whitehead and Josie F. Drew, H. M. 200 00—205 00
835 13

Legacies.—Portland, Mrs. Caroline W. Brooks, by Louis Pierce, Ex'r, (prev. rec'd, $8,000), 7,898 40
8,733 53

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, 2d Cong. ch. 19 64
Grafton county.
Barnstead, J. P. Jones, 30 81
Bethlehem, Cong. ch. and so. 10 00
Hanover Centre, Cong. ch. and so. 1 45
Plymouth, Cong. ch. and so. 23 98—66 24
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 24 20
Bedford, Rev. D. H. Colcord, 5; F. F. French, 5; Charles Gage, 2, 12 00
Goffstown, Cong. ch. and so. 48 00
Greenville, Cong. ch. and so. 20 00
Manchester, Mrs. Wm. Richardson, 4 00—108 20
Merrimac county Aux. Society.
Andover Centre, Cong. ch. and so. 2 00
New London, Seth Littlefield, 14 00
Penacook, Cong. ch. and so. 11 02—27 02
Rockingham county.
Exeter, 2d Cong. ch., 155.45; Nathaniel Gordon, 50, 205 45
Seabrook and Hampton, Joseph Kimball, 10 00—215 45
Sullivan county Aux. Society.
Meriden, Cong. ch. and so., 1.61; Mrs. Lucia Wells, int. of legacy, 6. 7 61
444 10

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Burke, C. A. Harris, 15 00
St. Johnsbury, South Cong. ch., John Hawes, to const. himself, H. M., 100; Rev. C. F. Morse, 5, 105 00—120 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, Cong. ch. and so. 22 00
Swanton, "J. H. B." 8 00—30 00
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Wolcott, Cong. ch. and so. 3 00
Orleans county.
Brownington, S. S. Tinkham, 9 00
Greensboro', R. E. Crane, 50 00
Westfield, Cong. ch. and so. 4 66—63 66
Rutland county.
Brandon, Cong. ch. and so. 33 42
Castleton, Mrs. H. E. Lincoln, for Japan, 10 00
Clarendon, Cong. ch. and so. 14 00
Rutland, Cong. ch. and so. 49 91
Wallingford, Cong. ch. and so. 43 00—150 33
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch., 17.81; "H.," 12, 29 81
Westminster West, Cong. ch. and so. 42 20—72 01
Windsor county.
Ascutneyville, Mr. and Mrs. Newton Gage, 10 00
Quechee, Cong. ch. and so. 23 00—33 00
472 00

MASSACHUSETTS.

Barnstable county.
Harwichport, Pilgrim ch. 10 61
Sandwich, Cong. ch. and so. 57 72—68 33
Berkshire county.
Adams, 1st Cong. ch. 60 00
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Pittsfield, Mrs. M. S. B. Todd, 100 00
Sheffield, Cong. ch. and so. 4 27
Williamstown, "M. H." 100 00—185 16
Bristol county.
Attleboro', 2d Cong. ch. 42 00
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Evang. Cong. ch. 100 00
North Brookfield, A friend, 10 00
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Spencer, Cong. ch. and so. 186 38—346 38
Dukes and Nantucket counties.
Vineyard Haven, A friend, 10 00
Essex county.
Andover, Chapel ch. and cong., to const. C. F. Roper, C. M. Sheldon, and F. F. Gunn, H. M., 526; Free ch., 109.52, 635 52
North Andover, Cong. ch. and so. 75 00
Salem, A deceased friend, 45 00—755 52
Essex county, North.
Haverhill, 1st Cong. ch. 20 00
Newburyport, Belleville Cong. ch., to const. Rev. Richard B. Grover, H. M., 227.50; Anna P. Bassett, 1, 228 50—280 50
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Westfield, Cong. ch. and so. 9 75—1,045 30
Hampshire co. Aux. Society.
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Enfield, Cong. ch. and so. 50 00
Florence, Cong. ch. and so. 26 50
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Hadley, Russell ch. 10 75
Northampton, Edwards ch. Benev. Soc., 85.42; A. L. Williston, 525; Nath'l Sears, 25; "J.," 2, 637 42
North Hadley, Cong. ch. and so. 9 14
Williamsburg, Cong. ch. and so. 10 14—915 43
Middlesex county.
Cambridge, 1st ch. and Shepard Soc. 707 71
Lowell, John-st. ch. 61 85
Reading, A friend, 5 00
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Southboro', Pilgrim Cong. ch. 56 28
Stoneham, Cong. ch. and so. 23 00
Waltham, Trin. Cong. ch. 48 25
Watertown, Phillips ch., to const. James C. Sharp, H. M. 112 00
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings, 200 00—1,264 11
Middlesex Union.
Leominster, Sumner Haynes, 10 00
Townsend, Cong. ch. and so. 10 17
Westford, Cong. ch. and so. 25 00—45 17

Norfolk county.
Braintree, 1st Cong. ch. 30 00
Brookline, A friend, 10 00
Dover, 2d Cong. ch. 1 00
Foxboro', Cong. ch. and so. 33 63
Holbrook, Winthrop ch., A friend (deceased), 6 00
Quincy, Evan. Cong. ch., m. c. 13 00
Randolph, 1st Cong. ch., add'l, 15 00—108 63
Old Colony Auxiliary.
New Bedford, North Cong. ch. 102 71
Plymouth county.
Bridgewater, Lewis S. Hopkins, add'l, for Native Agency, Harpoot, 10; Rev. Isaac Dunham, 1, 11 00
Campbello, Sarah Packard, 20 00
East Marshfield, Cong. ch. and so. 10 00
Hingham, Ev. Cong. ch. 11 48
Marion, Cong. ch. and so., 8.02; S. D. Hadley, 10; Henry Dreyer, 1, 19 02
Marshfield, 1st Cong. ch. 125 07—196 57
Suffolk county.
Boston, Walnut-ave. ch., 700.30; Park-st. ch., 519.03; Brighton ch., 200; Phillips ch., 200; Eliot ch., 194; Highland ch., 157.03; Immanuel ch., 50; Mt. Vernon ch., 25; Cen. ch. (Jam. Plain), A friend, 5; "K.," 350; Miss H. M. Vining, 5; "A. T.," 3; A friend, 5; A friend (J. P.), 50c. 2,413 86
Worcester co. Central Asso'n. E. H Sanford, Tr.
Oxford, 1st Cong. ch. 42 62
Worcester, Plymouth ch., "W." 1,000 00—1,042 62
8,883 39

Legacies.—Andover, Rev. Charles L. Mills, by Lyman A. Mills, Ex'r, 500 00
Fall River, Mrs. Sarah P. Eddy, by Thomas F. Eddy, Ex'r, 1,000 00
Groton, Mrs. Mary R. Hildreth, by Mrs. Lydia Wright, Ex'r, 300 00
Salem, Mrs. Fidelia W. Archer, by Walter K. Bigelow, Ex'r, 300 00
South Abington, Alfred Brown, by Wm. P. Corthell, Ex'r, add'l, 1,000 00—3,100 00
11,988 39

RHODE ISLAND.

Bristol, 1st Cong. ch. 59 15
Kingston, Cong. ch. and so. 41 77
Little Compton, United Cong. ch. 20 29
Slatersville, Cong. ch. and so. 72 00
Westerly, Pawcatuck, Cong. ch. 23 38—213 59
Legacies.—Providence, William S. Merrill, by T. Salisbury and M E. Torrey, Ex'rs, 1,200 00
1,413 59

CONNECTICUT.

Fairfield county.
Greenfield Hill, Cong. ch. and so. 22 55
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Wilton, Cong. ch. and so. 95 75—138 30
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 26 75
Enfield, 1st Cong. ch., to const. Wolcott Abbe, H. M. 100 00
Farmington, Cong. ch. and so., quarterly coll. 96 89
Glastonbury, Cong. ch. and so., to const. Rev. Wm. W. Scudder, Jr., and Edwin H. Andrews, H. M. 153 47
Hartford, Asylum Hill ch., 366.75; Wethersfield-ave. ch., 23.88; A friend, 200, 590 63
Manchester, 1st Cong. ch. 80 00
South Glastonbury, H. D. Hale, 20 00
Wethersfield, Cong. ch. and so. 70 32—1,137 97
Litchfield co. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and. so. 19 53
East Canaan, Cong. ch. and so. 31 17
Hotchkissville, Mrs. R. P. Judson, 5 00
Northfield, Cong. ch. and so. 43 70
Plymouth, Cong. ch. and so. 60 00
Thomaston, Cong. ch. and so. 28 95
Warren, 1st Cong. ch. 28 75
Woodbury, Mrs. C. P. Churchill, 2 00—224 80
Middlesex co. E. C. Hungerford, Tr.
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Prospect, Cong. ch. and so. 12 50—75 32
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Hanover, Cong. ch. and so. 10 25
Lebanon, Goshen Cong. ch. 66 69
Norwich, 1st Cong. ch. 14 07
Stonington, 2d Cong. ch. 77 25—171 26
Tolland county. E. C. Chapman, Tr.
North Coventry, Cong. ch. and so., to const. Chas. H. Hall, H. M. 122 82
Windham county.
Chaplin, Cong. ch. and so., with other dona., to const. Edgar S. Lincoln and Mrs. Sarah L. Griggs, H. M. 130 65
South Killingly, Cong. ch. and so. 7 00—137 65
2,314 12

Legacies.—East Hartford, Mrs. Esther B. Raymond, by Joseph Breed, Ex'r. 500 00
Madison, Abraham A. Dowd, by John N. Chittenden, Ex'r, in part, 3,000; George M. Dowd, add'l, by Wm. S. Hull, Ex'r, 200, 3,200 00
New London, Abigail Hall, by Edwin Howard, Adm'r, 243 52—3,943 52
6,057 64

NEW YORK.

Bridgewater, Cong. ch. and so. 26 00
Brockport, Friend of missions, 25 00
Brooklyn, South Cong. ch., 100; Central Cong. ch., m. c., 25; A friend, 1, 126 00
Canandaigua, 1st Cong. ch. 185 10
Deansville, A member of Cong. ch. 10 00
Durham, A friend, 5 00
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Malone, Cong. ch. and so. 37 21
Mineville, F. L. Reed, 15 00
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Munsville, Cong. ch. and so. 5 00
New York, Broadway Tabernacle, add'l, A. C. Armstrong, 30; Pilgrim Cong. ch., 25; M. W. Lyon, 100, 155 00
Northville, Cong. ch. and so. 35 60
Ogden, Mrs. Mary A. Dyer, deceased, 10 00
Pitcher, Cong. ch. and so. 40 00
Rome, Wm. B. Hammond, 5 00
Rutland, Cong. ch. and so. 5 77
Ticonderoga, Rev. H. P. Bake, 10 00—824 43
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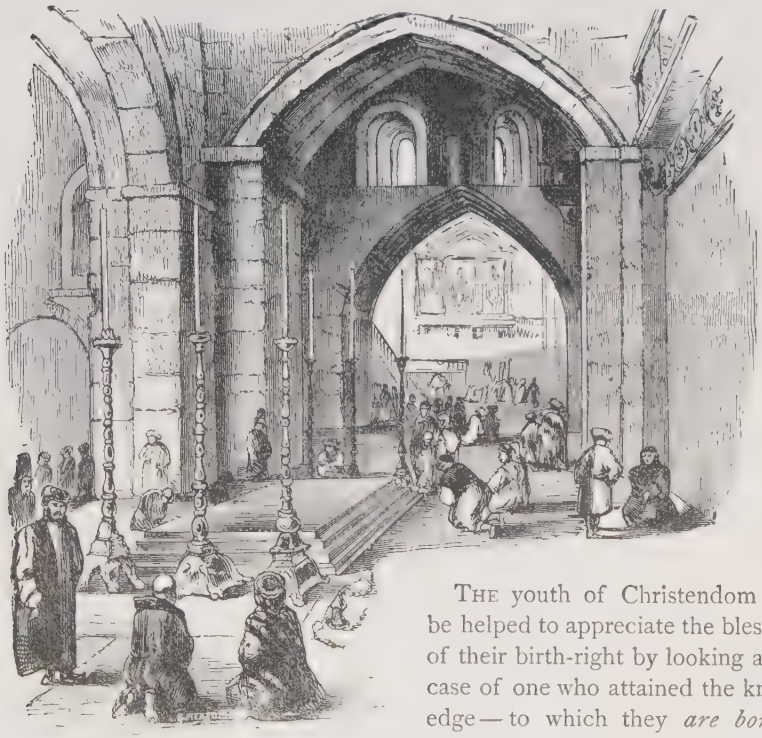
For Young People.

TURNING FROM MOHAMMED TO CHRIST.



A MOHAMMEDAN MOSQUE.

The youth of Christendom may be helped to appreciate the blessings of their birth-right by looking at the case of one who attained the knowledge — to which they *are born* — through long and painful struggles.

He who is now the Rev. Imad-ud-din, D.D., a clergyman of the Church of England, at Amritsar, Northern India, was descended from an ancient Mohammedan famliy of religious chiefs. He was brought up as a student, and finally became a learned and eminent *fakir*, or saint. He seems always to have had an earnest spirit, for he says in his autobiography, from which this account is taken: "My only object in learning was to find my Lord. Without troubling myself with any other concerns, I read steadily night and day for eight or ten years; and, as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that, whatever time was spent in its pursuit, was really given to the worship of God."

But when he had mastered the Koran and the Mohammedan laws and legends, Imad-ud-din was still unsatisfied in heart and uneasy in conscience. "His teachers," as he says, then "tied him by the leg with a rope of deceit, in order to make him sit down and rest contented." They told him he had only touched the outside of truth. If he wished to attain the knowledge of God, he must go to the fakirs and stay with them for many years, for they possessed the secret of religion, which had been handed down by succession from heart to heart among the fakirs, from the time of Mohammed. This secret religion, explains Imad-ud-din, had its origin in the fears and anxieties of unsatisfied Mohammedans. They have collected through the ages all kinds of mystical ideas, in the hope of gaining comfort to their minds. "If they would only have read the Bible," he says, "they would have found out the true knowledge of God; but Mohammed forbade this from the very first, so that, if this holy book is ever seen in the hands of any Mohammedan, they call him accursed." Imad now plunged into the depths of "this subtle science of religion." He spoke little, ate little, lived apart from men, afflicted his body, and kept awake at nights. He went through special penances, sat on the graves of holy men to receive some revelation from the tombs, gazed on the faces of the elders in the assemblies to receive grace from them, and even went to the insane and dreamy fanatics in the hope of thus obtaining union with God. He "performed his prayers" five times a day; also a prayer in the night, in the very early morning, and at dawn, and was always repeating the Mohammedan confession of faith. But nothing became manifest to him after all, except that it was all deceit. While in this state, Imad preached in the royal mosque at Agra for three years. "All the time," he says, "the following verse from the Koran was piercing my heart like a thorn: 'Every mortal necessarily must once go to hell; it is obligatory on God to send all men once to hell; and afterward he may pardon whom he will.'" His only comfort was in more constant acts of worship. He retired to his private chamber, and prayed with many tears for the pardon of his sins. He often spent half the night in silence at a tomb; and finally, he utterly renounced the world and went out into the jungles. Step by step he traveled 2,500 miles "in search only of God."

At one time he sat down by a flowing stream to perform the ceremonies enjoined by a mystical book, which he took comfort in clasping to his heart whenever his mind was perplexed. He was to wash in the stream, sit in a particular manner on one knee for twelve days, and repeat aloud the prayer called *Jugopar* thirty times every day. He must eat nothing but unsalted barley bread, made with his own hands, and must fast entirely during the day. He must remain barefooted, and must not touch any man, nor — except at an appointed time — speak to any one. Thus he might meet with God. During those twelve days, Imad-ud-din wrote the name of God on paper 125,000 times, cut out each word separately with scissors, wrapped it in a little ball of flour and fed the fishes of the river with them, in the way the book prescribed. Half o. each night he kept awake, and wrote the name of God mentally on his heart and saw him with the eye of thought. All this toil left him weak and wan; he "could not even hold himself up against the wind"; yet, still his soul found no rest; and he says: "I felt daily in my mind a growing abhorrence of the law

of Mohammed. When I arrived at my home, the readings of the Koran and my religious performances had become altogether distasteful to me."

MUSSULMANS OF BOMBAY.

During the next ten years, the bad character of the Mohammedan teachers and "holy" men, their deceit and ignorance, combined to convince Imad-ud-din

that there was no true religion at all. He concluded that it was better for him to live at ease, act honestly, and be satisfied with believing in the unity of God. He still believed in a certain way that Mohammedanism was true, though he no longer felt bound by its laws. "But," he writes, "at times when I thought of my death and of the judgment-day of the Lord, I found myself standing alone, powerless, helpless, and needy, in the midst of fear and danger. So great agitation used to come over my soul that my face remained always pale; and in my restlessness I often went to my chamber and wept bitterly."

But the hour of deliverance came at last, when the Lord opened the eyes of this blind seeker, and showed to him his marvelous light. Imad-ud-din heard of the conversion to Christianity of a learned Mohammedan. It greatly angered him, and he thought it his duty to dispute with the convert by letter. In order to provide himself with arguments, he procured a Bible; but he had hardly reached the seventh chapter of Matthew, when he became greatly agitated. The strong, pure, healing truth of Christ began to force itself upon his belief. At last he fully accepted it; and the Lord gave him peace and comfort and joy. He says: "The agitation and restlessness of which I have spoken has entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God, I have found great enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in his grace."

COMING FROM THE MOSQUE.

It was in 1868 that Imad-ud-din was received to the communion of the English Church at Amritsar. He was soon ordained as a clergyman, and still preaches to his countrymen there a free salvation from sin and death through Jesus Christ alone.

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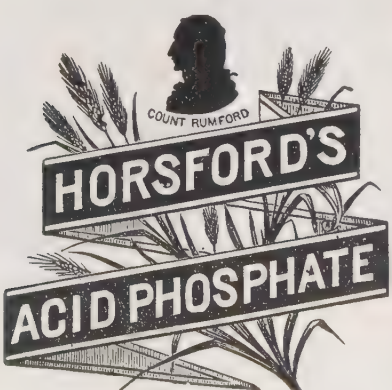

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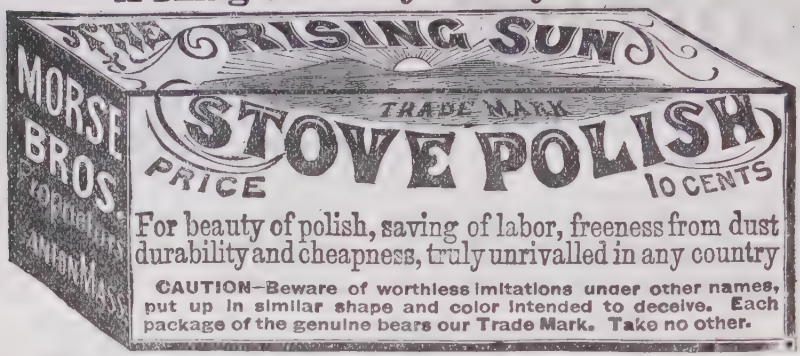
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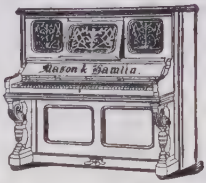

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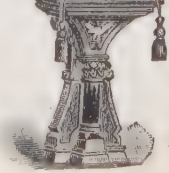

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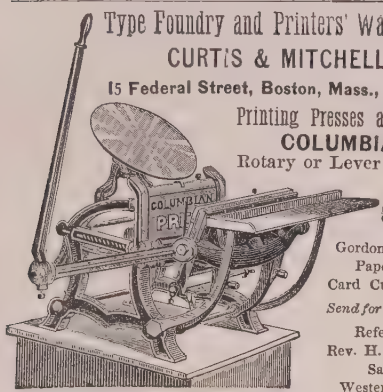

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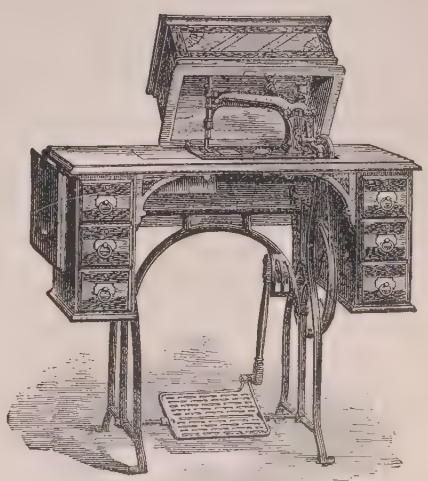

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THE MISSIONARY HERALD

MAY, 1885.

VOLUME LXXXI. NUMBER 5.

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MISSIONARY HERALD.

VOL. LXXXI. — MAY, 1885. — NO. V.

SEVEN MONTHS. — While the receipts from legacies have increased, the donations for the first seven months of the fiscal year are about $28,000 less than those for the corresponding period last year. The requests from the missions call for every dollar of that $28,000. Shall it be received, in addition to regular contributions, during the remaining five months?

So far as is known, the map in Cameron's *Across Africa* is the only one covering the route between Bihé and the coast, which was made by a person who knew anything about the region by personal observation. But Cameron's journey over this part of the continent was rapid, and his knowledge of it necessarily slight. The first accurate maps of this region are given in this number of the *Herald*, from observations made during repeated journeys and a stay of two years by Mr. Fay and other members of our West Central African Mission. The sectional maps of Bailundu and Bihé, though small, are quite full, and show the exact relation of many places in which our readers are much interested.

WE would like to take counsel with our friends concerning a proposal made by several correspondents that the Mission Stories, with illustrations, which have appeared in the Young People's Department of the *Herald* for more than six years be published separately, in book form. They would make a volume of about 400 pages, with over 300 illustrations, and if printed on heavy paper, with broad page, and well bound, the book would certainly be an attractive one typographically. It would cost not over $1.50, possibly a little less. This would be about one half the price at which a book of this style is usually sold. Would this volume be called for by parents for their children, and for Sabbath-school and other libraries? To any of our readers who may send their advice as to the expediency of issuing this volume, or, better still, their orders for it in case it is issued, we return beforehand our hearty thanks. Address the "Editor of the *Missionary Herald*."

THE effective force of male missionaries of the American Board now in the field is less than 120. Shall not the Lord of the harvest be importuned to raise up more laborers speedily?

Between January 14 and February 1 there were organized, in connection with the mission of the American Board in Japan, four self-supporting churches, two of them, Matsuyama and Komatsu, being on the island of Shikoku. These new churches start with an aggregate membership of 195, an average of forty-nine each. It should be remembered that in our Japan Mission it is now regarded as a pre-requisite to the organization of a church that the community not only have a man ready to become pastor, but are themselves ready to support him.

The attempt of a contemporary journal to show that the missions of the religious denomination with which it is connected can secure converts from heathenism at a cheaper rate than other Christians can do the work has, not unnaturally, called out some sarcastic comments from the secular press. When the work of missions is presented on such an absurd basis as is assumed in this article, it is to be expected that scoffers will make light of the whole matter. It would be easy to show some glaring errors in the figures presented, particularly in including among the converts of last year over seven thousand *not in pagan lands*, and among whom there is not a single American missionary, and where the American Society simply makes small grants-in-aid to Christian churches. But we utterly refuse to discuss the comparative value of missionary labors on the preposterous theory that this value can be estimated by dividing the cost of the several missions by the number of converts in each field. Every thoughtful man knows that the work of missions in pagan lands is still practically in the preparatory stage. The seventy-fifth anniversary of the sending of the first missionary from the United States to a foreign land has not yet come. In heathen countries the foundations have to be laid; institutions must be established for the prosecution of the work in coming days; and the deeper these foundations, the broader these institutions, the firmer and wider the work will be in the future. To reckon all the cost of a mission to the heathen for a year upon the converts of that year is as absurd as it would be for a farmer to put all the cost of clearing a wood-lot, and removing the rocks and stumps, upon the crop of the next autumn. Foreign missions have first to clear the ground. In some fields a glorious harvest has already been gathered; in others it is yet to be seen. Some races are more speedily influenced by Christian truth than are others. In our Micronesian Mission, for instance, the converts at the first outnumber those in China more than ten to one. Yet, in view of the coming generations, it may well be questioned whether labors for the slow-moving but persistent Chinese will not tell more upon the progress of the Kingdom of God than will work in Micronesia, where the fruit is speedily gathered. We need not attempt to settle this question. We are to sow beside all waters, and, doubtless, we shall gather in the sheaves in due time. That time may be near when we little expect it. Our Baptist brethren labored for more than twenty-five years among the Telugus, and were on the point of abandoning the mission because it was so unsuccessful, when there came that wonderful ingathering which has made the record of this mission most notable and inspiring. No reasonable man would think of dividing the cost of that mission, either now or ten years ago, by the number of converts, as though that were the test of the work done. In this, as in countless other cases, the labor that for years seemed unremunerative was essential to the great ingathering which followed.

The financial report of the Hawaiian Kingdom for 1884 indicates a continuance of the commercial prosperity of the Islands. There is a slight increase in the exports, the total value of which for the year was $7,977,908.82. This amount exceeded the total value of imports by $3,342,394.60. The customs' receipts were $551,736.59, an ample sum, it would seem, for so small a kingdom.

In the Young People's Department may be found Captain Bray's report of the voyage of the *Morning Star* from Boston to Honolulu, the vessel having arrived at the latter port March 15. It was on March 15, 1867, that the second *Morning Star*, under command of Rev. Hiram Bingham, arrived at Honolulu after her voyage around Cape Horn. The new vessel has proved herself a good sailer and admirably adapted to her work in the Pacific Ocean.

The American Board has lost a devoted friend, and one who has served it long and well, by the recent death of J. Russell Bradford, Esq., of Cambridge. For thirteen years Mr. Bradford was a member of the Prudential Committee, acting during most of that period upon the sub-committee on finance. His clear judgment, his wide acquaintance with business affairs, and his habits of patient and thorough investigation rendered him an invaluable helper at the Missionary Rooms. It is estimated that during these thirteen years of his connection with the Committee Mr. Bradford has spent, in the weekly meetings, in his stated examinations of all financial matters connected with the Board, and in the preparation of reports, some of which called for protracted labor, what would amount to nearly two years of labor. And this he did freely and with thanks to God that he was permitted to render this service for his Kingdom.

Much surprise has been expressed over an analysis made in the *Missionary Herald*, for June of last year, of the contributions for home and foreign missions made by the churches of the Suffolk West Conference in Massachusetts. The common impression is that the churches of Boston and vicinity devote the larger share of their benevolent contributions to foreign missions. It was shown last year that, by the report of the Suffolk West Conference, which includes the wealthiest churches of Boston, an average of $4.80 per enrolled member was given for foreign work, and $12.72 for home work, not including church expenses. That this was not an exceptional year is shown by the report presented at the late meeting of the Conference, held April 8, from which it appears that in 1884 the average contribution of each enrolled church member for foreign missions fell to $4.41, while the offerings for home work increased to $15.71 per member. This is a little less than 22 per cent. for the one and 78 per cent. for the other. It should be remembered, also, that this report covers *church* contributions only, through which, as a rule, all offerings for foreign missions go; while, as every one knows, large sums are given for Christian education and for numberless charities in the home land, in response to private appeals, which never appear in the records of church treasurers. We do not now refer to this matter for the purpose of criticising the proportion in which people have given. We are anxious that the facts should be understood, and that a prevalent impression, which is very far from the truth, be removed.

Dr. Blodget, of Peking, sends a cry for help in view of the extent of the work, and the anticipated weakening of the missionary forces. New men are greatly needed. Dr. Blodget says: "China is on the eve of great changes. No finer field for self-denying, benevolent labors could be offered. How many young men and young women there are in the home churches, of Christian piety and of ample means, whose lives might be ennobled by engaging in this service! They would enjoy it all the more if they already have some experience of benevolent labor at home, and have tasted the sweets of doing good for others."

There is an interesting organization in Japan known as the *Nippon Seisho no-tomo* (Friends of the Bible). It was formed in 1883, and, though but a little over a year old, numbers about eighteen hundred members, of whom about four hundred are from Tokio, the rest being scattered through many towns and villages of the empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The list of readings is prepared, and thus a large number of the Japanese are united in the daily study of a particular portion of the Holy Scriptures. This is another sign of the times as to the remarkable religious awakening in Japan.

Glad tidings have been received of a religious awakening within the Western Turkey Mission. In addition to the report from Kartsi, given on another page, we have a recent letter from Constantinople speaking of a widespread religious interest in that city in connection with the preaching of the Scotch evangelist, Rev. Dr. Somerville, who has been visiting many of the English colonies in different parts of the world. Mr. Dwight writes that in Scutari, at the Bible House, and at various parts of old Stamboul, Dr. Somerville has preached to Greeks, Armenians, and Turks, through an interpreter. The congregations have been large, and at one service at the Bible House among the 400 persons present there were between twenty and thirty Moslems. The Protestants seem profoundly moved, and a large number of non-Protestants have attended the preaching services. Christ, and him crucified, is the subject of every address of Dr. Somerville. The earnest prayers of all Christians are asked for the large success of this movement in Constantinople.

Mrs. Martha Sawyer Burnell, wife of Rev. Thomas S. Burnell, late of the Madura Mission, died at Belleville, Canada, at the home of her brother, on the thirteenth of March last. Mrs. Burnell was born in Heath, Mass., May 2, 1819, and, with her husband, joined the Ceylon Mission in 1849. In 1855 they were transferred to the Madura Mission, and were soon stationed at Melur, where they labored together for more than a quarter of a century. The trials incidental to missionary life Mrs. Burnell bore patiently and trustfully, and when she returned to this country, nearly two years ago, she was glad to leave a son in India to take up the work his parents had commenced. When the time of her departure came she fell asleep rejoicing in her Saviour. Funeral services were held at Westminster West, Vermont, and were conducted by Rev. Dr. Stevens, by whom Mr. and Mrs. Burnell were married thirty-eight years ago, and Rev. James Herrick, who had for twenty-five years been associated with them in the Madura Mission.

THE paragraph in our last number referring to the complaints of some parishioners that their pastors do little or nothing to stir up their people to missionary effort has brought some interesting responses. We trust that more than one Monthly Concert has been established as the result. One pastor writes: "The letter referred to in the paragraph on page 135 of the *Missionary Herald* might have been written by one of my members, so far as the reference to the pastor is concerned. That my little flock does not give to missions is my fault." With this confession he asks for help in selecting books of information on missionary themes, so that he may preach to his people. His order has been filled, and this pastor will soon be heard from by his people, greatly to their interest and profit.

THOSE who are inquiring as to best methods by which to stimulate children and others in missionary work will be interested in the scheme devised by the superintendent of the Sunday-school of the Central Congregational Church, of Brooklyn, New York, of which Rev. Dr. Behrends is pastor. This was the banner school in raising money to aid in the building the *Morning Star*, and it now proposes to do its part in carrying on the work through the "Children's *Morning Star* Mission." The leaflet of the American Board concerning this mission, together with a printed subscription paper and a return envelope, were enclosed by the superintendent to each scholar, who was asked to secure as many subscribers as possible before Easter Day. In the intervening weeks the matter was frequently mentioned in the Sabbath-school, so that none could forget the day or the object. The results have not yet been reported to us, but we expect to hear of increased interest and a goodly contribution. The return envelope used has printed on its face the following: —

Central Congregational Sunday-School.

Easter Offering, April 5, 1885,

FOR THE

CHILDREN'S MORNING STAR MISSION.

..... *of Class*.....

raises..... *Shares at Ten Cents each.*

☞ Enclose list of subscribers and money in this envelope, seal it, and hand it in on Easter Sunday.

THE Nebraska *Congregational News* for March comes to us like a fresh breeze from the prairies. It indicates that not only the editor of the paper, but a large number of pastors in the State, from whom brief letters are given, are determined to make their churches serve the purposes for which churches were made. An ingenious tally-table is presented, which shows at a glance to which of the seven Congregational Benevolent Societies each church has contributed within the year. So far from flinching under the scrutiny, most of the pastors welcome the stimulus afforded by the publishing of this tally-table. And well they may. Christians everywhere should prize any incentive to good works. Under this impulse we shall be surprised if the churches in Nebraska do not present a better record in the future than in the past.

Among the fruits of the recent revival at Kalgan, North China, reported on another page, is a Mongol, who is probably the only individual of his race who is a communicant in a Protestant church. The Mongols number two millions, and occupy a region larger by one half than all the United States east of the Mississippi River. In our joy over what has been accomplished by Christian missions let us not forget the myriads of people and the vastness of the regions yet unreached.

Though the production of opium is doubtless connived at by many Chinese officials, some of them certainly do their utmost to suppress the raising of the poppy and the sale of the drug. We are glad to find among the number the governor of the Province of Shanse, where our new mission is located, who has, with success, requested authority from the emperor to dismiss a magistrate who neglected to show proper energy in enforcing the edict against the cultivation of the poppy. There is reason to believe that in Shanse the Chinese authorities are in earnest in their purpose to suppress the iniquitous traffic.

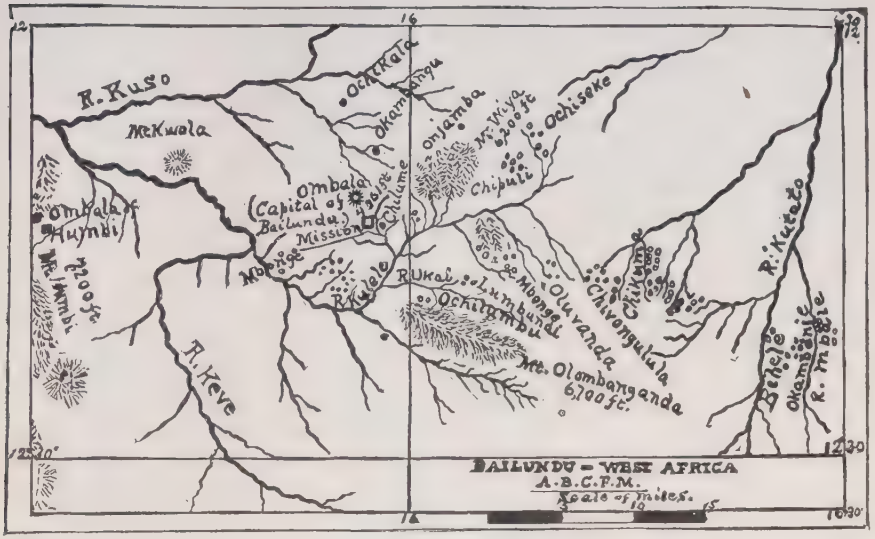
Hon. Chester Holcombe, United States Secretary of Legation in China, affirms that at present there is but one missionary in the Chinese Empire to each million and a half of the population. This is as though there were one Evangelical minister in either Tennessee, or North Carolina, or Wisconsin, or Texas, or one such minister for the three States of Maine, New Hampshire, and Vermont, together with 224,000 people from some other region. And yet, there are those who say that the claims of foreign missions are unduly pressed! What the churches of Christ need most penitently to ask forgiveness for is that these claims are so little understood and so inadequately felt.

The poverty of the people in many of our mission fields is an obstacle in the way of the self-support, the full force of which it is not easy for Christians in America to appreciate. Some of our missionaries might well use Paul's language concerning the churches of Macedonia, for in many cases the people have been willing, "to their power, yea, and beyond their power," and "their deep poverty has abounded unto the riches of their liberality." A letter just received from Dr. Shepard, of Aintab, describes the community at Hassan Beyli, the like of which may be found in many parts of Turkey. "I only wonder," Dr. Shepard says, "that they do so much toward self-support. It is a striking exhibition of the grace of God that people who live as many of those people are obliged to live ever think of anything beyond the daily wants of their wretched, suffering bodies. There are many families in Hassan Beyli who have nothing to eat but their cracked wheat and a little sour milk, no meat, not even a drop of oil, from one month's end to the next. I went into several of their houses to see the sick, and found the houses nothing but huts, without a window or any other opening for light and air except a low door and a smoke-hole in the roof; the roof not over six feet high, and the one room shared by the whole family, together with goats and donkeys. And still, in some of these dens were men and women on beds of sickness (if you can call the thing they lay upon a bed), who praised God and calmly awaited his own time for their release from suffering."

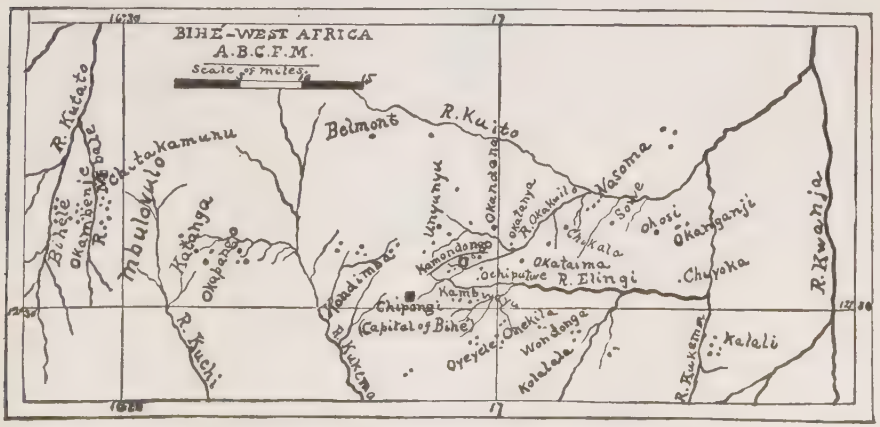
MAPS OF THE WEST CENTRAL AFRICAN MISSION.

BY REV. WILLIAM E. FAY, OF BAILUNDU.

THE materials for the accompanying maps were gathered during two years spent in Bailundu and Bihé. The route between these places was surveyed with a prismatic compass, and the distances marked both by time and pedometer.



Having passed over the route four times, there has been good opportunity to verify the work which was done at the first portion of our stay. Between Catumbella and Bailundu the altitudes were carefully ascertained by finding the boiling-



point by the themometer, and from these the heights of the surrounding mountains were estimated.

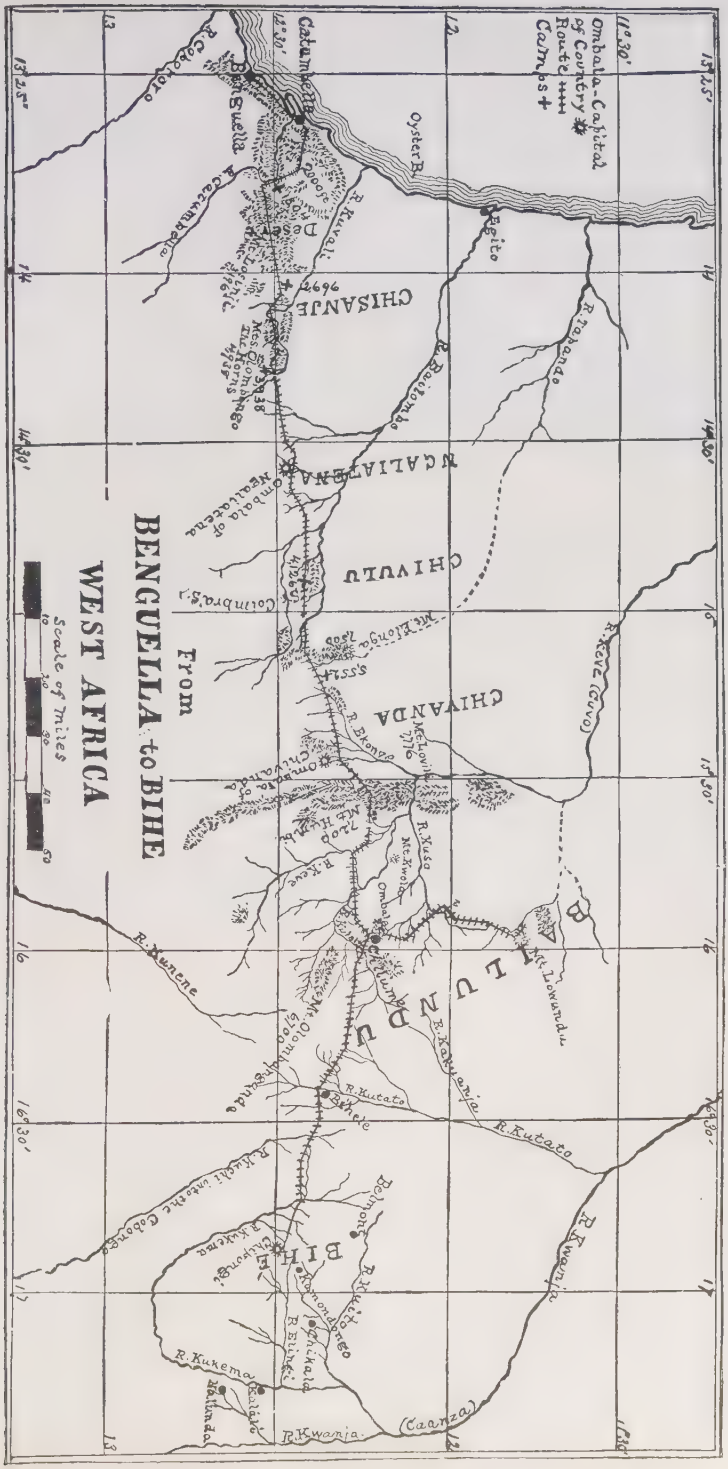
In making the journey from Benguela to the interior the traveler beholds many striking and beautiful varieties of scenery. From the level sandy road

between Benguela and Catumbella, he passes to rough and rocky mountain-paths. Near the coast there is the barren desert; further on much beautiful tropical scenery; then on the mountain ranges he comes into the familiar temperate zone. As you leave Catumbella the road leads at once up the hillside, and your camp for the night may be on the Ekongo, the rocky desert that separates the coast from the fertile lands beyond. The next day the Esupwa, through which runs the Catumbella River, may be reached in time for dinner; after which the loads are rearranged, water-gourds filled, and the caravan files up the mountain-side through a wild and beautiful cañon. Late in the afternoon a camp is reached not far from the base of Mt. Losingi. As the water here is bad the traveler may rejoice if the men have not used up his supply brought from the river below. With the morning light the men file out of the camp with their loads and begin the remaining climb to the top of this range, and descend into the valley of the Kuvali in Chisanje.

Here for the first time we meet signs of human habitations. At the market-place by the roadside we buy bananas and such vegetables as we can find. The men exchange needles, cloth, salt, and gunpowder for meal, native beer, and meat. The excitement and gesticulations at one of these roadside markets would be worthy of Wall Street.

On the morrow, crossing the Kuvali twice, the way leads through the most tropical portion of our journey, the path passing for some distance along the river-banks under an archway of hanging vines and creepers. Beyond this, on each side of the road, mountains of solid rock like huge bowlders rise a thousand feet above us. As we come to the next climb we pass out of the tropics. We can almost see the line of demarkation, where we leave the baobab and other tropical trees and meet the familiar foliage of the temperate zone. Reaching the top of these hills we camp near Olombingo, a mountain that rises far above us and forms two twin peaks, giving it the name of "The Horns." From Chisanje to Ngaliatena the land near the road is not inhabited, as far as we can learn. From Olombingo to Señor Coimbra's the road passes over much level ground, there being only a slight rise between the two places. At the Bailombo River the crossing during the wet season is usually made by a bridge, at which there is a scene of wildest confusion, for the bridge-men take toll, and each one tries to get over with his friends. Some miles beyond we pass the place of Señor Coimbra, who so kindly cared for the missionaries when they were driven out of Bailundu, and enter camp a few miles beyond his place. As the climb over Mt. Elonga is a long and hard one the men are up and off betimes. On this march we pass some rugged places and climb over 2,000 feet to cross the lowest spur of Elonga.

The journey from this place to Bailundu is a most beautiful one, the mountains rising on every side and giving great beauty and variety to the picture. On our first journey inland, as we passed through the gap in the mountains of Humbi, the carriers joyfully pointed us to a little round mountain far in the distance, which they said was the capital of their country. By two hard marches, in which we pass down into the beautiful valley in which Bailundu lies, and from which the Keve rises, we reach the mission village, southeast of the ombola of


WEST AFRICA
From BENGUELLA to BIHE
Scale of Miles
Ombala-Capital of Country
Route
Camps
Benguella
Catumbella
Oyster R.
Egito
R. Catumbella
Desert
CHISANJE
9697
R. Coporolo
R. Kavuvo
R. Kavungo
R. Kuvo
CHIVULU
CHIVANDA
R. Kwanene
R. Kutato
R. Kubato
R. Kwanza
BIHE
Belmonte
Kakonda
Kuikuia
Kalukembe
Kalandula
(Caanza)

King Kwikwi. The valley stretches on beyond almost to Chikuma, to which place there is a rise of four or five hundred feet. Beyond that there is only a slight rise up to Chipongi, the capital of Bihé.

The road to Bihé takes us through some of the most thickly inhabited places I have seen in Africa, with villages on every side. When Bailundu is left we enter a most interesting section in regard to the waterways. We have left the feeders of the Keve running northwest to the ocean, and within less than ten miles of these to the south rises the headwaters of the Kunene. This, running southwest, empties into the ocean several hundred miles south of the mouth of the Keve. A few miles to the east we reach the feeders of the Kutato which, running north, enters the Kwanja. Less than ten miles beyond the Mbale we reach the Kuchi, which runs southeast into Kovongo. Hardly five miles beyond, brooks are crossed that feed the Kukema which, after making a long detour to the southeast, turns northeast and empties into the Kwanja, thus reaching the ocean far to the northwest.

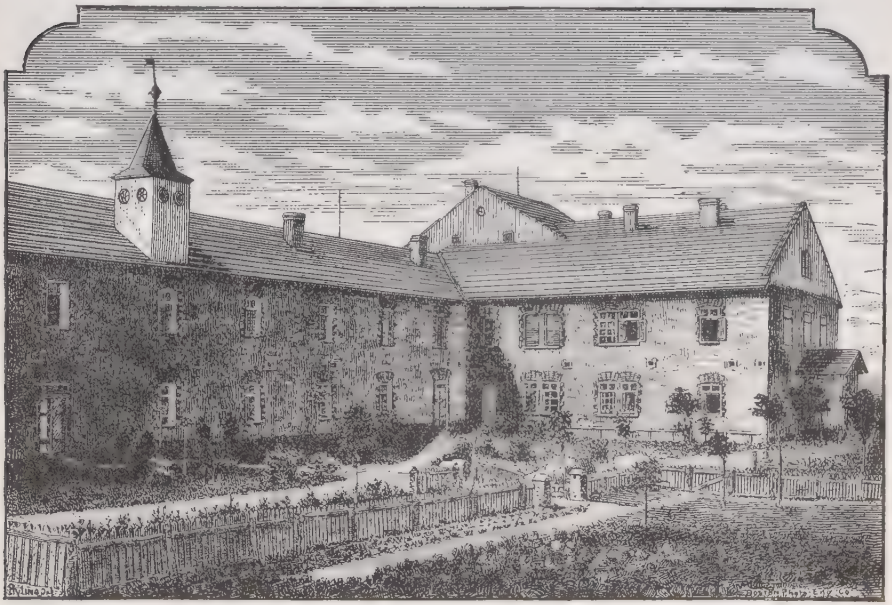
PASTOR SCHUBERT OF KRABSCHITZ.

BY REV. H. A. SCHAUFFLER, FORMERLY OF THE MISSION TO AUSTRIA.

"PASTOR SCHUBERT is dead!" Sad tidings for all on both sides of the Atlantic who are praying and working for the regeneration of the people of John Hus. How well I remember the first time I saw him! It was in Krabschitz, in the modest building he had recently erected for the growing Girls' School, which has since become the "Mt. Holyoke of Bohemia." He was a striking man, with a square, massive head, framed in bushy hair and beard, regular features, full of high intelligence and expressive of strong and lively affections. It was most interesting and delightful to listen to his story of God's dealings with him, and to hear him enlarge, with all the ardor of his great soul, on the spiritual destitution of Bohemia, and tell of what he was doing in the line of Christian work. It was most cheering to receive his whole-hearted and joyful welcome to participation in that work.

Not many years before, he had been groping in the twilight of rationalism, while his active soul sought vent in national politics and ardent patriotism: but the Lord brought influences to bear on him, which resulted in his becoming, before all else, a living Christian and a most active and successful leader in the great work of evangelizing Bohemia and Moravia. No one of the small but growing band of believing ministers of the Bohemian and Moravian Reformed Church had a deeper insight into the lamentable spiritual condition of that church and of the Bohemian nation, or a keener perception of the right remedies to be used; and no one applied the right means more devotedly, wisely, and energetically than Wenzel Schubert. The missionaries of the American Board ever found in him a wise counselor, a sympathizing friend, and an efficient helper in the numberless perplexities and the great difficulties which beset missionary effort in Austria; and no one could have expressed more fully than did he a sense of heartfelt obligation and gratitude for the aid rendered to his institution and the cause of Christ in Bohemia by Christian friends from abroad.

Mr. Schubert's life has its chief significance as marking the commencement of a regeneration in the Reformed Church of Bohemia and Moravia and the beginnings of missionary effort for the whole Bohemian people. Before we reached Bohemia in 1872, he had resigned his position as sole pastor of Krabschitz and taken that of second pastor of the same parish, in order that, with the aid of preachers and evangelists, he might carry on missionary work in cities, towns, and villages round about, while at the same time building up Krabschitz Seminary. To his many other labors he afterward added a class for training evangelists, which the mission of the A. B. C. F. M. sustained. When $5,000 were furnished by American friends of the cause, he erected a new, larger, and much-needed building for the seminary. He was his own architect and



THE KRABSCHITZ INSTITUTE.

builder. Dr. L. H. Gulick will remember how we once found him amid heaps of stones and timber, putting up the building for the school, which, under his fostering care, became a spiritual lighthouse for all Bohemia and Moravia, whither crowds flocked at the anniversary to receive spiritual food and stimulus, and from which life-giving influences flowed into many a home and many a church. While this seminary is the most conspicuous and interesting result of Mr. Schubert's labors, his restless activity and burning zeal showed themselves in many other ways. He was not only a practical and efficient educator, venerated and greatly loved by all his pupils, but, also, a most interesting and powerful preacher, eloquent all over; whose voice, now thunderous, now pathetic, reached heart and conscience; a fearless champion of gospel truth and religious liberty against secret and open foes; an intrepid reformer; a bright and capable editor; an interesting author; a ready and effective platform

speaker; a successful founder and promoter of Sunday-schools, of which he lived to see 127 in the Reformed churches of Bohemia and Moravia; and toward the end of his life "a senior," or ecclesiastical officer, in charge of a whole section of the Bohemian Reformed Church. In all these different ways he wrought most efficiently for the uplifting of his church and of his people, and did more than any one man to commence and carry forward a movement which signifies the regeneration of the people of John Hus in Bohemia and America. A nation redeemed will be his monument.

Mr. Schubert was taken ill on the twentieth of January of this year, and died on the twenty-first of February, aged sixty years. He suffered much, but bore all with great patience, and at times succeeded in doing some necessary work. When asked whether he desired anything, he answered: "Nothing, but that the Lord be with me and with you here." These were his last words, before he had exclaimed: "I believe, I believe, I believe, and I thank thee Lord Jesus, that I may believe!" He died in the triumphs of that faith which he had so often preached to others. The thousands that from far and near gathered to follow him to the grave attested the high esteem and strong affection felt for one who had worn himself out in his zealous labors for the spiritual welfare of his people. He rests from his labors — blessed rest! — and his works do follow him. The influence of his manly piety and self-sacrificing zeal for the upbuilding of Christ's kingdom will ever live and bear much glorious fruit wherever Bohemians are found.

CHRIST TRIUMPHANT.

BY RAY PALMER, D.D.

That at the name of Jesus every knee should bow. — *Phil. xi, 10.*

Tune, Silver Street.

'T is thy triumphal car
O mighty King of kings!
Thy glorious coming sounds afar,
That earth's redemption brings.

Now dawns the longed-for day,
When, from his throne cast down,
The prince of darkness, with dismay,
Shall see thee wear thy crown.

Then shall the nations own
Thy sway from shore to shore;
And rallied loyal round thy throne,
Resist thy love no more.

Haste, haste the joyful hour.
O Christ, all-conquering, come!
And in thy heart-subduing power,
Bring earth's lost millions home.

THE LIBRARY OF THE MOSQUE OF ST. SOPHIA.

BY REV. ELIAS RIGGS, D.D., OF CONSTANTINOPLE.

I had a few days ago the opportunity of making a somewhat interesting visit to the Library of the Mosque of St. Sophia. A gentleman, in America, had written me stating that a book had recently been published in America, though he did not mention its title, in which some very remarkable statements were made as to the contents of said library, and he desired, if possible, to verify them. Among the works alleged to exist in that library were a Greek manuscript of the Bible, being one of those prepared by Eusebius by order of the

Emperor Constantine, the entire Jerusalem Talmud, the official records of the Jewish Sanhedrin in the time of Christ, etc.

The same gentleman subsequently wrote to General Wallace, United States Minister, who, for several reasons, was interested in the inquiry, and obtained permission to visit the library and to inspect it freely. He invited Dr. Washburn, Dr. Long, and myself to accompany him. Dr. Washburn was unable to go with us, but Dr. Long and I accompanied the minister and the visit was made on February 21. Three interpreters also assisted in the inspection of this interesting library: namely, the first interpreter of the Embassy, an interpreter from the Palace, and a member of the Censorship Board, sent by the Minister of Public Instruction.

The library occupies an apartment under one of the smaller domes which surround the great dome of the mosque, measuring, I should say, about sixteen by twenty feet. It is entered by a gilded door from the south aisle of the mosque, through a smaller apartment used as a reading-room by students in the college connected with the mosque, and by other Moslems, but not open to Christians or other non-Moslems. The books are kept in closets in the east and west walls of the room, and in a set of cases opening outward, arranged in the middle of the room so as to form an inner apartment, with shelves also within it.

Zia Bey, the librarian, received us courteously and gave us the opportunity of freely inspecting the library. We found it to consist of some six thousand volumes, nearly all being Arabic or Persian manuscripts. We found nothing looking like the uncia Greek manuscript referred to, or the Talmud, or any Jewish records or manuscripts of any kind or age. We looked over the catalogue of the library, and found no intimation of any such works. The librarian assured us that no such works exist in the library, nor anything whatever remaining from the time of the Turkish conquest.

His manner appeared entirely frank. We saw nothing indicative of a desire to conceal anything. On the contrary, he showed a readiness to hunt up and exhibit to us anything in which we felt an interest. He showed us three books containing portions of the Scriptures in Arabic and Latin, one of them being a New Testament printed in 1616, and declared that these were the only non-Mussulman books in the library.

He showed us several very curious Arabic manuscript volumes: one, a large quarto on Natural History, illustrated by good drawings; another on Natural Philosophy and Mechanics, also with drawings; a very ancient commentary on the Koran, etc.

He stated, in answer to our inquiries, that he had been librarian of this library for about twenty-five years, and that in that time the only foreigners who had had access to it, previous to the time of our visit, were the French Empress Eugénie, the Emperor of Austria, and the Shah of Persia, and that, with the exception of said emperor and empress, no person not a Moslem has had access to this library in his time.

He mentioned that about twenty-five years ago the United States Secretary of Legation obtained permission to have a translation made of a work entitled "A description of the climate and productions of Mussulman countries"; and

that more recently a Russian attaché, by permission of the Minister of Public Instruction, had a copy taken of a small work in Turkish on Bokhara; the work of translating or copying having in both instances been done away from the library.

It seems that the writer of the book, referred to by my American correspondent, gave, in his volume, what purported to be extracts from Hebrew documents of the time of Christ, copied by himself from originals in the Library of the Mosque of St. Sophia.

Letters from the Missions.

North China Mission.

REVIVAL AT KALGAN.

THE brethren at Kalgan are rejoicing in a spiritual quickening. Mr. Chapin wrote, January 14: —

"The Week of Prayer has just passed away, but its memory and blessing still remain. During the week we had daily union meetings which, as our accommodations are small, filled the rooms to overflowing. A good preparation for these services had been previously made, not only by prayer but by discipline, four unworthy members having been expelled from the church, all of them opium-users. Two of these have professed to be repentant, but, as their repentance has not gone so far as to cause them to break off the habit, it is a question whether it is not a repentance which needs to be repented of.

"On the other hand, the meetings brought out many for whom we have been hoping and praying, in some cases for years; two teachers seemed to have a true conviction of sin; members of the Boys' and of the Girls' Schools rose for prayers; backsliders renewed their vows; nearly all the older members of our Sabbath congregations, as well as some of the younger, at one time or another during the meetings, asked the prayers of the Christians for themselves.

"There were, in all, some sixteen or seventeen persons who thus testified to their need of, or belief in, a Saviour. How many of these are truly converted it is idle to inquire. It may safely be said that no such Week of Prayer was ever before seen in this city. The Chinese Christians were in a continued state of rejoicing, while, as for the missionaries, our surprise only served to show how weak our faith had been."

A MONGOL CONVERT.

"Yesterday we had another surprise — a Mongol presented himself for baptism! His case is quite interesting. Years ago, when Rev. John T. Gulick, now of Japan, resided in Kalgan, he was wont to make tours into Mongolia, preaching and selling books in Mongol to the people. From Mr. Gulick, as well other missionaries, this young Mongol's father obtained a New Testament and considerable instruction. Some ten years or more since, the father died, having, just before, cast away all his idols. Thus, for many years, almost as long as the young Mongol can remember about such things, there has been no idolatrous worship in the family tent. Through the study of these books left by his father and occasional preaching from missionaries, he has at length come out boldly for Christ. To-day he was received into the church. His examination was in Chinese, a language in which he had made only fair progress, and it was interesting to mark the workings of his mind as he translated from memory such portions of his Mongol New Testament as he thought appropriate to the questions asked him. He is the only Mongol Christian in the church at Kalgan; more than this, he is probably the only Mongol Protestant church member in the world;

the only living fruit of years of Christian toil and patience.

"Although only twenty-two years of age, he holds an official position, appears honest, straightforward, and earnest. The Mongols have been noted for their superstition and zeal in their own religion (Buddhism). This young man has given us much light on their belief and practices. They have been generally regarded as ignorant, bigoted zealots; men who worship Buddha with thorough devotion and an undoubting faith. Not so, he says. A considerable fraction of the common people know that their gods are false; while even among the lamas who form the priesthood there is more or less unbelief."

Mr. Sprague, in writing of this conversion, refers to the fact that when he went out as missionary it was with the expectation that he should labor among the Mongols. After spending one summer among them, and devoting considerable time to the language, it became necessary, on account of the reduction of the mission force at Kalgan, for him to give himself wholly to Chinese work. The conversion of this young Mongol turns his thoughts anew to the needs of these people of the north. Mr. Sprague writes, January 14: —

"I cannot readily express the wonderful significance of this event as it appears to me. This man, Boy-yin-to by name, though not absolutely the first, is in all probability the *only*, Protestant Christian Mongol now living. Mr. Gilmour, of the London Society, is the only Protestant missionary who can speak Mongolian fluently. He has worked among them during the summers for ten years. He lives in Peking and works for the Chinese during the winter. It is uncertain whether he continues his summer work in Mongolia.

"Perhaps the Lord is preparing the way and calling me to reënter that vast and interesting though difficult work. Something is certainly drawing hard at the heart-strings in that direction. Our brother is a small official, governor of his township. He urges us to come to his home, some thirty miles away. He wishes his friends to hear the doctrine, and offers to translate our Chinese into Mongol, for he is one who speaks both languages, though he reads but the Mongol. I shall try to visit him in his home in about a month. We are hoping and praying that he may be a chosen vessel of the Lord to carry the gospel to his countrymen. Pray for the Mongols and ask the churches to pray for them, and with us pray that God's work, begun in a few hearts here, may now spread to multitudes."

ENCOURAGING SIGNS.

Letters from other stations of the North China Mission are of a hopeful character. Mr. Ament, of Peking, wrote, December 31: —

"Our work at present has the most hopeful outlook. Never was our chapel better filled or the number of intelligent, respectable inquirers more numerous. Our work is gradually getting on to a better footing in the way of developing native agency and bringing the converts to feel that there is work for them to do. For the first time we have succeeded in getting one of our out-stations to choose one of their number as head man, or deacon. He is, so far as we can make him, responsible for the proper conduct of the little community and for its progress in Christian doctrine. The man feels the responsibility of his position, and good results are already seen in his increased study of the Scriptures. *That* place will never have a native pastor supported by foreign money, even to the extent of a quarter of the salary. Self-support, however, is a difficult principle to advocate among the poor Chinese."

Mr. Goodrich, in a letter dated Tung-cho, January 22, says: —

"We are working on as usual, with some special signs of good. Seven persons joined our church recently, on confession of faith, and eight others are on probation."

Shanse Mission.

At the invitation of the brethren in Shanse Mr. Ament, of the North China Mission, has visited them at Tai-ku, and

in a letter written at Peking, December 21, he gives some of the impressions he had formed respecting the location of the new mission: —

"The people of Shanse have long since lost their fighting proclivities and are now the most peaceable subjects in the Celestial Empire. The plain upon which Tai-ku is situated is just recovering from the effects of the famine seven years ago. Last year the crops were good, and much has been done in the way of recuperation. With returning physical prosperity has come also a more than usual torpor from the use of opium. I see no reason for believing that the men of Shanse are any more sordid or spiritually dead than other Chinamen, only so far as opium, during the past few years, has enslaved and imbruted them.

"Tai-ku is a remarkably fine city for one of the third rank. The province of Chihli can show nothing like it. Fine residences with buildings two and three stories high adorn the city. Many of these residences of the men formerly wealthy are now in decay because of the ruin of the families through opium. Hence the missionaries have been able to secure good commodious homes at comparatively cheap rates of rent. On all the premises there are buildings well adapted for use as chapels. On Mr. Stimson's premises there is a large room, easily turned into a street chapel. This room we opened for several days in succession, and seldom failed of attentive listeners. But the sad, sallow faces of the opium-smokers haunted us everywhere and dampened every enterprise. Men, women, children, and even the domestic animals, are under the curse.

"The disposition of the people, and even of the officials, seems to be extremely friendly. A proclamation, issued by the Hsien magistrate and posted in all the gateways of the city, has done much to assuage unnecessary anxiety on the part of the people because of the rumors of the war with France. As an old missionary said: 'The safest place in the empire is in Shanse.'

"In Shanse the people's impressions of foreigners have all been good from the start. They first met them in the famine-relief work seven years ago. No merchants or merely secular men have displayed before them Western vices. The influence of putting on the native garb has been beneficial in the extreme. There is little of that prurient curiosity which so annoys the foreigners, and which is the occasion of so much trouble. Surely the door is opened in Shanse in a wonderful manner."

Japan Mission.

NEW CHURCHES ON SHIKOKU.

THE chief item of interest from Japan this month is the organization of two new churches on the island of Shikoku, at Matsuyama and Komatsu. The Christians at these places have hitherto been connected with the church at Imabari, whose pastor, Mr. Ise, has led his people in evangelistic work throughout the northern portion of the island. The number of Christians at these two places has recently increased so largely that they are now able to secure a stated ministry, which is regarded in Japan as a condition precedent to the organization of a church. Mr. Atkinson, of Kobe, is the missionary who has had most to do with the work on Shikoku, and he sends the following account of the organization of these two churches. At Matsuyama the council convened in the afternoon (January 28), Mr. Atkinson being the only foreigner upon it, and inquired into the belief of those who desired to be organized into the church, with the rules they had adopted, and examined Mr. Nino-miya, the pastor-elect. All proving satisfactory, the public service was held in the evening. Mr. Atkinson says: —

"At night, with as large a congregation as the building could hold, a company of sixty-two, twenty-seven men and thirty-five women, were organized into a church. Of these, twelve were baptized at that time. After this we ordained Mr. Nino-miya as pastor, and then observed the Lord's supper. After the services were over and the congregation dismissed, tea

and cakes were brought, and we enjoyed a social hour before parting. It was nearly midnight when I reached my hotel, and I was quite ready for bed.

"The next day a theatre preaching service was held, beginning at one o'clock in the afternoon and continuing, with an intermission of a couple of hours for tea, until nearly eleven o'clock at night. The audience was of good size and very quiet. I began my sermon after ten o'clock, and was the last speaker. Some doubtless come out of mere curiosity, but I think it must be more than that that keeps them there, during so many hours, in the open and miserably cold places that Japanese theatres are in winter. I certainly sat and shivered through every hour of the service, and was comfortably warm only during the time that I was speaking. I have now made the acquaintance of the inward as well as outward parts of a great many Japanese theatres, and I must say that of all the dismal, forlorn, and comfortless places I ever saw they are the worst. In warm weather they may be tolerable, but in winter *intolerable* is the only fitting word to apply to them. The fact that the people flock to them also in winter, as in summer, shows both the poverty of the nation in the way of amusements and the lack of comfort in their homes."

KOMATSU.

From Matsuyama Mr. Atkinson, accompanied by four native pastors and a student from the Kioto Training School, went to Komatsu, twelve miles by *jinrikisha*, then twelve miles over the mountains on horseback, and six miles more by *jinrikisha*. On Sabbath morning, February 1, the services at Komatsu began at nine o'clock with a prayer-meeting: —

"About forty Christians had come from Imabari, fifteen miles distant, to be present at the services. After the prayer-meeting, the members of the prospective church were questioned as in Matsuyama. The young man, a graduate — after eight years of study — of our college in Kioto, declines for the present to accept the position of pastor, but will act as evangelist a few months longer. The examination over, we adjourned for dinner. At two o'clock we met again, with a full congregation, in the little church building (it will seat about three hundred), and completed the organization of the believers into a self-supporting church of Christ. Nineteen were baptized at the services. The total number formed into the church is seventy-two; of these forty are men and thirty-two women. At this place the men are in the majority, whereas in Matsuyama the women were numerically the stronger. One reason for this may be that at Matsuyama there has been no outside persecution, while at Komatsu the persecution has been long and bitter. You may remember that last November an attempt was made to set the house on fire where I was stopping. After the organization and baptisms, a sermon was preached and the Lord's supper administered.

"The afternoon service was four hours in length. We met again at night, and a couple of sermons were preached to a seemingly unjaded audience. A couple of policemen made a part of the audience. They were in full uniform, with sword and lighted lantern (paper), ready for duty. As soon as the service began, the stones began to rattle on the roof, as at previous times. Out went the policemen, but in order to get through the dense crowd about the doorway the unwieldy lantern, with its red lines indicating authority, had to be lifted above the head. The rattling ceased instantly, and after reconnoitering the surroundings the police returned, lifting high the lantern in order to enter. This of course was too good a signal to be ignored by the opposing party, hence the rattling soon began again. Eventually one of the police remained outside, while the other gave his undivided attention to those within. The one within found but little to do. A few boys present began a little disturbance, and were straightway overwhelmed with a reproof from our alert guardian. When the service was over he escorted me with his lantern to my stopping-place, and I found him to be a very pleasant fellow.

"I must not forget to say that several of the nineteen who were baptized were young men who in November last were among the stone-throwers. They made that confession, and with great shamefacedness, at the time of their examination for baptism.

"On Monday afternoon the Christians all met for a cup of tea together, accompanied by singing of hymns, prayer, brief addresses, and chat. In the evening five sermons in succession were preached in the church, the shortest thirty-five minutes, to a quiet audience. Not a stone was thrown, not a reply made. I was the last to speak; it was a quarter past ten when I began. As soon as I had done, a hearty voice called out from the crowd standing about the doorway: 'Sir, I understood right well.'"

FROM OKAYAMA.

Mr. Cary wrote, February 14: —

"The work shows constant growth. In January eleven were received into Okayama church by profession, and there are sixteen candidates for March. In January there were also three baptisms at Amaki and five in Takahashi. At the latter place there are seventeen candidates, besides a few at Ochiai whom I hope to baptize the last Sunday of this month."

West Central African Mission.

RE-ESTABLISHED.

THE letters received from this mission continue to be reassuring. On December 10 Mr. Sanders wrote from Bailundu: —

"One thing seems quite sure: the Lord does not mean the work to stop. We believe that we were providentially led back here. *We* would not have started for Bailundu in the first place, for it would have seemed folly. Had we known that our things were plundered in Bihé we would have considered it, under the circumstances, idiotic to push on. We found out the true state of affairs in just such portions, at such times, and in such ways as finally to fetch us to a halt here. Then affairs took such a turn that we could not conscientiously leave. Here we are now, and rejoice in the belief that here the Lord wishes us to be, for the present at least. It is a fact that seems to us significant that, in spite of all the grand talk about restoring everything, the Lord has caused to be restored, besides books and some tools, just enough to make us thoroughly comfortable and no more.

"At present I cannot visit at the villages without having the conversation turn to gospel themes. Much, of course, has to be left unsaid, because I cannot tell it, not knowing the requisite words. But the simple story that we are all sinners, and unless ransomed must perish; that God in his love sent his Son, who too is God and also man, to die, and thus wash away the sins of all who take him for their master; that the redeemed shall dwell with God in unending bliss, without any pain or ills, while those who reject Jesus will have unending sorrow, — they listen to. Chitwi, whom we have before mentioned, was the first to grasp the story, or even to listen to it much, without turning story and incorrect language into matters of sport. But he talks about it almost everywhere he goes, and thus stirs up a desire in others, or at least a willingness, to hear it respectfully from me. Poor Chitwi! When talking with them alone he seems to carry too few guns. But if I am in a discussion, he always turns in on my side. When he has been worsted at the village, he generally comes next day and states the objections that have baffled him. This is about as good help as he could give. To-day he asked me to write out the alphabet, that he might get some one at the village to teach it to him. His is a case that gives us hope."

A private letter from Mrs. Sanders, dated December 23, says: —

"Last Friday the mail came. How thankful we were for the words of cheer and encouragement we had from almost all our friends who had heard of the expulsion! No, indeed! We have no thought of giving up. Could a bridge be formed of sympathy, good wishes, and love, strong enough to bear me safely over

the broad ocean, I would most certainly refuse to cross on it. Not because I do not love you all and long to see you, but because I feel that my place and work are here. Our lives are just as safe here as they ever were. I have not a particle of fear of one of the people, and many of them have found warmer places than ever in our hearts.

"We began school with five boys; now I have an average attendance of twelve, and several more have promised to come when the hoeing season is over. Our garden is not doing much. We find that seeds as well as people need to be acclimated. We hope to raise enough peas, butter-beans, and Lima beans for seed next year. Meanwhile the native corn, white navy bean, sweet potatoes, peanuts, and mandioc are doing well.

"Before the letters came we had in a laughing way questioned what we should do provided the A. B. C. F. M. did not approve of our return here and should cast us off. We concluded that the Lord could enable us to live on native food, and that some of our friends would send us enough with which to cover ourselves, and we would stay. We did not truly think that the Board would abandon us, but our plans were ready if it should. However, we have no more fear on that account.

"Now, I know many of you will think us very destitute. Not at all. The Lord has caused to be returned just the things we need. In Benguela we bought a few dishes and some chairs. We have the Walter's stove, dining-table, and bureau, a kettle of Mrs. Stover's, one or two pans of mine, etc. We are very comfortable. The schoolroom tables are a couple of rough doors which belonged to one of the other houses. Mr. Sanders nailed some legs to them. At night the boys spread their mats and blankets on these same tables, and use them for beds. The seats are rough stools made of boxes. Not a very inviting schoolroom, I hear you say. No, but these boys think it quite nice. There are mats on the earth floor, and that is quite an addition to anything they have at home."

Western Turkey Mission.

REVIVAL AT KARTSI.

KARTSI is an out-station of Nicomedia, situated on the Sea of Marmora, almost in sight of Constantinople. The number of registered Protestants in this village at the beginning of 1884 was but twenty-five. The people are represented as poor and simple-minded. A spiritual blessing has now come to this place, of which Mr. Pierce, of Nicomedia, gives the following account:—

"The evangelical work began some five years ago, through the instrumentality of a young man who had been teaching for several years in the Armenian School. He did not pretend to be a Protestant or a preacher; but the Spirit was within him; and in course of time this became manifest. He was driven out of the school because he would teach the Bible in the modern language; but he would not leave the village. He at once opened another school, and began to preach Christ to as many as would come to hear. Notwithstanding the severe opposition and persecution which he and his followers encountered, a place for public worship was secured, and a congregation gathered numbering fifty or sixty, including children.

"After a while, the young man began to feel that he ought to go to school a little more, so that he might be more useful to his people. He came to Bardezag, and worked hard for more than a year, when his health failed, and he was obliged to give up study. He went back to his people; but found them in a very different condition from that in which he had left them. The young graduate from Marsovan, who was sent there to preach the gospel during the absence of their preacher, left them and went to America; and several of the best families were induced to make the attempt to accompany him, having become dissatisfied with their village and with things in general. But not having sufficient means to get to America, they finally went to Bulgaria. Two others went to Smyrna, leaving their heart-

broken preacher almost alone and very much discouraged.

"Meanwhile, the Spirit of the Lord was at work in that village in a remarkable manner, as you will see from the following translation of a letter which the preacher wrote me a few days since. He says:

"'As you already know, the removal of several of our brethren to Bulgaria, and finally, of two others to Smyrna, had discouraged us very much in regard to the work here; so much so, that we were even thinking of leaving the village and going to Chengiler, in response to a call from the people there. While things were in this uncertain state, and we were halting, God wrought a work by which, it seems to me, he wished to show plainly that he still has a work; that he does not wish to leave the work here; and that there is no reason whatever for being discouraged.

"'First, I must say that the work done here is such a work as God, and God only, can do. To him be all the glory. As I was unable to preach at this time, I invited Mr. Apraham, who came three times from Chengiler, on foot, through the mud and cold; but, as he found a full house each time, he returned full of joy. Christmas Sunday he preached to more than eighty men and women. Dear brother, I am full of joy and comfort, for I see among the brethren plain evidences of spirituality, activity, love, and union.

"'Last Sunday our chapel was hardly sufficient to hold the crowd of people; and, as I preached on the love of Christ, there was scarcely a dry eye in the congregation. I am certain that some were converted then and there. Among others, was an old man, who came up and wanted to kiss my hand, and went away weeping. These meetings are sweet and precious. The presence of God is plainly seen in the village. Those brethren who had gone to Smyrna have returned, and have fully decided not to leave the village again. And the Lord has more than filled the places of those who have gone to Bulgaria, by raising up others equally active and earnest, and more in numbers, one of whom, a rich man, has suffered not a little persecution. Two backsliders have been reclaimed, and are now at work for Christ; one, a miller, with the Bible in his hand, preached to all who came with wheat to his mill. Besides these, there are young men and women also, who have begun to attend our meetings, and who are a great encouragement to us; indeed, I can say I am full of hope; and this encouragement is like medicine in my weakness. Some of my friends advise me not to work beyond my strength; but how can I remain idle under such circumstances? I should be a stone to look calmly on at such a time as this. No. While I have breath, and while the angel is moving the waters, sinners must be put into the pool of salvation. Next Sunday I am to preach on "Behold, I stand at the door and knock?" And I have faith to believe that I shall see here hearts melting in the presence of Jesus. Oh, pray for us, that the Spirit may work more powerfully in this insignificant village. The whole community seems to be stirred; fear and solemnity are upon the faces of many, and hard hearts are melting.'"

Mr. Pierce reports that at Bardezag and Hanjilar the congregations have largely increased of late, and a spiritual awakening seems near at hand.

SMYRNA. — THE GREEK ALLIANCE.

Dr. Constantine refers to the Second Annual Meeting of the Greek Alliance held on January 13, indicating a prosperous condition of the organization. Though the cost of the work undertaken exceeded that of the previous year, a small surplus was found in the treasury. Dr. Constantine says: —

"All our stations give much hope in spiritual fruit. The twelve church members, with whom the Manisa church began two years ago, have become twenty; but the outside influence has been much greater than can be reported in this letter. At Isbarta, opposition has reduced the Sunday audience from thirty to five or six; but at the same time the houses of the people have been opened where our evan-

gelist could have religious conversation and prayers in the presence of the women and the children. We hear that the audience has increased to twenty and thirty. The Alliance School of sixty pupils is changed to a Sunday-school each Sunday, where from twenty to thirty children come to study the Bible, divided into six classes.

"In Smyrna all our services are very full, except the one on Sunday morning at the church. The Sunday-school and prayer-meeting are very full, and the after meetings give signs of interest and encouragement. Many persons express deep interest and a hope, yet are not fully accessible to us. It is this fact that makes me speak in general terms about the work. We watch and pray for the ultimate results.

"The Rev. Dr. Somerville, the evangelist, of Glasgow, was with us from January 4 to February 13. He made a deep impression on us and on the whole place. In one of the after meetings, no less than twenty persons spoke of the benefit they had received through his services. We had a daily prayer-meeting in English while here, which was of much profit to us all. During his stay in Smyrna and vicinity, he held sixty religious services, visited nine other places, and preached through an interpreter in five languages. It is wonderful what one man can do when his soul is full of divine fire. Some of the Greek services lasted from two to four hours, interspersed with hymns."

KASTAMONI.

Mr. Riggs, of Marsovan, reports a visit paid to Kastamoni, a town which lies nearly northwest of Marsovan, and is some eighteen hours distant from Ineboli, its port upon the Black Sea. Of the place, Mr. Riggs says: —

"Kastamoni is a large town, a majority of its inhabitants being Turks; but it has also a large Greek community, and about fifty families of Armenians. It is the capital of an extended province, and is only three days' journey from Constantinople; yet it does not appear to manifest that degree of corruption which might be expected. The principal trade of the region is in 'tiftik,' or Angora goats' wool. This business, however, has suffered much of late, chiefly by reason of competition in South Africa. The city schools under government patronage are apparently in a flourishing condition, and the present Vali Pasha, a former grand vizir, manifests great interest in the matter of education; but particularly in that rather Utopian scheme, so much talked of lately, according to which all distinctions of nationality and religion should be ignored in the matter of education, and all study together. Under his influence a large 'military school,' so called, has been founded, with a building erected and fitted up at great expense. I was conducted through the four large class-rooms, arranged for a four years' course, and found large classes assembled in them all, and was informed that the highest class would be graduated in a few weeks and receive diplomas.

"Evangelistic work in Kastamoni is as yet in its earlier stages. One or two members of the Cesarea church are living there, and a young woman, also from Cesarea, has been employed by us for some time past to teach a small school for girls. Besides these, there are quite a number of persons who have imbibed thoroughly evangelical views, but through fear of persecution do not yet dare publicly to acknowledge them. They have been very anxious to have a good school for the thorough Christian education of their children, and have urged us to send them a suitable teacher, offering to aid liberally in his support. But the strict adherence of the government to the letter and spirit of the new Turkish laws regarding education has thus far prevented the opening of such a school. We hope, however, that before long a Christian laborer may be at work in a quiet way among these interesting people, and trust that abundant fruits may result. A congregation of nearly fifty persons attended our preaching service on the Sabbath, and most of them are ready to be regular listeners to evangelical preaching if they had an opportunity, though they are

very much afraid of the name of Protestant."

ORDO AND UNIEH.

These two towns on the Black Sea were also visited by Mr. Riggs, and of them he reports as follows: —

"At Ordo I found the congregation wide awake and demonstrative as they were two years ago, only more so. They have increased in numbers, and not decreased in zeal. Though mostly Greeks, they are devotedly attached to their Armenian preacher, who seems to be doing a valuable work among them. They have somewhat enlarged their audience-room, but are still very much crowded. They have two schools: one for Greek, and one for Armenian, children, as their languages are different. A visit among such simple, warm-hearted people is most refreshing; and I trust they may soon be organized into an independent church.

"At Unieh we found public attention turned specially to the unaccustomed presence of three pashas, who had assembled to look into complaints against the unendurable robberies and violence of the Georgian colonists, or refugees, who have settled along these coasts. I fear the changes made by these pashas do not go far in the way of real reform. In general, the country is going downward. There is no change in the status of gospel work in Unieh. The few brethren have had some foolish differences among themselves; but are now reconciled. In company with the leading one of these brethren, we went in open sailboats to the neighboring town of Fatsa, where again we had a most cordial reception, the brethren again insisting on paying the hire of our boat. These brethren hold on in faith and good works, still begging for some suitable person to come and preach the gospel to them. Whom shall we send?"

Eastern Turkey Mission.

WHITE FIELDS.

THE Mardin station letter for January was prepared by Dr. Thom, and gives encouraging reports from several outstations. During the Week of Prayer a vacation was given the theological class that the members might accompany the missionaries in their visits to the outstations. The Jebel Toor region was visited by Mr. Andrus, Miss Pratt, and one of the students, who were absent from Mardin twelve days. The station letter says: —

"They visited six or seven villages, traveled about one hundred and sixty-five miles in that time, and brought home cheering and, in some respects, joyful news from some of the villages. Midyat is in a very prosperous condition, as may be learned from the increase of their subscriptions for 1885. Last year they gave three thousand piastres toward the work; this year they promise to give four thousand. They are extremely anxious for a church organization. Two months hence there will be a conference of the churches at that place, when the subject will be considered.

"From Midyat the missionary party went to Arnas, and found the community in a much better state than was expected, the members of the community promising to leave off all relations with the old community, all fasts and feasts, each one taking the obligation standing, with head uncovered. The school had been suspended, but was now reorganized; so that when the brethren left them they were feeling very happy, so much so that one remarked: 'If we had begun on this foundation we would now be living, or sitting, in an upper room, and having everything comfortable instead of sitting on this ground floor.'

"From Arnas the company went to Kerboran, reaching there an hour and a half after sundown; but for all the lateness of the hour the news of their arrival spread, and shortly the house in which they were was full. They found the people happy, joyful even, after all they had gone through only a week or two before. The government had collected from them by force a sum equal to one year's taxes more than was due. Although it might have been expected to be the one and only sub-

ject they would have on their minds, yet there was no complaint. Some of the women even said: 'What is a thousand piastres, what is *all* our property, compared to the glorious gospel that has been brought to us by these friends?'

"The day following, when gathered in their new house, which cost them so much time and labor, at the close of the meeting the same questions were put to them that had been put to the brethren in Arnas, to which they assented with joy. While the men were thus engaged, some of the women asked to be allowed the same privilege, which was granted, some even taking part in the meeting, one in particular making a very impressive prayer. Since this visit we have news of an addition of nine families to the community at Kerboran, with a prospect of some more in the near future. The work there is very encouraging. This and Midyat are the two brightest spots in our field.

"From Kerboran they went to Zass, Yerda, and Bati. In the two latter places we have helpers. The work is moving quietly.

"Mr. Ainslie's report of Kulleth was not very encouraging. He spent fifteen days there, laboring constantly and earnestly with them — preaching, giving Bible-lessons, visiting from house to house. Kulleth at present is under a cloud; yet the prayer of the righteous availeth much, and we trust there are yet a few 'which have not defiled their garments,' and that they will arouse themselves from the lethargy into which they have fallen, and come forth stronger and better for the trial."

HARMONY RESTORED.

"Mr. Dewey, with a student, went to Kutterbul, going from there to Karabash, the last place needing his presence more than any of the others. Strife and dissatisfaction have reigned at Karabash for about a year; so much so that the pastor was at this time absent from them, as it was thought his presence did not increase harmony. Mr. Dewey and the pastor from the Kutterbul church both labored hard to bring them to see wherein they were wrong, — injuring themselves, bringing reproach upon the cause of Christ by their behavior, — but seemingly to no purpose. After exhausting all their resources at persuasion and advice, they finally told them they must leave them to their own fate. Mr. Dewey told them as they were leaving the house that he would be there on the morrow, if any one desired to see him, for he could not give them up; he could not feel that all the labor, efforts, and prayers would prove in vain. One by one they went out until all had left, giving no sign of repentance. It seemed as if the last hope was gone. He went to his room, committing the case and all its burdens to the great Burden-bearer. In the morning he called on some of the brethren, and found he had not prayed in vain. The Spirit was at work. So on they went, from one house to another, until all that tremendous barrier which only the night before seemed so unsurmountable was now, like a light snow, fast melting away before a noonday sun. To make a long story short, love and harmony were restored, all old sores and scores were then and there wiped out, a call sent for their pastor to return at once, which was accepted and acted upon without delay."

PROGRESS AT MOSUL.

Mr. Gates, of Mardin, has been spending a few months in laboring at Mosul, from which city he wrote January 14: —

"In a recent letter I said it seemed to me that the riotous lives of the Dominican monks must sooner or later bring them into disrepute. Since then I have spent much time in visiting the people in their homes. I have received the most cordial reception from the Jacobites and Chaldeans. In calling I have had many opportunities to speak for the Master, and have always found the Jacobites very ready to listen. In one house, after speaking to a number of guests who had gathered in the house, the master of the house invited us to an upper chamber, and asked us to read and pray. They asked to have a school established in their ward of the city.

"Two of the most prominent men among the Jacobites in returning my call gave expression to sentiments I have since often heard repeated, deprecating the influence of the Roman Catholics and the injury they were doing to morals and religion. One of them said: 'You missionaries think you have not done anything in Mosul. It is not true. You have laid a good foundation. Through your influence many of the old superstitions and customs have been removed from our church. Your teachings have pervaded our church and prevented us from becoming altogether like those Catholics.' They expressed a strong desire that we should push our work more vigorously, and especially in the matter of schools.

"The prevalence of such sentiments seems to offer an open door for us here, and places us under responsibility for our use of the opportunity. The Week of Prayer was observed with meetings morning and evening. At the close of the week one member of the church was placed under discipline, one who had been under discipline was restored, and inquiry made into the spiritual condition of the members of the church. The communion was observed January 11, twenty-four participating. The Mardin pastor preached an excellent sermon.

"On the following Tuesday an opportunity was given for the examination of candidates for admission to the church, and the examining committee sat from morning until evening, examining each one with the greatest care and with wisdom. Nine candidates presented themselves, and there are others who will present themselves later. Of the nine, four were rejected by the committee because of matters in their lives which it was thought ought to be rectified before they could be admitted. One of those rejected I should have been in favor of receiving. In the other cases my judgment coincided with that of the committee."

FIRM UNDER PERSECUTION.

The following letter was sent by a young Armenian teacher, who was trained in the college at Harpoot, to Rev. Mr. Browne, giving some account of a persecution to which he and his pupils had been subjected. It will be seen that, notwithstanding the danger and trials to which the young man is still exposed, the tone of his letter is triumphant rather than complaining. The village in which he lives, where his father is an influential Armenian, has been bitterly opposed to evangelical influences, and the Turkish bey and his sons have been the worst of persecutors. The young teacher has had a successful school and has preached in and out of the church (Old Armenian), seeking especially the young men. The incident illustrates the way in which the leaven of the gospel is working in the Armenian Church. On January 13 this teacher wrote to Mr. Browne as follows: —

"It seems necessary to relate to you a very joyful event which has taken place in these days. Can the Scriptures do their work, or can they not? When the beys heard that I had told the whole truth they stirred up several men in the village, saying, 'Go and drive that teacher out of the school by saying, "You are a Protestant, and the vartabed has commanded us to drive you out."' Thus they put me out of the school. But the same day and hour the young men came and again seated me in the school and, besides, sent a telegram to the vartabed, asking if it was true that he had said to such and such men that they should go and close the school. He replied: 'I cannot close a school already opened; if you are not satisfied with your teacher let me know, and I will send you another.'

"To this letter an answer was sent, with the seals and signatures of forty-two houses in our place, saying, 'We are satisfied with our teacher, entirely.' Because of this letter, with its forty-two signatures, the bey sent four men to the school to drive me out. The young men of the village said: 'We shall not close our school'; and, after many words, the four men returned to the bey and said: 'They say that they will not close their school.' At this time, also, the bey sent

a servant, saying, 'You will either drive out this teacher or leave the village yourselves.' Afterward they came to my father and said: 'You will either put your son out of your house or leave the village.'

"January 10 there was great opposition to the opening of the school, but the *Lord* conquered, because he so strengthened me that I was able to say: 'I will shed my blood in the school; whoever dares to come in to drive me out, let him come.' Thus the opposers remained in their places, and no one dared to come to the school again. But my father put me out of his house, because he had said, 'Do not go to the school,' and I had not heeded his words. Now I sleep one night at one house in the village and another night at another.

"Because of this school question the boys are still more enraged against us, and they seek an opportunity to kill me, but they are afraid of you. They do not fear the government one tenth as much as they do you. Therefore I entreat that one of you will please to come here these days, while the chief men and all the people have their thoughts turned to the Bible. *Certainly* we shall be prospered in obtaining a good place in which to build a suitable school in the spring. Perhaps it will be a great means of the advancement of the work. These forty-two persons desire to write you a letter that you may help to release them from the hands of the boys, but I do not know as you can do this.

"Since these occurrences our Sabbath audience has been over forty, besides the schoolboys. They decided that every Sabbath morning I should preach in the Armenian *church* from the Bible, at great length, and have special meetings in the school, as we have so far been accustomed to do, but with few present. Now, from forty to fifty attendants have made their appearance."

Maratha Mission.

THE WADALE DISTRICT.

DR. FAIRBANK, who has charge of the work in the Wadale district, within which are five churches and eighteen out-stations, writes January 24: —

"The Shingavè church is hindered in its desires to settle a pastor by the scattered state of its membership. Shingavè is the principal village at the western end of the long parish. Zawakhèdè is the principal village at the eastern end. The Zawakhèdè group is now asking to be organized into a separate church, and the division will probably be made. Still the same pastor could officiate for both churches, although the centres would be sixteen or more miles apart. That is, he could do what the last pastor did and what I attempt to do, as this church is now under my pastoral care.

"The Ràhaté church is also scattered over a large area. Its one hundred and ten members reside in thirty villages. The most distant of these is more than twenty miles away from the pastor's residence. Pastor Bhâmbal is an active man, and is ever going from place to place. But he can visit some of his church members only at long intervals, and it must be a special occasion that will bring together all the members of his widely scattered church. An unusual number were received to the communion of the Ràhaté church in 1884, but the pastor does not report any special manifestation of the Spirit's influences.

"In the latter part of the year special interest in religion was manifested in two villages, Katrad and Zawakhèdè, which are some twenty-two miles apart. And it seems to be spreading in the vicinity of Zawakhèdè."

Dr. Fairbank writes of the thirty-five common schools under his care that only a part are flourishing, on account of the poverty of the people. The manual labor school at Wadale is prosperous. On the question of labor in connection with study, Dr. Fairbank says: —

"After watching the results of education, with and without manual labor, for several years, I am decidedly of opinion that two or three hours daily of vigorous work in the open air is promotive of progress in study as well as conducive to health. And if such work can be made remunerative, so as partially to support the scholars, it is so much the more desirable."

A TIMELY RAIN.

The poverty of the people in Western India is largely the result of short crops, caused by insufficient rainfall. A famine, not unlike that which visited that region seven years ago, seems to have been averted by an unexpected providential interposition, of which Dr. Fairbank writes:

"We had very little rain in June, July, and August of 1884, so that there was no sowing, even for the rainy season crops. The rains were favorable in September and October, and we hoped they would prove sufficient to perfect the cold season crops. But before the end of November the crops began to wither or turn yellow, and it was soon evident that, unless rain should fall, both the wheat and the sorghum would dry up without producing grain. But no one dared to expect rain in December, yet the Lord rebuked our weak faith by sending it.

"It began on December 19, and the precious drops fell day after day for a whole week. Almost five inches were allowed us at Wadale. Only half so much fell at Ahmednagar; but even that half was sufficient to revive the sorghum in most fields, so that it will give a fair crop both of fodder and grain. Some fields were past recovery, and I am sorry to say that that was the case with part of the fields of the Shingavè church members. What with paying the government assessment and money they borrowed to struggle on through the year in which both the cold season and rainy season crops had failed, they find the present cold season crop all too small to feed themselves and their cattle till they can harvest the next crop, in the coming October and November. I do not wonder that they hesitate to assume the responsibility of supporting a pastor."

Ceylon Mission.

THE following items are given in a letter from Mr. Smith, dated Tillipally, February 4: —

"The annual meeting of the pastors and delegates of our thirteen churches was held with the church at Tillipally during my absence in Colombo. The chief statistics of the past year are: ninety-three additions on profession, eighteen by letter; net gain after deducting dismissals, excommunications, and deaths, seventy-one; total membership (December 31), 1,189: total contributions from native converts, 5,900 rupees, or 500 rupees less than last year, owing to the hard times.

"A class of ten was graduated from Oodoopitty Girls' Boarding School in January; also a class of six from the Training School; and a class will be graduated from Oodooville on the 13th inst. A new class of twelve has been admitted to the Training School, chosen from over fifty candidates. The annual public examination of the college comes off to-morrow; but Commencement does not come till June. The Week of Prayer bore fruit in special interest at several of the stations; and we hope that permanent good may result."

Notes from the Wide Field.

REINFORCEMENTS FOR CHINA. — We omitted to notice last month an item of great interest in connection with the departure from England of several young men, graduates of Oxford and Cambridge Universities who were going to China under the China Inland Mission. Several of the men are specially well known at the universities, and for reasons not suggestive of missionary consecration. One was the stroke oar of a "university eight," another captain of a "university eleven:" one was an officer of the Royal Artillery, and another in the Dragoon Guards. As athletes they had won much renown among the students. These young men left brilliant prospects for themselves in England, and in addresses that indicated sound thought and consecration of soul, bade farewell to their associates, calling on others to follow them to the fields of missionary

service. The impression produced at the universities has been very profound, and young men of promise, some of them of wealth, are consecrating themselves to service in the missionary field. The *Record* newspaper speaks of the meeting held in Cambridge as the most remarkable held within the memory of those living. At Oxford, the vast area of the Corn Exchange, the largest building in the possession of the city, was filled to overflowing. Exeter Hall was so densely packed that the newspapers say it appeared to be a living mass of human beings. The departure of these promising young men is an event big with promise, not merely for China, but for England.

RUSSIA.

THE Jewish reformer in Bessarabia, Joseph Rabinowitz, to whom reference was made in our last issue, is now experiencing a bitter persecution on the part of the Jews. He has been compelled to leave his residence and has lost all his clients as a lawyer, and his means of subsistence are gone. His letters are full of expressions indicating a love of the truth and devotion to Jesus Christ as the Messiah.

SYRIA.

REVIVAL AT BEIRUT. — Dr. Jessup reports, in the *Foreign Missionary*, an extensive revival as now in progress in the Syrian Protestant College at Beirut, characterizing it as a religious movement such as has never been known in the history of the Syrian Mission. In a letter, the date of which is not given, he says: "Yesterday I met twenty of the undergraduates in the regular college course, who have made the resolution to serve the Lord. In the preparatory department there are perhaps as many, if not more, who have made the same blessed choice and are giving evidence of a change of heart. There is also religious interest in the Female Seminary, in the Training School of the British Syrian schools, in the Tripoli Female Seminary, and in the Suk Boys' Boarding School. The college students who have taken this stand for Christ show, by their serious demeanor and general deportment, that they are in earnest. There is profound attention to the preaching of the Word, and we hope and long for a great blessing. The conversion of thirty or forty young men in college is an event of unspeakable importance to Syria." Dr. Jessup also speaks of forty as standing up one evening in January in witness of their resolution to serve the Lord. May such blessed revivals be witnessed in all missionary colleges!

INDIA.

THE JUBILEE OF THE LODIANA MISSION. — This mission of the American Presbyterian Board celebrated its jubilee in December last. The meetings were largely attended. Among those present was the Rev. Goluk Nath, the first Hindu baptized within the mission, if not the first Hindu in the Punjab. Rev. Mr. Lucas writes to the *Foreign Missionary* of what he witnessed at the jubilee: —

"As I walked about the Lodiana Mission compound, with its beautiful school buildings and large church, toward the enlargement of which the native Christians of Lodiana this year gave most liberally, and some of them with real self-denial; when I sat, Sunday morning, and looked at the great company of Christians, addressed in choice words and thoughts by two of their own pastors; when I thought of the hundreds of Christians who during these fifty years have been gathered into our churches, and the hundreds more who have gone up from these churches into glory; when I looked at the noble band of preachers and elders witnessing for Christ in so many cities and towns, and ready to witness for him unto death, as did some of their brethren in the Mutiny; when I saw the press buildings, facing the church, from which have gone forth millions of copies of the Word of God and gospel truth; and then when I thought of that November day, fifty years ago, when Mr. Lowrie rode alone into Lodiana — not a native Christian in the place, and probably not a dozen in the Punjab; not a Chris-

tian press within a thousand miles; not a tract in the Punjabi language, and only thirty-nine in both Hindi and Urdu, though spoken by a hundred millions of people; not a school in which the Scriptures were taught; not a missionary among the twenty-two millions of the Punjab — as I contrasted that day with this, I found myself continually saying, 'Behold, what God hath wrought!'"

BURMA.

An Extensive Revival. — Rev. W. F. Thomas reports in the *Baptist Missionary Magazine*, a revival of much power in the Chin and Karen jungles, southwest of Henthada. Many inquirers appeared all through the region, and the Buddhists seem to be abandoning their faith in large numbers. If, when Paul was preaching at Ephesus, Demètrius instead of stirring up the mob had come to hear the apostle preach and had abandoned his trade and received baptism, the case would have been just parallel to that which has occurred at Yattha. There, a famous Karen idol-maker has abandoned Buddhism, though by so doing he has cut himself off wholly from his means of support. In this city a large number of Karens bound themselves by an oath that no Christian preacher should ever leave the place alive; but here and at the villages round about the voice of inquiry is constantly heard. The missionary writes in strongest terms concerning the decadence of Buddhism and the readiness with which the people receive the gospel of Christ.

CHINA.

Mission Work in Formosa. — The *Chinese Recorder* for January and February reports that the French occupation of Formosa has sadly interfered with the progress of missionary work. In Northern Formosa it is said that the work was never in such a prosperous condition as before the bombardment of Kelung. There were then thirty-five chapels, with as many trained native preachers, and twenty-six students in college. Upwards of a thousand had been baptized, and the people were never more friendly. On the arrival of the French, the converts were objects of suspicion and hatred. Seven chapels were leveled to the ground and the houses of the converts were looted. At Kelung the large congregation is scattered. Dr. Mackay, who makes this report to the *Chinese Recorder*, writes that the converts were standing faithful and true. It seems that, during October last, a large portion of the missionary force in Southern Formosa went over to Amoy, and the students at the college were dismissed, so there have been only two missionaries in Formosa for the last few months. A nation incurs a fearful responsibility which thus interferes with the Christianization of a people ready to welcome the gospel.

Prejudice Yielding. — The *Foreign Missionary* reports an interesting incident from Sanui, a city of half a million souls, eighty miles from Canton, showing how prejudice has been dispelled. The mission, which has been in operation there forty years, sought to secure a spacious building used as a temple, in place of its own poor chapel, which was but a little distance off. But the leading men of the place affirmed that the temple should never be leased for a chapel, even though the mission paid them $15,000 a year for it. Yet that very temple is now in possession of the church of the city, for only three years after this proud declaration these very leaders came and offered it for twenty dollars a year on a lease of twenty years.

NEW ZEALAND.

It will be remembered that the "Maori King" Tawhiao visited England a year ago and much was said about him and his suite in the English papers. On his return to New Zealand a meeting was held at the bishop's house to greet the king and to give thanks for the divine protection afforded the party. The king, who is not a Christian,

made an interesting speech, in which he said: "I will not deceive you. I am still a Hauhau. I worship Jehovah in my way, you in yours. I am not yet prepared to get into your boat; but be strong, do not despair, continue your work, and perhaps you may succeed sooner than you think. Be strong, be strong. I will not hinder you." At another meeting, Archdeacon Clarke having asked him to protect two of the Maori clergy, who were about to settle down in the Waikati country to preach the gospel and to help in the temperance movement, of which Tawhiao is now an earnest supporter, Tawhiao said: "It is good, very good; let your children come. As I told the bishop, it is not my fault that we are separated by a river, you on one side, I on the other. Let your sons come, and with their help, and the help of God, we will work together and put down all that is evil." And then, in pledge of the fulfilment of the promise, the king and the archdeacon rubbed noses.

JAPAN.

THE NEW BUDDHISM. — Buddhism has been noted for the facility with which it could change its creed and its forms to suit the national and social views of the people in the various lands to which it has been carried. Just at present there is a singular development of this religion in Japan, designed to withstand the advance of Christianity. A Buddhist magazine has appeared, which, while clinging to the old name, and claiming to represent the enlightened Buddhists, announces an altogether different doctrine from that taught by Gautama. The editor is not a priest but a layman, who says in his magazine: —

"The religion instituted by the Buddha is essentially a philanthropic philosophy. Formerly it frightened mankind into virtue by preaching a literal heaven and hell; but in an enlightened age it teaches that the present life may be a heaven or a hell itself. Formerly it inculcated faith in a supernatural world; but in an age engrossed in physical investigations it teaches that there is nothing beyond the limits of the human mind. Formerly, Scriptures in hand, it prayed for the destruction of sin by external means; but in a reasoning age it teaches that the heart itself is a Buddha, capable of self-perfection. Formerly it thundered against the impiety of heretics as compared with the virtues of true believers; but in an impartial age it teaches that heretics themselves are but believers of a lower type. Formerly it taught that the world was to be saved by prayer; but in a doubting age it leaves prayer to the option of the individual."

A SHINTO FUNERAL. — A prominent citizen of Japan, Iwasaki Yataro, director-in-chief in the great Japanese Steamship Company, died in February last, and his funeral was attended at Tokio with great pomp, according to the rites of the Shinto religion. The procession was a mile in length, headed by mounted leaders, soldiers, trees, eight red-and-white banners, offerings for the shrine, mounted priests, etc. On arriving at the cemetery the procession halted and refreshments were served, preparations having been made for 2,300 people. Then came a ceremony, of which the *Japan Mail* gives the following account: —

"But for the unison and solemnity of the priests' movements, their studied genuflections, and the silent gravity of the whole business, there would be nothing to suggest a religious rite. The ceremony is commenced by laying before the bier various offerings of food and drink, disposed on trays of fresh, unstained wood. While thus engaged, the priests wear over their mouths a broad band of linen, lest their breaths should by any chance fall on and pollute the viands of which the manes are first to partake. This done, a few wailing notes are sounded by the musicians; after which the chief priest and the assistant chief priest advance deliberately and place themselves before the bier, followed by the other priests in two lines. The whole then bow slowly three times, raising their fan-shaped insignia to their foreheads before each genuflection; and the

bowing concluded, clap their hands as often, and with even greater deliberation. After this they resume their seats for a moment, during which the musicians again play. Then, once more, the priests arrange themselves as before; once more repeat their triple obeisance, and stand motionless while the chief priest intones a species of funeral oration, half eulogy, half prayer. A second oration is pronounced by the assistant chief priest, and during the reading of these documents all present stand. The final and most touching act of the ceremony is one which corresponds, in some sort, with that part of the Christian burial service where the dead man's friends drop a handful of earth upon his coffin. In the Shinto ceremonial, each person, from the chief mourner downward, places a sprig of cypress before the bier and, perhaps, lights a stick of incense."

The people then departed, and the actual burial did not take place until after sunset.

AFRICA.

Death of King Mtesa. — Intelligence has been received, though without details, of the death of Mtesa. It is believed that the position of the English Church missionaries in Uganda will be greatly improved by this event; for with all the favor Mtesa has shown them at certain times, his fickleness made their position very trying. His son, who succeeds him, is a youth who seems favorably disposed to the Christian faith, and a sister of his, who has been elevated to a special position at the court, is a pronounced Christian.

The Congo Conference. — There is every reason to hope that the results of the International Conference held at Berlin will prove all that the friends of Africa could reasonably expect. By its action, blessings of unspeakable value will be secured for Africa. The fact that such a conference has been held by the representatives of such a large number of foreign states, not for the purpose of adjusting their several claims, but simply to secure the welfare of a vast region soon to be opened to the commerce of the world, is a notable sign of progress in the relations of civilized nations one to another. Prince Bismarck truly declared at the close of the Conference that "it marked an advance in the development of national relations, and formed a new bond of union among the civilized peoples." The text of the article of the Conference relating to religious liberty and to the protection of missionaries in the new state, we give here as a matter of history: "All the powers exercising the rights of sovereignty or an influence in the aforesaid territories engage to care for the preservation of the native populations, and the amelioration of the moral and material conditions of their life, and to cooperate in the suppression of slavery, and especially of the slave-trade; they will protect and favor, without distinction of nationality or worship, all religious institutions and enterprises, scientific and charitable schemes and organizations aiming to instruct the natives and to lead them to apprehend and appreciate the advantages of civilization. Christian missionaries, scientists and explorers, with their companies, belongings, and collections, shall be equally the objects of special protection. Liberty of conscience and religious toleration are expressly guaranteed to the natives, to the nations, and to strangers. The free and public exercise of all forms of worship, the right to build religious edifices, and to organize missions belonging to all creeds, shall not be restricted or fettered in any manner."

The Congo Mission. — The storehouse of the American Baptist Mission at Palaballa, on the Congo, in which was stored the supplies for the whole mission, has been destroyed by fire. It is a trying loss to our brethren at this stage of their operations in that new region.

Items from Africa. — From *L'Afrique Explorée et Civilisée* we glean the following items: —

The fifth expedition of the International African Association, which arrived at Zanzibar in December last, will relieve Mr. Storms from his duties at Karema. Mr. Becker will continue the work which he directs, of continuing the road to Nyangwe, in order to connect the stations of Tanganyika with those of the Congo. A thousand men are needed to convey supplies destined for stations already established and for the new ones to be created west of the lake.

Roman Catholic missionaries from Algeria have founded a new station at Tchonsa, on the east side of Tanganyika, a day's march from Mpala, a station of the International African Association.

A great famine prevails on the continent west of Zanzibar. The starving people are reduced to selling themselves for slaves to Arab traders, who try to export them to Zanzibar and Pemba. At Dar-es-Salam an adult negro actually sold himself for ninety cents; a woman brought twice that sum, though with difficulty. Caravans suffer much from this scarcity. Of two hundred blacks who lately left for Lake Tanganyika, fifty-five died of famine before the caravan arrived at Tabora.

A despatch from Zanzibar announces the death of Mirambo.

A society has been formed at Manchester, under the name of the "British Congo Company, Limited," with a view to the opening by English commerce of the Congo and of the African coast. Mr. Jacob Bright and some great merchants and manufacturers of Manchester are members of its committee of direction. The capital is 12,500,000 francs.

Mr. Hanssens has organized at Leopoldville a new expedition of three steamboats to go up the Congo to Stanley Falls, in order to complete the stations of the International Association.

The German Parliament has voted the sum of 187,500 francs for Central African explorations.

Lieutenant Massari has begun the scientific exploration of the Quango, from the station of Kouamouth to its junction with the Congo. He will probably found a new station on the banks of that river. Perhaps in ascending the Quango valley he will encounter the expedition under direction of Mr. Schulz, or that of the travelers Capello and Ivens, sent by the Portuguese government, to continue up the bank of this affluent of the Congo.

French Mission to the Barotse. — *L'Afrique* for March contains a letter from M. Jeanmairet, written in September last, from the village of Sesheké, on the Upper Zambezi River. M. Coillard and his colleagues of the Barotse Mission of the French Evangelical Society reached Sesheké last August. This place has some importance as being the residence of the principal chiefs of the country, who make it their town abode, going out to visit their subjects at their pleasure. These last lead a miserable life, the chiefs disposing of them in marriage and doing what they please with their children. The people are half-civilized, sociable, and ready to be friendly. The natives are all great beggars, and much patience and tact are needed to refuse without offending them. As to their habits, they are very corrupt; drunkenness and sensuality prevail. Physically they are not inferior, and some of the old chiefs have a venerable and dignified aspect. They received the missionaries favorably; they could converse with them and thus avoid misunderstanding. The language generally used is the Se-kololo, which is the Se-souto mingled with other idioms. It was easy for the missionaries to understand it, for, said M. Jeanmairet: "We almost believe ourselves to be Basuto. What an immense field opens for our activities, if the Lord permits us to establish ourselves upon the Zambezi! Our hearts thrill with joy as the difficulties disappear. This is nothing less than a gate by which to reach other nations." The usual delays detained the missionaries in their attempt to go on to the Barotse valley and to visit the king. When they at last set out, they were turned back by the news of the king's dethrone-

ment. He had put to death a high chief and proposed further atrocities; the people interposed and he fled. His cousin was elected in his stead, and MM. Coillard and Arone left Leshoma, where they had been waiting, for the Barotse valley, October 28. All were in good health.

MADAGASCAR.

A LETTER from Antananarivo reports the arrival of 7,000 Bibles, and says: "These are as nothing to the demand which exists for this very popular (shilling) Bible." The call is for large shipments, and yet the people are wondering whether the Word of God will be allowed by the French to pass the blockade. The committee of the British and Foreign Bible Society, however, has directed that further supplies be forwarded as soon as possible.

Miscellany.

BIBLIOGRAPHICAL.

Samuel Gobat, Bishop of Jerusalem. With a Preface by the Earl of Shaftesbury. New York: Thomas Whittaker. Price, $2.

There is a special attraction about biographies which are drawn chiefly, as this is, from the letters and journals of the persons whose lives are commemorated. And the life of Bishop Gobat, touching as it does a remarkable missionary work in Abyssinia, followed by thirty-three years of Episcopal service at Jerusalem, covers a great variety of interesting incidents as well as a notable personality. He was a man of large linguistic attainments, and prosecuted his work with devotion.

John Knox. By Wm. M. Taylor, D.D., LL.D. New York: A. C. Armstrong & Son.

A short but clear portrait of the great reformer, drawn by a strong and sympathetic hand.

BOOKS RECEIVED.

Talks with Young Men. By J. Thain Davidson, D.D. New York: A. C. Armstrong & Son.

The Cherry-Blooms of Yeddo, and other Poems. By Clara M. Arthur. Boston: D. Lothrop & Co.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the continuance of the religious awakenings now reported in the Western Turkey and Nothern China Missions. (Pages 180, 190, and 195.)

ARRIVAL.

The *Morning Star* arrived at Honolulu March 15. One hundred and thirty days from Boston.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The reëstablishment of the West Central African Mission. (Page 194.)
2. Revival at Kartsi. (Page 195.)
3. Special religious interest at Smyrna and Constantinople. (Pages 196 and 130.)
4. White fields in Eastern Turkey. (Page 198.)
5. The story of an Armenian teacher. (Page 200.)
6. Revival at Kalgan. A Mongol Convert. (Page 190.)
7. New churches in Japan. (Page 192.)
8. Items from Africa. (Pages 206–207.)

Donations Received in March.

MAINE.

Cumberland county.
- Brunswick, 1st Cong. ch. 56 72
- Harpswell, Cong. ch. and so. 10 00
- Woodfords, Cong. ch. and so. 17 00 —— 83 72

Kennebec county.
- Augusta, Mrs. Wm. A. Brooks, for work of Mr. Wheeler, Harpoot, 25 00

Lincoln county.
- Woolwich, The widow's mite, 1 00

Oxford county.
- Andover, Cong. ch., m. c. 10 00

Penobscot county.
- Bangor, 1st Cong. ch., 17.75; Hammond-st. ch., add'l, W. T. H., 5, 22 75
- Brewer, 1st Cong. ch. 10 00 —— 32 75

Piscataquis county.
- Monson, Rev. R. W. Emerson, 5 00

Somerset county.
- Norridgewock, Cong. ch., m. c., 18 75

Waldo county.
- Searsport, 1st Cong. ch. 33 75

York county.
- Biddeford, 2d Cong. ch. 80 00
- Kennebunkport, 1st Cong. ch., 5; South Cong. ch., 5.10, 10 10
- Shapleigh, L. M. Trussell, 2 40 —— 92 50

302 47

Legacies.—Freeport, Miss Sarah Jane Nason, by S. A. Holbrook, Ex'r, 2,000 00

2,302 47

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Keene, 1st Cong. ch. 75 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst. Miss M. C. Boylston, 30 00
- Bennington, Cong. ch. and so. 21 87 —— 51 87

Merrimac county Aux. Society.
- Hopkinton, 1st Cong. ch. 20 75

Rockingham county.
- North Hampton, Cong. ch. and so. 14 06
- Portsmouth, Rev. W. W. Dow, 5 00 —— 19 06

Strafford county.
- Dover, Benj. Brierly, 25 00

191 68

VERMONT.

Bennington county.
- Dorset, Cong. ch. and so. 27 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, South ch., A friend, 10; ——, 5, 15 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Enosburgh, Cong. ch. and so., to const. JASPER A. ROUSE, H. M. 125 00
- Swanton, Brainard bequest, 25 00 —— 150 00

Orange county.
- Orange, Cong. ch. and so. 11 00

Orleans county.
- Barton, Cong. ch. and so. 26 00
- Coventry, Cong. ch. and so. 16 00
- Greensboro', R. E. Crane, 50 00
- Newport, Cong. ch. and so. 19 25 —— 111 25

Rutland county.
- Castleton, Cong. ch. and so. 38 00
- Hubbardton, Mrs. James Flagg, 10 00 —— 48 00

Washington co. Aux. Soc. G. W. Scott, Tr.
- Warren, Rev. C. H. Smith and wife, 10 00

Windham county Aux. Soc. H. H. Thompson, Tr.
- Bellows Falls, Cong. ch. and so. 45 00
- Brattleboro', Cen. Cong. ch., m. c. 22 18 —— 67 18

Windsor county.
- Springfield, Mrs. Frederick Parks, 100; Lincoln Whitcomb, 12, 112 00

551 43

Legacies.—Royalton, Silas Ingraham, by David H. Dutton, Ex'r, 528 53
- St. Johnsbury, Luke Spencer, add'l, 50 00 —— 578 53

1,129 96

MASSACHUSETTS.

Berkshire county.
- Lenox, Cong. ch. and so. 32 25
- Peru, Cong. ch. and so. 6 00
- Pittsfield, Mrs. Phineas Allen, 25 00
- Sheffield, Levi Boardman, 4 00
- South Lee, "A. H. M." 30 00 —— 97 25

Bristol county.
- Norton, Trin. Cong. ch 114 47
- Taunton, Union ch. 74 91 —— 189 38

Essex county.
- Andover, South ch., to const. Rev. JOHN J. BLAIR and Mrs. ANNIE M. FOSTER, H. M. 200 00
- Lawrence, Trinity ch., 40.20; South Cong. ch., 4.86, 45 06
- Salem, Three Cong. ch's, m. c., 9 81 —— 254 87

Essex county, North.
- Newburyport, Belleville Cong. ch., add'l, 5 00
- Rowley, "J. L." 5 00 —— 10 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane-st. ch. 339 32
- Lynn, Chestnut-st. ch. 7 00
- Wenham, Cong. ch. and so. 11 36 —— 357 68

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Shelburne Falls, E. Maynard, 9 00

Hampden co. Aux. Society. Charles Marsh, Tr.
- Chester, 2d Cong. ch. 12 11
- Feeding Hills, Cong. ch. 6 37
- Monson, Cong. ch. 36 59
- Springfield, Memorial ch., 157; Olivet ch., 38.85; A friend, 1,000, 1,195 85
- West Springfield, Park-st. ch. 15 00 —— 1,265 92

Hampshire co. Aux. Society.
- Cummington, Village ch. 30 34
- Enfield, Edward Smith, 80 00
- Westhampton, Cong. ch. and so. 40 00 —— 150 34

Middlesex county.
- Melrose Highlands, Cong. ch. 20 00
- Newton, Eliot ch. (of wh. for Mexico, 2), 202 00
- Somerville, Broadway ch., to const. JAMES E. GOULD, H. M. 100 00
- South Framingham, South Cong. ch. 71 18
- Wayland, "L." 2 00
- West Somerville, Cong. ch. and so. 7 90
- Wilmington, Cong. ch. and so. 44 98 —— 448 06

Middlesex Union.
- Ashby, Cong. ch. and so. 4 67
- Fitchburg, Mrs. E. M. Dole, to const. WILLIAM W. DOLE, H. M. 100 00
- Littleton, Ortho. Cong. ch. 12 00 —— 116 67

Norfolk county.
Dedham, 1st Cong. ch. (of wh., m. c., 18.19), 302 19
Hyde Park, 1st Cong. ch. 76 50
South Weymouth, Union ch. 115 54—494 23
Plymouth county.
Campello, Cong. ch. and so. 100 00
Suffolk county.
Boston, Park-st. ch., 259.25; 2d ch. (Dorchester), 213.88; Immanuel ch., 50; do., Mrs. J. Fisher, 50; Eliot ch., 40; Highland ch., 6; Union ch, 5.91; **A** friend, Back Bay, 2,000; R. W. Wood, 100, 2,725 04
Chelsea, 1st Cong. ch. 155 00—2,880 04
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 60 00
Boylston, Cong. ch. and so. 21 00
Webster, 1st Cong. ch. 25 00
Worcester, Old South ch. 45 02—151 02
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Northbridge, Rockdale Cong. ch. 25 00
6,549 46

Legacies. — Boston, Rev. H. B. Hooker, D.D., in part, 50 00
Newton, Joshua Davis, by Joshua W. Davis, Ex'r, 300 00
Royalston, Maynard Partridge, by Frank W. Adams, Ex'r, 25 00
Townsend, Mary A. Bertram, by Samuel S. Haynes, Ex'r, 80 00
Worcester, Mrs. Helen C. Knowles, by Edward A. Strong and Henry A. Marsh, Ex'rs, special for woman's work in Madura, 5,000 00—5,455 00
12,004 46

RHODE ISLAND.

Cranston, Franklin Cong. ch. 8 00

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so. 33 47
Ridgefield, 1st Cong. ch., m. c. 8 75—42 22
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 21 40
Windsor Locks, A friend, 15 00—36 40
Litchfield co. G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 24 56
Woodbury, North Cong. ch. 44 00—68 56
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. 22 48
Killingworth, Cong. ch. and so. 22 12—44 60
New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. 10 00
Middlebury, Cong. ch. and so. 39 07
New Haven, United ch., m. c., 11.18; Centre ch., m. c., 3.63, 14 81
Northford, Cong. ch. and so. 25 00
Wallingford, A friend, 411 67
Waterbury, 1st Cong. ch. 128 89
Woodbridge, Cong. ch. and so. 49 23—678 67
New London co. L. A. Hyde and L. C. Learned, Trs.
New London, Ch. of Christ, 88 66
Old Lyme, 1st Cong. ch. 20 00—108 66
Windham county.
Thompson, Cong. ch. and so. 10 00
Willimantic, Mrs. Lucy W. Kimbel, 5 00—15 00
994 11

Legacies. — Harwinton, Mrs. S. B. Hayes, add'l, 8 60
Sharon, Harry Cowles, by E. B. Reed & Co. 734 40—743 00
1,737 11

NEW YORK.

Angola, Cong. ch. and so. 5 13
Black Creek, Cong. ch. and so. 6 00
Brooklyn, Puritan Cong. ch. 39 50
Buffalo, Westminster Pres. ch. 1 00
Deansville, Cong. ch. and so. 9 40
Gilbertsville, A. Wood, 1 00
Keeseville, M. Finch, 6 00
Morrisville, Cong. ch. and so. 11 07
Mount Vernon, Edward and William, Mission Box, 20 00
New York, "L. A. B.," special for Western Turkey, 20 00
Remsen, Peniel Cong. ch. 24 00
Richville, Rev. G. Cross and wife, 2 00
Sidney Plains, 1st Cong. ch. 11 70
Steuben, Welsh Cong. ch. 15 13
Syracuse, Plymouth ch., to const. L. B. YALE, H. M. 139 58—329 51

PENNSYLVANIA.

Blossburg, Cong. ch. 7 50
Mount Carmel, Welsh Cong. ch. 5 00
Philadelphia, Central Cong. ch. (433.74, acknowledged in April *Herald* from John Edmands, should have been from Central Cong. ch.) 60 00
Ridgway, 1st Cong. ch. 6 44
Sharon, 1st Cong. ch. 10 00
Sugar Grove, Mrs. Robert Weld, 2 00—90 94

Legacies. — Meadville, Mrs. Ruth K. Gould, by Mrs. Mary E. McCune, Ex'x, 166 40
257 34

NEW JERSEY.

Plainfield, "Presbyter," 25 00
Orange Valley, Montrose Sab. sch. class of Cong. ch., for student in Harpoot College, 12; incorrectly acknowledged in March *Herald* under Mass.

VIRGINIA.

Falls Church, Cong. ch. 13 00
Herndon, Cong. ch. 6 50—19 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 30 00

TEXAS.

San Antonio, ——, 2 00
Uvalde, W. H. and Sarah L. Beaumont, 10 00—12 00

OHIO.

Castalia, 1st Cong. ch. 3 00
Cleveland, Jennings-ave. Cong. ch. 100 00
Columbus, "An Eastwood member," for Northern Mexico, 25 00
Delaware, Rev. John H. Jones, to const. NICHOLAS A. MORJICKIAN, H. M. 100 00
Gomer, Welsh Cong. ch. 25 00
Huntsburg, Cong. ch. 35 00
Lyme, Cong. ch. 31 00
Milan, Cong. ch. 25 00
Newark, Plymouth Cong. ch. 6 00
Youngstown, Rev. D. H. Evans, 50 00—400 00

Legacies. — Hanging Rock, Rachel R. Hamilton, by Robert Peebles, Ex'r, 0 00
400 00

ILLINOIS.

Brownstown, A friend, 4 00
Canton, 1st Cong. ch. 38 00
Chebanse, Cong. ch., Mis. Soc. 9 00
Chenoa, Cong. ch. 7 65
Chicago, South ch., 54.54; New Eng. Cong. ch., 37.95; Union Park Cong. ch., m. c., 34.87; Plymouth Cong. ch., 30.52; Leavitt-st Cong. ch., 9.97, 167 85
Dover, Cong. ch. 34 15
Emington, Cong. ch. 5 00
Freemont, Cong. ch. 16 75
Galesburg, 1st Ch. of Christ, 59 70
Moline, 1st Cong. ch. 101 26
Payson, "M. F. L." 12 00
Toulon, Cong. ch. 48 00
Udina, Cong. ch. 14 25
Wilmette, 1st Cong. ch. 27 75
Woodburn, Cong. ch., add'l, 25 00—570 86

KENTUCKY.

Williamsburg, Cong. ch. and Sab. sch. 7 00

MICHIGAN.

Alpena, 1st Cong. ch. 50 00
Clinton, Cong. ch. 8 50
Kalamazoo, 1st Cong. ch. 100 00
Magazine, A friend, 800 00
Memphis, Cong. ch. 3 55
Romeo, Miss M. A. Dickinson, 200 00
Wayne, Cong. ch. 10 00—1,172 05

WISCONSIN.

Beloit, College Miss. Asso. 3 00
Milton, Cong. ch. 23 54—26 54
Legacies. — Baraboo, Merritt Clarke, by Mrs. Amelia G. Clarke, 50 00
76 54

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Cedar Rapids, 1st Cong. ch. 16 88
Davenport, German Cong. ch. 8 25
Fairfax, Cong. ch. 5 01
Garden Prairie, Cong. ch. 2 00
Genoa Bluff, Cong. ch. 24 00
Humboldt, Rev. and Mrs. C. H. Bissell, 13 00
Kellogg, 1st Cong. ch. 7 35
Lewis, Cong. ch. 19 68
Magnolia, Cong. ch. 10 00
Marshalltown, A friend, 10 00—117 17
Legacies. — Des Moines, Mrs. H. L. Rollins, by H. L. Whitman, Ex'r, add'l, 128 01
245 18

MINNESOTA.

Glyndon, Union ch. 15 76
Lake City, Cong. ch. 9 25
Minneapolis, Plymouth ch., 30.58; The Open Door ch., 3.97; Rev. N. H. Bell, for Turkey, 1, 35 55
Rochester, Cong. ch. 19 10
Sleepy Eye, Cong. ch. 5 00
South Minneapolis, Vine Cong. ch. 15 00
Stockton, Mrs. A. Mowbray, 1 00
Wadena, Cong. ch. 2 00—102 66

KANSAS.

Hiawatha, Cong. ch. 7 05
Manhattan, 1st Cong. ch. 35 65—42 70

NEBRASKA.

Beatrice, Cong. ch. 1 64
Bradshaw, Cong. ch. 1 25
Greenwood, Cong. ch. 12 00
West Point, Cong. ch. 4 00—18 89

CALIFORNIA.

National City, W. V. Couch, 2 00
Oakland, 1st Cong. ch., 207. 20; "Golden Gate" ch., 5; Miss M. L. Newcomb, 1,200, 1,412 20—1,414 20

NEVADA.

Reno, 1st Cong. ch. 17 50

DAKOTA TERRITORY.

Henry, Cong. ch. 1 50

DOMINION OF CANADA.

Province of Quebec.
Montreal, Emmanuel ch., add'l 30; Mrs. Catherine Duff, 5, 35 00
Legacies. — Danville, J. L. Goodhue, by E. C. Goodhue, 10 00
45 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, —— Schlodming Styria, 2 85
Italy, Florence, A friend, 50 00
Turkey, Harpoot, Rev. H. N. Barnum and wife, 18; An Armenian family, 2.40, 20 40——73 25

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part, 8,620 69
For Miss West, Constantinople, 220 00
For traveling expenses of Miss Childs, from Marash to Constantinople and back, called to assist at the Home, Ps. 3,325, 146 30
For do. Miss Lord's removal to Smyrna, to assist Miss Page, in school, Ps. 1,262, 55 53—9,042 52

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 1,800 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Augusta, Mrs. E. B. Skeele, for Mr. Blodget's school, Peking, 10; Brunswick, 1st Cong. Sab. sch., 60; Edgecomb, Cong. Sab. sch., 2.50; Portland, 2d Parish, Young People's Soc. of Christian Endeavor, 20; do. Sab. sch., Chinese class, for Chun Jung, 12, 104 50
VERMONT. — Bennington Centre, 1st Cong. Sab. sch., for pupil in Mrs. Parsons's school, 30 00
MASSACHUSETTS. — Lakeville, Precinct Sab. sch., 8.65; Somerville, Franklin-st. Sab. sch., for Kioto Training School, 25; Townsend, Cong. Sab. sch., 6.50; Wakefield, Cong. Sab. sch., 16.23, 56 38
CONNECTICUT. — Fairfield, 1st Cong. Sab. sch., for work in Micronesia, 6.01; New Haven, Humphrey-st. Sab. sch., for work of Rev. J. D. Eaton, Chihuahua, 60; Southport, Cong. Sab. sch., for China, 2.60; West Winsted, 2d Cong. Sab. sch., 39.03, 107 64
NEW YORK. — Brooklyn, Willoughby-ave. Sab. sch., for a student in Pasumalai Sem'y, 50; Central Cong. Sab. sch., for Madura, 36, 86 00
DISTRICT OF COLUMBIA. — Washington, 1st Cong. Sab. sch., for Kioto Training School, 30 00
ALABAMA. — Selma, Cong. Sab. sch. (of wh., for South Africa, 1.50), 2.50; Talladega, College Sab. sch., 9.85, 12 35
OHIO. — Berlin Heights, Cong. Sab. sch., 2.40; Castalia, 1st Cong. Sab. sch., 1.25; Cuyahoga Falls, "Happy Workers" of Cong. Sab. sch., 2, 5 65
ILLINOIS. — Ontario, Cong. Sab. sch., for scholar in Bridgman School, China, 14; Waverly, Cong. Sab. sch., 13.53, 27 53
MICHIGAN. — Blaine, Cong. Sab. sch., 5; Memphis, "Cheerful Workers" of Cong. Sab. sch., 3, 8 00
WISCONSIN. — Boscobel, Cong. Sab. sch. 4 00
IOWA. — Davenport, Ger. Cong. Sab. sch., 7.35; Magnolia, Cong. Sab. sch., 5, 12 35
MINNESOTA. — Glencoe, Cong. Sab. sch. 2 30
NEBRASKA. — Bradshaw, Children's Try Soc'y, 3 00
DAKOTA TERRITORY. — Howard, Cong. Sab. sch. 2 60
CANADA. — The Grange, Sab. sch. class, for Micronesia, 1 61
493 91

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Brownville, Cong. Sab. sch., 5.71; North Yarmouth, Cong. Sab. sch., 4, 9 71
NEW HAMPSHIRE. — Amherst, Cong. Sab. sch., 5.40; Bradford, Mrs. Geo. Dunfield, 30c.; Merrimack, 1st Cong. Sab. sch., 2, 7 70
VERMONT. — Lyndon, 1st Cong. Sab. sch., 10; Quechee, Cong. Sab. sch., 16.25; West Brattleboro', Three children, 30c. 26 55
MASSACHUSETTS. — Boston, Old South Sab. sch., 40; Dedham, 1st Cong. Sab. sch., 35; Florence, Cong. Sab. sch., 24; Lancaster, Evang. Cong. Sab. sch., 8; Lowell, Two children, 30c.; Newton Upper Falls, Three friends, 30c.; Northampton, Pupils of the Clarke Institution for the Deaf, 1.85; Rowley, Cong. Sab. sch., 1.20; Sandwich, Five children, 50c.; South Framingham, South Cong. Sab. sch., 12.60; Waquoit, Cong. Sab. sch., 1; Wellesley, Lillie Fischer's savings bank, 1; Worcester, Salem-st. Sab. sch., 4.60, 130 35
CONNECTICUT. — Buckingham, Cong. Sab. sch. add'l, 65c.; Hartford, E. G. and E. W. Beardsley, 1; Harwinton, Friends, 50c.; New Haven, Sab. sch. of Ch. of the Redeemer, 23.19; Salisbury, Cong. Sab. sch., 10; Somersville, Cong. Sab. sch., 7.50; South Windsor, Cong. Sab sch., 10, 52 84
NEW YORK. — Albany, Two children, 40c.; Brooklyn, Willoughby-ave. Sab. sch., 25; Canandaigua, Cong. Sab. sch., 11.60; New York, Two children, 20c.; Oswego, 1st Cong. Sab. sch., 90c.; Warsaw, Cong. Sab. sch., 15, 53 10
PENNSYLVANIA. — East Smithfield, Cong. Sab. sch. 10 00
ALABAMA. — Marion, Cong. ch. and Sab. sch. 9 00
OHIO. — Berlin Heights, Cong. Sab. sch., 90c.; Cincinnati, Walnut Hills Cong. Sab. sch., 20; Claridon, Cong. Sab. sch., 1.50; Lima, Children of T. H. Jones, 50c.; Oberlin, 1st Cong. Sab. sch., 8.40, 31 30
ILLINOIS. — Bloomington, 1st Cong. Sab. sch., 5; Chandlerville, Cong. Sab. sch., Mrs. Jane Shaw's missionary class, 20; Chicago, Alexander Duff, 50c.; Concord, Prairie Sab. sch., 11.80; Evanston, 1st Cong. Sab. sch., 1.30; Lake View, Cong. Sab. sch., 2.30, 40 90
MISSOURI. — Amity, Cong. Sab. Sch., 4; St. Catherine, Rev. C. M. Schwarzauer, 50c. 4 50
MICHIGAN. — Detroit, 1st Cong. Sab. sch., 25; Onondaga, Cong. Sab. sch., 2.70, 27 70
WISCONSIN. — Genesee, Cong. Sab. sch. 6 15
IOWA. — Fairfax, Cong. Sab. sch., 2.10; Garden Prairie, Children's Miss. Band, 5.20; Green Mountain, Cong. Sab. sch., 2.50, 9 80
MINNESOTA. — Alexandria, 1st Cong. Sab. sch., 6.12; Minneapolis, 2d Cong. Sab. sch., 12; Rochester, Cong. Sab. sch., 5, 23 12
KANSAS. — Atchison, Miss'y Soc'y, 1; Kirwin, Cong. Sab. sch., 8; Wakefield, Madura Cong. Sab. sch., 5.50, 14 50
NEBRASKA. — Linwood, Cong. Sab. sch., 10; Wheatland, Cong. Sab. sch., 2, 12 00
CALIFORNIA. — Los Angeles, E. C. Manning, 30
DOMINION OF CANADA. — Nova Scotia, Chebogue, Zion Cong. Sab. sch. 1 40
JAPAN. — Kobe, Miss'y children's Sab. sch. 1 00

471 92

Donations received in March, 24,912 39
Legacies " " 9,220 94

34,133 33

Total from September 1, 1884, to March 31, 1885: Donations, $191,737.67; Legacies, $73,286.91=$265,024.58.

DONATIONS RECEIVED FOR ARMENIAN COLLEGE, HARPOOT, TURKEY.

MASSACHUSETTS. — Pittsfield, Mary L. O'Sullivan, 5 00
ILLINOIS. — Geneseo, Charles Perry, 25 00
WISCONSIN. — Ripon, E. H. Merrell, 5.00; Green Bay, W. G. Butler, 9.00, 14 00
IOWA. — Cedar Rapids, Mrs. L. B. Stevens, 100 00

144 00

Previously acknowledged, 64,993 37

65,137 37

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, March 2, 1885.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE. — Freeport, Cong. Sab. sch., 10; Machias, Cong. Sab. sch., add'l, 3.25, 13 25
NEW HAMPSHIRE. — Bradford, Mrs. Geo. Dunfield, 75c.; Concord, West Cong. Sab. sch., 3.75, 4 50
VERMONT. — Dorset, Cong. Sab. sch. 18 75
MASSACHUSETTS. — Andover, Roy W. McClintock, 50c.; Fitchburg, A friend, 25c.; Ipswich, Linebrook Sab. sch., 25c.; Leverett, Mrs. Ralph A. Field, 25c.; Newton Upper Falls, Three friends, 75c.; Northampton, Marion B. Story, 25c.; South Weymouth, 2d Cong. Sab. sch., 1, 3 25
PENNSYLVANIA. — Scranton, Plymouth Cong. ch. 1 00
NEW JERSEY. — Orange, Mission Band of the St. Cloud Pres. ch. 2 00
ILLINOIS. — Lake View, Cong. Sab. sch., 2.50; Winnetka, Cong. Sab. sch., 4, 6 50
MICHIGAN. — Romeo, Seth L. Andrews, 1 00
WISCONSIN. — Oshkosh, Welsh Cong. Sab. sch. 3 50
CALIFORNIA. — Los Angeles, Park Sab. sch., 1.68; E. C. Manning, 50c.; San Francisco, 3d Cong. Sab. sch., 58; Santa Barbara, Harry F. Van Winkle, 1, 61 18
MEXICO. — Guadalajara, Friends, 2 00
TURKEY. — Harpoot, Children of Rev. H. N. Barnum, 2; Marash, Children of missionaries, 2; Sivas, Protestant congregation, 12; Smyrna, Boarding School, 3.08, 19 08

136 01

Previously acknowledged, 46,870 29

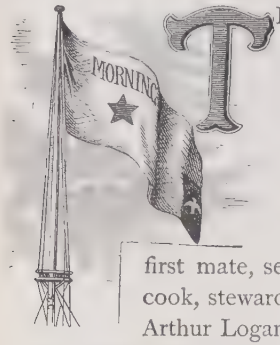
47,006 30

For Young People.

VOYAGE OF THE *MORNING STAR* TO HONOLULU.

BY CAPTAIN ISAIAH BRAY.

To the Owners of the Morning Star:—



THE *Star* sailed from Boston on November 5, 1884, a bright, sunny day, with a fair wind, a goodly company of friends accompanying us to return on the tug. Before these friends left us they gathered at the gangway and sang: "Waft, waft, ye winds," etc., and we had a parting prayer. When we were left alone our decks seemed deserted, for there were but fifteen of us left. These were: the captain, first mate, second mate and engineer (one man), chief engineer, cook, steward, and six seamen, the captain's wife and daughter, and Arthur Logan, who was returning to his parents at Ruk. But our hands were at the plow and we were starting about our Father's business and we must not look back. But for all that, many a glance was directed to the towboat as we rapidly separated in opposite directions and we saw the boat and friends fast going out of sight.

Could those friends have seen the vessel twelve hours later, how thankful they would have been that they were on shore. A strong northwest gale was chasing us with a fury that seemed eager to overwhelm us. Large waves rolled on board threatening to founder us, but the noble vessel would shake them off and again leap ahead under the close-reefed topsail, the only little sail she could carry, and, as the wind screamed through the rigging, it seemed as if even that would blow from the bolt-rope. All that night we watched and worked in the waves, doing our best to keep the *Star* from foundering. We were glad to see the daylight, when a scene of wild grandeur was presented to our view. Land was no longer in sight, and no other sail could be seen, nothing but the vast ocean, and that lashed into a fury around our little vessel that seemed only a toy upon it.

For three days the gale continued, and when it abated we had left Boston five hundred and forty miles astern. We then directed our course to the northeast trade-winds region. But we found very light and variable winds, and we did not reach the equator for thirty-three days after leaving Boston. We could not tell whether we had a fast-sailing vessel or not. One thing, however, we were delighted to learn concerning the sailing qualities of the *Morning Star*, that in light winds she could sail faster and easier than any vessel any of us had ever sailed in. That was one of the most important points we could have gained for

Micronesia, as there is little else than these light winds there. Down through the region of the southeast trade-winds we had the same light, variable winds.

We saw the Brazil coast in the distance as we passed Cape St. Roque. The next land seen was the coast of Patagonia, near Cape Blanco, in latitude 46° S. Then we sailed down the coast only a few miles from the land, and kept it in sight till we entered Magellan Straits. It is a barren, desolate-looking country, apparently without people or vegetation.

The voyage became more interesting from the time of sighting the Patagonia coast, January 12th until the 16th, when we reached the entrance of the Magellan Straits. We did not wish to enter at night and came to anchor. The

A PATAGONIAN.

nights were short, however, and the days long in that region. It was not dark till between nine and ten o'clock in the evening, and light again at two o'clock in the morning.

As soon as it was light on the 17th all hands were called, for the *Morning Star* was then to be transformed from a barkentine to a *steamer*, and we were to have the first advantage of steam power in our missionary packet. As a sailing-vessel we had been steering with the wheel at the after-end, but now we changed the gear to the wheel in the pilot-house forward. The sails were all furled in a snug manner, top gallant and royal-yards sent on deck, the fires started, anchor hove up, and we steamed into the Straits against a head wind.

On the shore, at the entrance, sat a large flock of penguins, and over our heads soared a noble great albatross, and here and there a seal would show his head

above the water. It was a perfect day in all respects. Upon each side of the Straits large volumes of smoke rose high in the air from hundreds of fires, the object of which we could not imagine, but from the appearance it seemed that Terra del Fuego had well been called "the land of fire." Just before dark we entered the "First Narrows," steaming five knots an hour, and having a fair tide of seven knots more. We were soon rushed through these narrows into Philip Bay, sixty-five miles from the entrance of the Straits, where we came to anchor a short distance from the Terra del Fuego side.

The next day was Sunday, and we lay at our anchorage and had a day of rest indeed. Monday morning, January 19, with fair tide, wind, and steam, we rushed, rather than sailed, across Philip Bay, through the Second Narrows, and at 3 P.M. reached Sandy Point, the only foreign settlement in the Straits belonging to Chili.

To the eye of even a sailor there is but one indication that the *Morning Star* is anything but a sailing-vessel, and that is the pilot-house forward. Having hard coal, not a particle of smoke appeared to escape through the long iron mast. As we passed around Sandy Point and came in sight of the steamers and the town we took in the lower topsail, the last sail we had set, and steamed to the anchorage without even the noise of a whistle, a wonder to all observers, as there was still no smoke to be seen. The harbor-master soon came on board and his first words were: "Captain, what are you, anyway? — the Phantom Ship?"

Remaining two days at Sandy Point, from which place we sent letters home by way of Valparaiso, we brought fresh water on board, obtained fresh beef, mutton, and vegetables, and started on our way again. All that night we steamed through a fog and rain, only occasionally getting a view of the land on one side or the other. The next day, January 22, it blew another gale, and all that day we were in about the same position, sometimes gaining a few ship lengths, and again losing it. Passing from Sandy Point to the western entrance of the Straits we look upon high mountains covered with grass and trees; great valleys, with waterfalls and cascades; beautiful sheltered harbors; upon other ranges of mountains high in the clouds and covered with snow and ice. Beautiful glaciers of immense length wind down the valleys to the water, where they break and float away. I could not help thinking what a splendid coast it would be for some of our owners if they could slide down those long, blue, icy glaciers.

Just before dark, January 23, we passed Cape Pillar, the western point of land on the Terra del Fuego side, and the *Morning Star* steamed gracefully into the Pacific Ocean, where we hope she will spend a useful life, shedding her bright rays over the darkness of this ocean. By eleven o'clock we were a good distance from the land, and, having a strong breeze, set sail, let the fires go down, put the steersman at the wheel on deck and again became a sailing-vessel.

We entered the Straits from the Atlantic Saturday morning, January 17, and left them to enter the Pacific the following Friday evening, January 23. We had steamed seventy-five hours of that time, and anchored only twice. We were both surprised and delighted to find ourselves through that difficult part of the voyage, in less than *half the time* we had expected. We soon entered the delightful southeast trade-winds region, where we were not disappointed in finding

moderate, steady trade-winds, that took us to the equator in the Pacific in thirty-five days from the Straits; and in fifteen days more we steamed safely into Honolulu, after a passage of 130 days. Here we anchored about noon on Sunday, March 15. As we came into the harbor a great many friends drove down upon

HONOLULU HARBOR THIRTY YEARS AGO

the wharf, as they were on their way home from church, to get the first look at the new missionary vessel, and quite a number came on board to greet us. Thus ended the first voyage of the new *Star*, and as she now goes forth upon her future work we are assured that thousands of prayers from her owners will follow her still.

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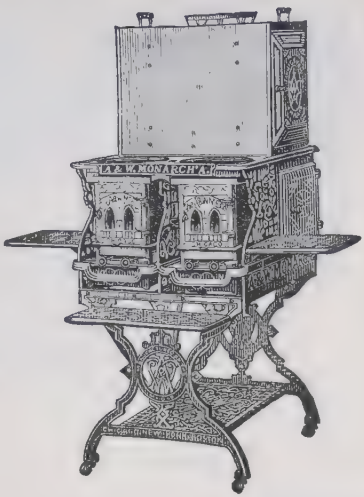

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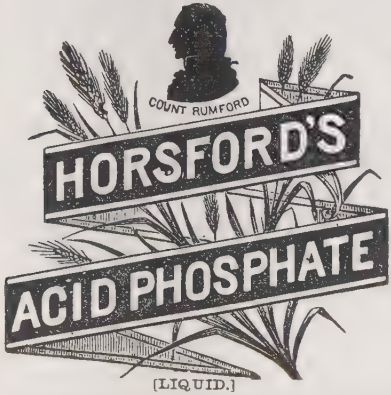

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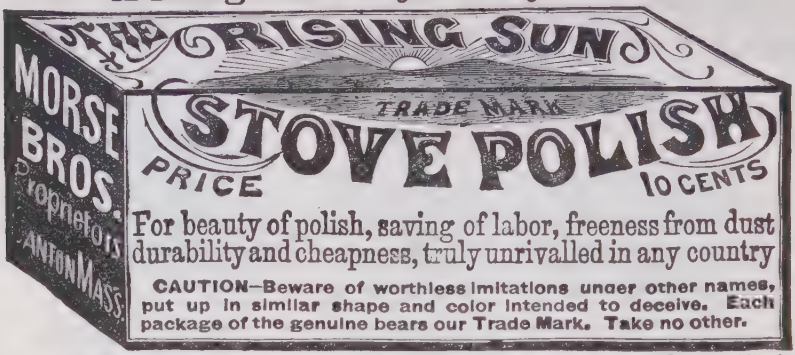
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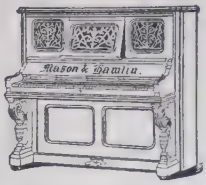

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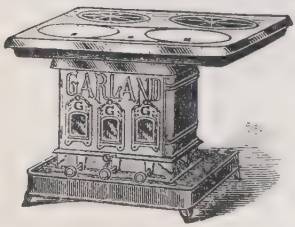

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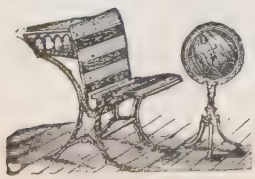

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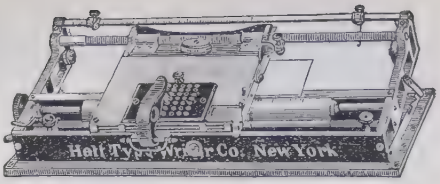

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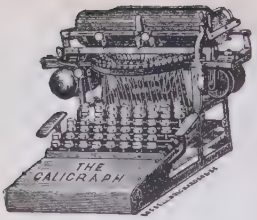

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JUNE, 1885.

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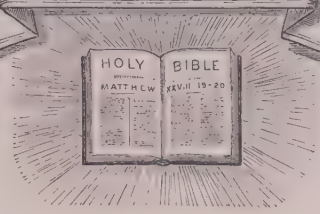

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THE

MISSIONARY HERALD.

VOL. LXXXI. — JUNE, 1885. — No. VI.

EIGHT MONTHS. — The financial record does not improve, — the total receipts for the first eight months of the year being about $8,000 less than those of the corresponding months of the previous year. The deficiency from the gifts of the living is over $28,000. Now is the time, before pastors and churches take their summer vacation, for a vigorous presentation of the foreign missionary claims from the pulpit, accompanied by a generous response from the pews. Special offerings, as we draw near to the close of seventy-five eventful years, will be eminently appropriate and most gratefully received.

OVER 1,200 of the large colored lithographs of the *Morning Star*, with a certificate attached, have been disposed of, but there are hundreds of Sunday-schools and individuals not yet supplied. Now is the time to secure this most appropriate ornament for your Sunday-school room. Please send your order, with fifty cents, to the treasurer of A. B. C. F. M., and a copy will be sent by return mail.

WERE the world truly Christian there would be a universal chorus of thanksgiving over the fact that England and Russia have agreed to submit their present disputes to arbitration, though, perhaps, some may say that had Christian principle dominated the world these disputes would never have arisen. It would be a calamity the like of which has not occurred in recent history, should these great nations let loose the demon of war, involving, as they surely would, other nations with themselves, in a protracted and desperate struggle. It is painful to see in how many cases the public press, on both sides of the Atlantic, has sought to precipitate a conflict by appeals to pride and prejudice and false notions of national honor. It is a hopeful sign of the times that the British government, while making every preparation for the defence of the interests of the nation, has had the courage to withstand the taunts and threats of the war party, and has chosen the arbitrament of peace rather than that of war. We trust that He who hears the prayers of his children and who interprets their supplications according to their spirit, has seen that the petition, "Thy kingdom come," can be best answered by so leading princes and statesmen that the threatened conflict shall be averted. To His name be the praise.

The three Woman's Boards of Missions are cordially uniting with the American Board in the furtherance of the "Children's *Morning Star* Mission," each of them having pledged a generous share for the work. The Woman's Board of the Interior will also continue to support, as it has done for some time past, the Girls' School on Ponape, with the two teachers, Misses Cathcart and Fletcher, and the Woman's Board, Boston, will still support Mrs. Pease. The Hawaiian Woman's Board takes a good share in the work in maintaining Miss Palmer. While the American Board appeals to Sabbath-schools, the several Woman's Boards should receive all the funds contributed by the mission circles within their respective districts, in order to enable them to fulfil the pledges they have already made. We are happy to report that the interest in this *Morning Star* Mission seems to be on the increase, and we trust that the young people in all parts of our land will have a permanent share in the enterprise.

Letters, forwarded by a chance vessel, have been received from Mr. Rand and Miss Fletcher, of Ponape, the last date being February 12. All were well, and the work was fairly prospering. The Girls' School of Ponape had more pupils than Miss Fletcher could well attend to. They were anticipating the arrival of the *Star*, and were most anxious that some one should come to assist Miss Fletcher in the school.

The Seventeenth Annual Report of the Woman's Board of Missions, Boston, which has just been issued, gives an impressive view of the wide and noble work done by this organization for foreign missions. There is here a record of 22 Branches, embracing 978 Auxiliaries, and 640 Mission Circles, bringing the parent society into close relations with about 1,000 churches. The receipts for the year amounted to $117,658.65, and it has on its roll 88 missionaries from this country, with 9 assistants, 85 native Bible-women, 29 boarding and 171 village schools. This work has been carried on, both at home and abroad, in hearty coöperation with the American Board. All friends of missions may well rejoice in the energy, wisdom, and Christian zeal which have been displayed in the organization and management of the various Woman's Boards of Missions.

Some of our friends may have odd numbers of the *Missionary Herald, previous to the year 1821*, which they would be willing to send us for use in completing a few sets of the magazine, which we should be glad to give in response to the numerous calls for libraries connected with colleges and other institutions where they are much desired. We have a supply of the numbers since 1821.

We referred last month to the method employed by the Sabbath-school of the Central Congregational Church, Brooklyn, New York, in gathering its contributions for the "Children's *Morning Star* Mission." In response to an inquiry, Mr. W. C. Peckham, the superintendent, writes that the gifts already amount to $358. This was the "banner school" in giving for the building of the vessel, and the present offering for maintaining the "*Morning Star* Mission" is proportionately much in advance of the former record. It is not surprising that the superintendent adds: "We are very happy about it." Others are happy too.

We gratefully acknowledge many responses received to our request for counsel as to the expediency of publishing a volume of Mission Stories made up from the pages of the Young People's Department of the *Missionary Herald.* These responses unanimously approve of the publication of such a book, most of them urging us, in very warm terms, to proceed with the undertaking. We are glad to announce that it has been resolved to prepare the volume, and it is proposed to issue it in the early autumn, in season for the next Annual Meeting of the Board.

Definite notice as to the Annual Meeting of the American Board will appear in the next number of the *Herald;* but it may be well to state here that the meeting will commence on Tuesday, October 13, at 3 o'clock P. M., in Tremont Temple, Boston.

The Misses Leitch, of Ceylon, ask for special prayer with thanksgiving from friends at home in view of the fact that within the past year fifty-two persons have united, on confession of faith, with the churches connected with their station, while there are now one hundred and fifty who are inquiring for the way of life.

A number of conflicting rumors come to us concerning affairs in Umzila's country, and the only point in which they agree is in affirming that Umzila himself is dead. Yet there are those on the coast who have their doubts on this point. Messrs. Wilcox and Ousley were told by the Makwakwas that Umzila had been dead for two years, but that the fact was kept secret by the chief men until his successor, Maganduzi, was firmly established. Mr. Richards writes of an interview he had had with Mr. O'Neill, Her Majesty's consul at Mozambique, who believes that Umzila died about six months ago; that his eldest son who succeeded him was immediately assassinated, and that the whole land is now suffering from civil war. The Swiss missionaries in the Transvaal have also written home that they have been led to believe, from communications received by way of Delagoa Bay, that Umzila is dead.

The Natal Mercury says that Consul O'Neill reported, on his arrival at Durban from Mozambique, that there are two expeditions now on their way to Umzila's kraal. The first is a special commission dispatched by the Portuguese government, which landed at Chiluan, went across the mainland to Sofala, and so inland. The object of the expedition is not clearly defined. The other expedition, led by a major of the Portuguese artillery, is connected with the "Ophir Company," which was incorporated at Lisbon last year. Its object is to obtain permission to open anew the celebrated ancient mines at Manika. What effect the death of Umzila, if the rumor of his death shall be verified, will have on these expeditions remains to be seen.

Rev. Mr. Clark, of Prague, reports the reception of eight more persons who were formerly Romanists into the Free Evangelical Church of that city, making twenty new members since the beginning of the year. Two of these eight are the first fruits of God's blessing upon the copy of the New Testament, which a strolling pedlar carried into a village, an account of which was given in the *Herald* of September last.

Rev. Mr. Bruce, in forwarding the report of the Maratha Mission for the last year, compares the record of the twenty-three churches of that mission with that of the 4,092 Congregational churches in the United States given in the last Year Book. The additions in the mission churches have been a little over ten per cent. on their membership, while at home the percentage has been a fraction over four per cent. Dividing the amount contributed by the value of a day's labor, it appears that the church members in the Maratha Mission have contributed during the year, on an average, over thirteen days of labor. It will be a good problem for many in this country to work upon, to find how their rate of giving compares with that of these men and women so recently out of heathenism.

The students of the life of Paul who have followed the recent International Lessons, showing how the Apostle was brought before rulers, will be interested in an incident which comes to us from India. A Brahman convert to Christ was arrested while preaching in the midst of a crowd, and taken before a native prince. When asked why he had not obeyed the orders to be silent, he boldly replied: "Your Majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court; but, by disobeying orders, I now have obtained my heart's desire." And so he preached the gospel to the prince, and was gladly heard.

Statistics of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 120; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the Empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having 29 churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 *yen*, which is a gain over the preceding year of 2,382 yen. This report is most encouraging. It will be seen from the letters from the Japan Mission, on another page, that, while there is no marked revival like that of a year ago, there is still a continued interest and a steady growth of the evangelical work in all sections of the Empire.

Perhaps the most urgent call for missionary reinforcements at the present time comes from the North China Mission. Peking, the capital and chief city of the Empire, is now left with Dr. Blodget as the only ordained missionary of our Board. Mr. Pierson is also the only ordained missionary at Pao-ting-fu, where a most promising work has been begun in the midst of a great population. Two ordained missionaries, one of them mainly occupied with the medical work of the mission, are all we have in Shantung, where enough openings for Christian labor already appear to constitute an independent mission, if they were adequately manned. Three ordained missionaries ought to be on their way to these fields within four months. Are there not young men in the land who can understand this call, and who will joyfully respond to it?

From a missionary, as well as from a philanthropic, point of view it is a matter of great rejoicing that France and China have been able to arrange terms of peace. The conflict has been of little credit to the French nation, and the terms of settlement are no more advantageous to her than were those open to her months before the recent defeat of her forces. The only anxiety that now arises in connection with the matter is lest, free from engagements in Tonquin, the French may send their ships and their troops to subdue the Malagasy. It is clearly the purpose of the French government to enforce its claims in Madagascar, and it is evident that a large army and a prolonged effort will be needed to accomplish anything effective against the Hova government. We are sorry to see that the new French Minister of Marine is the Admiral Galiber who was the French representative at Tamatave, who behaved so badly at the time of the French attack on that port.

Since the report given in the last *Herald* of the special religious interest at Constantinople in connection with the preaching of Rev. Dr. Somerville, we learn that the interest has continued, both in the city and in the neighboring towns. Mr. Dwight writes that at a service held in the Verdi theatre, in Pera, Dr. Somerville preached to five hundred or more Armenians, presenting faith in Christ alone as a test of Christianity. Since then, Dr. Somerville has visited Nicomedia and Baghchejuk, holding many services. Eight hundred were present in Vlanga and in Hasskeuy on the last Sunday in March, and the following week Dr. Somerville was to go to Adabazar, and afterward, by way of Salonica and Volo, to Athens. His labors have been eminently useful in arousing attention and in inciting to new consecration among the church members. On another page will be found a translation of a striking article in the leading Armenian paper, in which the editor comments on the work of Dr. Somerville, and calls for the preaching of the Gospel by their Armenian vartabeds. Our brethren in Constantinople and vicinity are greatly cheered by the awakening which they witness all about them.

All recent testimonies received concerning the people of Bailundu and Bihé confirm the belief entertained when the mission of the American Board in West Africa was planned, that it is one of the superior races of Africa for which we are to labor. Mr. Arnot, from whose journal of 1884 extracts are given on another page, has visited all the tribes from Cape Town to the Zambezi, and thence to the West Coast, and he made this entry in his journal as he approached the region where Messrs. Sanders and Fay were located: —

"I am now in Bihé territory, and mark a decided change for the better in the outward appearance of everything. Every one is well dressed: the men wear hats and coats and a rather long cloth kilt; the women wrap themselves in cloth from the armpits downward, bright grotesque patterns being the rage amongst them. Their houses are square and well built, with hinged doors and native-made iron locks; all, of course, in imitation of the Portuguese. Their gardens are large, well tilled, and neatly furrowed, quite like our own fields at home. They are sadly given to drink and immorality, it being an undeniable fact that those tribes which live near Europeans and imitate them are more depraved in their manners than the tribes of the interior."

A PERIL IN JAPAN.

While every disciple of Christ would rejoice to see Japan taking with sincerity the stand of a Christian nation, it is far from desirable that she take that stand simply from political motives. There seems to be, at the present time, some danger that the Empire may be led to call itself Christian solely from its desire to enter into the comity of Christian nations. We have seen the translation of an article, which appeared recently in a native newspaper, the *Fiji Shimpo*, the first reading of which suggests a doubt whether it was written seriously or in sarcasm. It is, however, exactly in the line of much of the reasoning that is now presented to the Japanese people, some of it in soberest earnest. This paper argues that the relations between the Japanese and foreign nations are not satisfactory, and that the needful thing is that the Japanese accept the professed belief, and wear the religious uniform, of others. It asks: "Is it not very expedient, for the present, to make Christianity one of our professed beliefs, whatever may be our individual faith? . . . We cannot persuade believers in Shinto to change their views, but we can tell them that they should regard the prevalence of Christianity in our country as an event occurring in the natural course of things, and refrain, for the sake of the country, from making any disturbance." The object is simply to commend themselves to those who hold the religion of the Western world, and so bring Japan into the family of nations which are called Christian. It is boldly admitted that this is nothing more than a political device, for the article expressly says: "We do not propose that the majority of our countrymen should become Christians. A small number, one for every hundred, will be sufficient. All that is required is the assumption of the title of a Christian country."

All this is sad enough; especially is it sad to find that men who are intelligent on most points have such an utterly inadequate conception of what the Christian faith is. And it would be a sorrowful day for Japan if the nation, under any such notion of expediency, should be led to claim hypocritically the Christian name. It would surely prove a most unfortunate set-back for the true faith of the Gospel within the Empire. The old Roman world was willing to place the statue of Jesus in its Pantheon, but our Master wants no place there. He is nothing if not supreme, and the service he calls for is not one of profession, but of the heart. The people who call themselves by his name, as an expedient for their own advancement, will not, by so doing, either win his approval or contribute to his honor.

A recent story is told of a Christian preacher, in one of the prefectures of Japan, who, at the conclusion of his discourse, was about to retire, when one of the audience inquired of him whether it was a true report he had heard that a certain prominent official was about to embrace Christianity. On being asked why he put the question, the reply came that if this well-known leader had become a Christian, the speaker intended to take the same step and be baptized. It was well that the man was told on the spot that his duty was not to be determined by what another person had or had not done. This lesson is just now needed by many in Japan. The fact that prominent men within the Empire are

changing their attitude toward the Christian faith may well arrest the attention of all the people, and lead them to inquire as to the truth of the new religion. If they do inquire candidly and humbly they will find in the Gospel a light and power not of men, and we may hope that they will be led to á hearty acceptance of Christ as their Saviour and Lord. Viewed in this way, the favor shown to Christianity by many leading minds in Japan is most hopeful, yet we should pray most earnestly that whatever profession of Christianity is there made may be sincere and from the heart, and that God will open the eyes of the people to see both the sin and the folly of consulting worldly expediency in the matter of their religious faith.

A WORKING CHURCH OF CHRIST IN CAPPADOCIA.

BY REV. JAMES L. FOWLE, CESAREA, TURKEY.

[The following account of the annnal meeting of the Evangelical Church of Cesarea was not intended for publication by the writer, but it presents such a good illustration of the working of the churches established by our missionaries, but now self-supporting and presided over by native pastors, that we give the account in this place, though somewhat abridged. — ED.]

FOR many years it has been the custom of the Evangelical Church of Cesarea to hold, in January, a meeting that is partly social and partly for business. It was my privilege to attend such a meeting on Tuesday evening, January 20, and I wish that friends in America could have been there with me. If they could not have understood the language used, they would have recognized the warm, genial, Christian spirit that was manifested in form and feature, in look and tone — the common language of Christian culture and Christian love.

The first report presented was that of the deacon, who distributes the charities of the church. He reported that the poor of the church were fewer in number and in needs than ever before; that the cheapness of living, combined with the conscientious efforts of the poor themselves, had enabled most of them to get on without help. As a rule, the assistance granted has been given toward house-rent or in cases of sickness, and it has been the constant aim of the committee to so give as not to pauperize.

This report was followed by that of the Young Ladies' Society, an organization somewhat less than a year old, consisting of fifteen or twenty of the girls and young ladies of the congregation. Their object has been to teach both thoughts and fingers to be skilful in useful work. At their meetings, after an hour or two spent in reading, Bible study, etc., they turn their attention to fancy work, and then learn some new stitch or new pattern. Their funds will be used for benevolence.

The Ladies' Society, represented by the pastor, reported an aggregate of 501 piastres ($22.25) gained this year, in addition to some 178 piastres of outstanding subscriptions that can be collected. With a balance in hand this society has paid the tuition of six scholars in the lower schools and one in the high school, besides helping many to get the needed books. The spirit of self-help that has been developed among the poor may be owing, in no small degree, to the efforts of this society for the education of the poor children.

The fourth report was by the secretary of our Young Men's Christian Association. Beginning three years ago with but six or seven members, this society of "Soul Winners" has pushed on steadily until it now has a membership of thirty active, earnest, working young men. As was remarked by the secretary, that had they not been to the last degree careful regarding the character of those accepted they might have had more than sixty members. They have required of members not only an unblemished character, but a willingness and a fixed purpose to work for the salvation of others. The executive committee of the society meets every week and a general meeting is held once a month. At noon on Sunday they sustain a prayer-meeting, which is proving a blessed help to many souls; it is well attended, and the interest of outsiders in it is constant and hearty. On Friday of each week they meet by invitation from house to house. No one who listens to the simple, earnest prayers and the loving exhortations can doubt their profitableness to the hundred young people who are often present. In addition to these good works mentioned the society has assumed responsibility for the teaching and conduct of the children's Sunday-school. Besides the stock and capital of their "Book Department," amounting to more than thirty-five dollars, — half of which has been added during the year, — they have received this year from subscriptions, contributions, commissions on papers, and books sold, etc., more than $70.50, the most of which has been spent for benevolent purposes. They have given to the distressed brethren in Marash; have paid the tuition of six boys in school; have helped others to books; have been active in every good word and work. This little society is doing a good work, and I bespeak for it the prayers and sympathy of Christian people. They would be glad of any word of Christian greeting from over the sea.

Reports regarding the schools followed. The boy's primary, with its sixty scholars, six of whom have been transferred recently by examination to the high school, has done good work and made fair progress; they try to lay a good foundation for the structure that others will build. Garabet Effendi reports thirty-two scholars in his private self supporting school; the zeal and devotion of the scholars speak no less in their praise than they do in praise of their teacher. Although deprived entirely of the use of his lower limbs, and in part of that of one hand, this teacher, by his Christian earnestness, his perseverance under difficulties, has won the respect of all. His life adds emphasis to the lessons his lips utter, and we do not wonder that the children were reported as hungering especially for his talks on morals and conduct. The Lord bless his efforts and give him much fruit from his labors! The forty-eight pupils of the girls' school have made fair progress during the year, and give hope for better work for the next year. Twenty-six scholars were reported as in the high school. The friends of a sound, thorough education for Turkey have every reason to be glad for the beginning that has been made in this school. When I think of its need of more teachers, better accommodations, apparatus, etc., I stand appalled, but having put our hands to the plow we don't propose to look back.

The treasurer of the church reported the whole amount received for the running expenses of the congregation during the year, as distinct from the schools, societies, etc., to be about $345. The whole amount contributed by

the church in its various departments is $867.88. Although there is still something due the pastor, the unpaid subscriptions more than cover that and other small debts.

These reports were followed by a few earnest words of thanksgiving and encouragement by the pastor. Formed in 1854, this church (together with its branches) has received on profession of faith more than six hundred members to its communion. In the "home garden" there are eight young and flourishing plants already bringing forth fruit, and that give greater promise for the future; these four societies and four schools show that there is life in the parent stock, and that the Lord blesses faithful efforts.

During the year there have been nine weddings, fifteen baptisms, fifteen received to the church, and ten deaths. With the exception of the total membership and the weddings, these statistics do not include the money spent or the work done in any of the twelve branches of this church, but only that of the home church in the city itself.

These reports were interspersed with music, both vocal and instrumental, and during the passing of some simple refreshments a subscription list for 1885 was opened, and before the meeting closed the sum of $313 had been promised and some of it paid.

By this time the whole audience were ready, in both body and mind, to sing with heartiness "Praise God, from whom all blessings flow," and disperse to their several homes.

Our joy in such meetings is not measured by the amount of work already accomplished; the hope for the future increases the joy a thousand-fold.

MRS. MARY E. LEE,[1] OF MARASH.

BY REV. THOMAS D. CHRISTIE.

[This beloved missionary died at Marash, Central Turkey, on the evening of the fifth of March. On the next day, at a service held near sunset, Rev. Mr. Christie preached a funeral discourse from the text in Romans xiv, 8: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Dwelling upon the fact that the life of Mrs. Lee had been "in the Lord" in her childhood, her youth, and her student life, he speaks as follows in reference to her as a missionary and an associate of the missionaries.]

As a missionary, our sister was characterized by a deep and abiding desire to do good to all who needed her help. She loved the people among whom she had come to labor, and often expressed her regret that family cares and a necessarily imperfect command of the language of the country compelled her to forego very largely the privilege of direct labor in the schools and churches. No one of us took a deeper or more genuine interest than she in all that concerned the progress of the educational and evangelistic work in this land. This missionary spirit was in her heart before she came to Asia. It was only the miscarriage of a letter which prevented her going, soon after her graduation from college, as

[1] Mrs. Mary E. (Topping) Lee, born in Casco, St. Clair Co., Mich., Nov. 17, 1850; preparatory and college course at Olivet College, graduating in 1878, when she was chosen lady principal of the college; married Rev. Lucius O. Lee, June 9, 1880; sailed with her husband to join the Central Turkey Mission at Marash, July 17, 1880; died at Marash, March 5, 1885.

a missionary teacher to Utah. Her loss is mourned with tears of genuine sorrow by many of our people here, no less than by the missionaries. It is no unmeaning thing that this casket is to be borne by the hands of these young men, who had learned to love her as their instructress, to its last resting-place in the midst of their people. It is where she herself would have chosen to make her grave — near to the church and the school, near to those to whose welfare she had consecrated her life.

As a personal friend, can we who are missionaries from across the seas ever forget her? Is there one disagreeable memory regarding her speech or conduct in any of our hearts to-day, as we look on this dear face we soon shall see no more? Not one — I dare affirm it, my brothers and sisters. No bitter, unkind word, no word that showed irritation, no word of egotistic criticism of others did any of us ever hear from those lips.

We thank God to-day for the perfect sweetness and tenderness of our every memory of her. We thank him that throughout these years we have had before us the example of her uniform gentleness and kindliness of word and deed. We shall be better men and women and better missionaries hereafter because of this example. In all our circle it was she — we all acknowledge it — who was most like to that meek and lowly One, who did not strive nor cry, nor cause his voice to be heard in the street. Ah, how easy it is for most of us, in this fierce and hurried missionary life, to be like the strong wind, the earthquake, and the fire that passed before the prophet! But she for whom we drop the tear to-day was one in whose whole influence spake that still small voice which makes us to cover our faces and listen in penitence and humility to the Lord's own word in our inmost hearts.

AN ARMENIAN CALL FOR PREACHERS.

FROM AN ARMENIAN NEWSPAPER.

[The following translation of an article which recently appeared in the *Arevelk*, an Old Armenian newspaper published at Constantinople, has been forwarded by Rev. H. O. Dwight. The article is entitled "The Priesthood and the Spiritual and Moral State of the Nation," and taking occasion from the preaching services conducted by Rev. Dr. Somerville, in Constantinople and vicinity, it enforces the need of more vigorous preaching in the Gregorian Church. The article bears interesting testimony to the effect produced by Dr. Somerville's labors, under the divine blessing, and it is also a significant token that the leaven of evangelical truth is working within the Turkish Empire. This, and a similar article which appeared in the *Manzonme i Efkiar*, the Armeno-Turkish daily of Constantinople, have been copied by other papers, and must have a wide influence among the Old Armenians. It should be borne in mind that the office of *vartabed*, to which allusion is made, is peculiar to the Armenian Church, it being unknown among the Papists and Greeks, and was established for the purpose of expounding the Scriptures and instructing the people. The Armenians recognize its significance, though as a rule, yet not in all cases, the duties of the office have been neglected. — Ed.]

Two occurrences which we described last week furnish occasion to call attention to the state of the Armenian clergy. One of these occurrences was the series of addresses delivered in Constantinople by Dr. Somerville, an aged Scotch preacher. The other was the publication of an article by the *Moniteur de Rome* as to the alleged progress of Roman Catholicism in both the greater and the lesser Armenia.

Our readers already know something of what Dr. Somerville is, and of his mission. During forty years he has been preacher and pastor in Glasgow, Scotland, and,

having thus assured his material comfort, he has decided to devote the remaining years of his life to traveling through the world, to preach and defend the Gospel and Christianity. He receives no salary from any source, and in this self-denying work, truly worthy of Christianity, he looks to no one for gain. He preaches only in the English language, and his sermons are translated into the vernacular in each country. He has thus addressed the Armenians several times, and we have noticed that not only Protestant, but Gregorian, Armenians have received his discourses with pleasure.

Dr. Somerville does not preach as a Protestant, but, since the points of agreement between the different Christian sects are more numerous than the points of disagreement, he can choose for the ground of his discourses matters on which all Christians are of one mind, in the broad and lofty regions of Christian truth. Hence very many educated and honorable Armenians were able to listen to the moving and instructive discourses of this Scotchman without a wound to their own national or religious feeling. In fact, Armenians sufficient to fill a great ball-room were present at his discourses.

Now, the welcome given to Dr. Somerville's sermons leaves upon the mind the manifest, but painful, truth that among the Armenian clergy the ability to preach is lacking to a marked degree. The *Arevelk* is not a paper which has to pamper national pride in order to find readers. Some fanatics may hold that to criticize our own preachers while praising a preacher from abroad is unpatriotic, but we hope that this kind of ignorance and narrowness of view is a thing of the past, at least with the more active and practical part of our nation. If we continue to hide our wounds under a mass of brilliant adjectives, we can never hope for reforms in the condition of our people, and the fact that the Armenian clergy are not in a state which accords with their high capacity is not the last nor the least of these wounds. The fact that in our churches *we have no preachers* strikes every patriotic Armenian always, and especially during Lent, with a force to pierce the heart. We admit that there are some bishops, who can be counted on the fingers, who have preached some effective sermons on the fundamentals of Christian doctrine and morality, and each of these sermons has been of itself an event to our people in this capital. But on ordinary occasions, and in most of our churches, the utter absence of preachers is a fact of pernicious influence. In most of the sermons heard on Sundays and feastdays, there is neither spirit, nor thought, nor art. Because they are without spirit they do not move the people. The words of our spiritual fathers have not the least influence on the morals of the people. But we do not believe that this could be said of those who regularly hear preachers like Dr. Somerville. We have seen the most worldly and the most freethinking of our compatriots moved by Dr. Somerville's sermons, and from this we gather that it is impossible for the penetrating, strong, and convincing sermons of such a preacher to fail of having an appreciable effect upon the moral conduct of his regular hearers.

It is sad that most of the sermons of our spiritual fathers, besides being insipid in feeling, are impoverished in thought. That they should be so, however, is perfectly natural, for our preaching vartabeds and bishops, in a majority of cases, are not anxious as to preaching and as to reading and collecting information in

order to find new thoughts and new points of view. Instead of feeding their minds with the study of the Bible, with the powerful words of the ancient fathers, or with moral and religious literature in general, they are more inclined to read newspapers, to manage local politics, or to pass their time with accounts or with the rivalries of the national councils. They think that everything was finished when they received the vartabed's hat, and that nothing remains to be learned or to be thought out in order to build up the people in their moral and religious education. What, then, can be expected from their sermons? These sermons are always made up of the same sterotyped phrases concerning the fires of hell or the joys of paradise, or, in case they step out of this narrow range, it is only to enter upon personalities and questions of the day, and to fill the church with the perpetual squabbles of the national council and the synod. Is there cause for wonder, then, that the number attending church is less from year to year? The people are becoming educated, the rising generation is growing, and cannot be contented with the simple words which satisfied our fathers. In order to set forth effectively the bases of Christianity and morality a new spirit, fresh thought, a new horizon, and new points of view are indispensable. Bring these into our churches and, without question, these churches will once more be filled with huge crowds, not only of the pious, but of the careless also, and the people will come, not merely to say prayers, but to learn, and to have heart and mind cultivated together. If any proof were needed of the truth of this assumption we hope that the brilliant round of Dr. Somerville's preaching services has furnished that proof.

The most of the sermons heard in our churches are not only without feeling and without thought: they are also destitute of art. But do not understand that by this we mean artificiality. Artificiality is the art of the unskilled preacher. If there is a teacher's art, if there is a writer's art, if there is a barrister's art there is also a preacher's art, for the preacher is at once teacher, writer, and pleader at the bar. In Catholic and Protestant churches clergymen study preaching as an art. In this fact lies the main secret of successes which are patent to the world.

It is a national necessity, therefore, to pay attention to the production among our vartabeds and bishops of learned and eloquent preachers, in order to give a healthy moral and religious education to the people, and in order to drive out religious indifference from the rising generation. The Armenian clergy must not expect everything from the outside world. Self-help is the great means whereby the clergy may fill evident voids, and come more into sympathy with the requirements of the age. We cannot hope that any important step can be taken toward the higher education of the clergy while, unhappily, the question of higher education for the nation is still unsolved. But the clergy can accomplish much by helping themselves and by bringing existing monastery schools under a better organization. Let it not be forgotten, however, that in a nation as religious and as warmly affectioned toward piety as is the Armenian nation, it is an unpardonable and unendurable lack that compels us to take up the lantern of Diogenes in order to find preachers but moderately learned and only more or less able to speak.

BREATHING OUT CRUELTY.

Extracts from the journal of Mr. F. S. Arnot, the young Scotch missionary, who reached Bihé and Bailundu shortly after the expulsion of our missionaries in July of last year, have been published by his friends in Great Britain. The pamphlet of thirty-two pages contains interesting notes concerning the Barotse, on the Upper Zambesi, among whom Mr. Arnot resided for eighteen months, as well as concerning other tribes visited while on his way to the coast. The chief impression which the reading of this journal leaves upon the reader's mind, we think, will be that Africa should receive the Gospel at the hands of the Christian world, if for no other reason than that its myriads of inhabitants may be delivered from the brutalizing superstitions and cruelties under which they are groaning. This is not a pleasant theme to dwell upon. The accounts given are shocking to all sensitive minds, and we are tempted to pass them by. But as set in some sort to present the needs of the pagan world, we are not at liberty to consult our tastes or our nerves in this matter. The woes of our brethren in Africa will not move us to proper action unless we know what these woes are. For this reason we give here a few extracts from this little pamphlet of Mr. Arnot, relating principally to what he witnessed among the Barotse. The following entries were made in the month of January, 1884: —

"War is the great employment here at present; one *impi* (native name for army) has just come in with long strings of captives, poor naked women and children. The man who can show by the pieces of skin from the bodies of his victims that he has killed a number is danced round by the women as a great hero. Two men were tried for witchcraft in front of my yard this morning; they dipped their hands into the boiling water as coolly as possible, for these brutal trials are so common that even the victims show but little concern. In the evening both were brought out of their prison hut, and being found to be badly burned they were condemned to the flames. *27th.* — The two men of yesterday burned this morning."

In April we find other entries relating to this same brutal trial by boiling water: —

"A poor old woman who had always been kind to me was burned this morning as a witch. She was suspected of putting a crocodile's tooth amongst the king's corn in order to bewitch him, was tried by the boiling pot, and was condemned. I believe it was a trick of some spiteful rascals who were her servants, in preparing corn for the king, for it was they who brought the tooth to one of the king's head servants. *19th.* — Another old man in the boiling pot to-day, supposed to have bewitched the king's brother, who, though a young man, is so fat that walking is a difficulty with him; imagining that his fat was leaving him he decided that this old man must be the wizard. *20th.* — The old man of yesterday has, strange to say, come out of the trial uninjured. I saw him twice dip his hands into *boiling* water, allowing the water to run over his wrists as he lifted his hands out, and yet the next day his skin was as if there had been nothing to injure it. The only natural cause for this that I can think of is that his hands are nearly a century old, and are as tough as tough can be. This was flourished before me

as a great victory, achieved under my very eyes, in favor of the boiling-pot trials. The advocates for this piece of barbarism declare that, if the hands of an infant who knew nothing of witchcraft were placed in boiling water, not a particle of skin would come off. They delight in the practice, because by it the rich can get rid of their poorer enemies without staining their own hands with the poor man's blood."

But not only in connection with their superstitions concerning witchcraft do the Barotse manifest their depraved and cruel instincts. It is said that when war-drums or a state barge are made, the fingers and toes of a child are cut off and the blood used to sprinkle the articles, while the living body is thrown into the Zambesi. Mr. Arnot says: —

"The negro has many good laws as to constancy and fidelity, but his innate cruelty is, I think, without comparison, and makes war a terrible thing with him. On returning from raids he exults in telling the horrible cruelties he has committed. A man will woo a woman with accounts of the deviltry he has been guilty of, for the women delight in it, and I have seen things done to captives, the thought of which makes the blood run cold. Among the Mashukalumbe the women and children turn out to applaud their brave warriors, who string up by the neck to tall trees the little children they have taken captive, a spectacle which gives entertainment to the whole countryside. Their punishments are very cruel. Burning alive is, amongst the Barotse, of every-day occurrence; also tying the victim hand and foot, and laying him near the nest of large black ants, which in a few days pick his bones clean."

Other facts are stated in this brief journal of a single year in Africa showing how these poor people live in fear of their diviners and their fetiches. Death is indeed a king of terrors to them. And they are as corrupt as they are unhappy. Regard for decency in conversation is said to be utterly unknown among them. Still, corrupt as they are, these people are not destitute of many natural virtues. Once lift them out of their grosser superstitions and they respond quickly to an affectionate appeal. The story of the Gospel has a charm to them as it has to all men who hear it, and we must not regard them as beyond the reach of saving influences. The history of missionary work in Africa is crowded with illustrations of the truth that the most cruel savages can, by the power of the Gospel, be subdued and made both gentle and devout. Mr. Arnot reports the pleasant reception given to him and to his message by the Ambuellas, or Bakuti, who dwell by the Kuti River, some 250 miles east of Bihé: —

"*June 1st.* — In the afternoon a goodly company had assembled to be spoken to, but all *men*, for everywhere in Africa the women are the most conservative and the most difficult to persuade into receiving anything new, and here they had shut themselves up in their huts. These people had lived in such seclusion that they knew nothing of teachers living amongst other tribes, the limit of their knowledge being the west-coast trader, his goods, his ivory, and, in past years, his string of slaves. Speaking through my interpreter, Antonia, I told them, in the simplest language, of God the Creator, of man's departure from him, of the sending of God's Son as a Saviour, and of his now sending messengers throughout the world to call back men to himself. The close attention made

me feel that the Spirit of God was blessing the word, and at the end they expressed their thanks by clapping their hands. The chief then said that they could not tell how happy they were that I had spoken in that way to them; he had believed in a great God who had made all things, but he wanted to *know* that God, that he might pray to him at all times."

This brief story of a Christian traveler across Africa should prove a new incentive to the evangelization of the Continent. The bitter woes of its myriads of inhabitants can be healed by the Gospel and by nothing else.

Letters from the Missions.

Maratha Mission.

AN ARGUMENT WITH HINDUS.

Mr. Gates, of Sholapur, in the annual report from his station, gives several interesting incidents connected with his work: —

"Near the beginning of the year, the head man among the *Mahars*, in the chief town of a *kasaba* of twenty-seven villages, became a Christian. This raised what was, to the Mahars, a serious question, as to who should be their judge to settle caste questions. A well-to-do Mahar, suffering a supposed grievance from some of the Christians, gave notice that he would give a dinner to all the Mahars in these twenty-seven villages. They would appoint a new judge, excommunicate the Christians, and put a stop to further conversions. One of their plans was to invite the Christians to a trial of the value of the Hindu and Christian Scriptures respectively. They proposed to take the two books and throw them both into the water. The one which sank would be declared false, and the other true. I asked which would be the more valuable, a book printed on gold leaves or the same printed on wood; one would sink and the other swim. At last another way of testing the two books was suggested, namely, the influence produced upon the lives and character of those who read and believed in them.

"As for putting the Christians out of caste, the Hindus were told that it seemed like excommunicating a man from a crowd of drunkards who had previously left them in disgust and would have no more to do with them. You say that when a man becomes a Christian he becomes defiled. Do you expel a man from your caste when he steals? No. When he lies? No. When he drinks? No. When he commits adultery? No. When he kills a man? No. But when he gives up all these bad things, lives an honest life, adopts the purest religion the world ever saw, *then* you say he is defiled. You know that Christians do not allow a man in their church who does these things. Who is defiled? Have you not reason to be ashamed of your society? Besides, you say that a man is defiled when he gives up his original religion and adopts another. God gave the Christian religion and the promises of Christ to your ancestors, and you freely confess that your religion is not what it was in the beginning but has sadly degenerated. Then, by your own testimony, *you*, and not the Christians, are defiled. You seem very much like a herd of swine which have been wallowing in filth and dirt. They come in their filthy state to eat. A gentleman in clean clothing passes along near by, and they say: 'Don't come near us; keep away; don't touch us, you are defiled.'

"At last the proposed dinner was given up, and the prime mover has shown a disposition to be friendly toward the Christians."

CONVERTS. — NATIVE HELPERS.

"During the year, in my field outside of Sholapur, fourteen adults, living in

seven different villages, have been baptized. In six of these villages there were no Christians before, and it is only about three years since the gospel was preached in that region with any regularity. There are now inquirers in those and the surrounding villages. Within a radius of about eight miles there are now more than twenty-five adult Christians. They are talking, and very properly as it seems to me, about forming a church or churches. There are two important villages which are somewhat central, and it seems as though two churches would soon be needed.

"Several of the Christians, who were entirely ignorant of Christianity three years ago, have learned to read and are developing into efficient workers. Among them is the wife of a farmer who goes regularly, and without pay, to the surrounding villages with a Bible-woman. The idea of her receiving pay was suggested by one who afterward confessed lack of wisdom in this matter. But she said she had no need of pay; she had enough to live on, and she loved the work. When the Bible-woman was sick for a time she expressed anxiety because the work was not going on.

"Some men have learned to sing and play native instruments, and go about making known the truth as they find leisure from their work. Two men who have been friendly for some time have expressed a willingness to pay tithes to help build a church, etc., but did not want to be baptized. But the latest news from them is that they think of being baptized, learning Christian hymns, and going about at their own expense to help spread a knowledge of the truth. One man who first heard about Christianity some two years ago was baptized in June. His wife has scarcely spoken to him since, but he enjoys communion with One dearer. He has made remarkable progress in the study of the Bible. He has read the New Testament through, some parts of it many times, and remembers what he reads. He has some questions to ask almost every time I see him."

A FAKIR CONVERT AMID PERSECUTIONS.

Mr. Gates gives the following striking account of firmness under opposition from friends: —

"'Think not that I have come to send peace on earth' was illustrated by an attempt to baptize a man at Chincholi in September. His name is Limbaji. He first heard of Christianity from one of our teachers, some eighteen months before. He was formerly a religious mendicant, wore long hair and a string of beads about his neck peculiar to those who worship a certain god. After hearing the truth he cut off his hair, sent me his beads, and began to work for a living. I had seen him but twice, and then for a few moments each time, but he was very anxious to be baptized, and I went to his village for this purpose on September 9. His wife at once began to abuse me for going about to make trouble between man and wife, to which I replied that I had seen very little of her husband, and that he had decided to be a Christian before he ever saw me at all.

"People began to gather from the neighboring houses. I talked with them for more than an hour and tried to give them some idea of Christianity, for there had been very little preaching in that village. When Limbaji was asked if he wanted to be baptized and live a Christian life among his townspeople, he said 'Yes.' After some further examination I called for some water, which his wife brought, supposing I wanted it to drink. But the people soon mistrusted what was to be done, and showed signs of displeasure. His wife threw herself down and beat her head on the hard earth, threatened to kill herself, or do other things nearly as bad. Those standing near caught and held her, but she beat her breast and screamed and bewailed this bitter end of her twelve years of married life. His mother also tried to interrupt the work for which I had come. Other women beat him and called him names for becoming a *mang* (an outcast). His mother caught hold of the dish of water and tried to take it away.

"I tried to persuade the people that

these demonstrations were useless; that the man had fully determined to be a Christian, and had been one at heart for some time; that what I was trying to do would not change his character or conduct. They asked if I was going to baptize him against his will I said 'No.' They said: 'He does not want to be baptized now.' Said I: 'Ask him.' They did, and his calm but decided answer was, 'Yes.' These questions to me and to him were repeated several times afterward, with a hope that he would give a different answer, but the questioners were disappointed. He took his only child, who was to be baptized with him, and tried several times to come near me, but others stepped before him and kept him back.

"The *patil* and town clerk sent a man to bring us both before them, but I sent word that there was no necessity for that (for I expected no help from them). A high-caste man was called who tried to persuade Limbaji to give up his purpose of becoming a Christian. His wife was trying every argument, and once I heard her tell him that if he would wait she would come with him. Long before this I had stepped back a little out of the crowd, and sat down quietly, only putting in a word when it seemed advisable. The dish of water stood by my side. The people had gathered in full force, bringing canes, sticks, and such weapons as they could lay their hands on, evidently expecting a general riot. After a time, putting my hand down by my side, I discovered that the water was gone, but I did not show that I missed it, although how to get more was not an easy question to answer.

"But I had another plan in mind. It did not seem absolutely necessary that the baptism should take place then and there. If we insisted on it we should both be mobbed, in all probability. There was no one within about seven miles on whom I could rely for assistance, and it did not seem best to baptize the man and leave him thus with people so much excited, although he seemed to have no fear.

"Finally I told the people that, as they knew very little about Christianity and were very much mistaken on many points, we would postpone the baptism. In the meantime they might talk with Limbaji and persuade him to give up Christianity, *if they could*. Limbaji would also tell them more fully his reasons for becoming a Christian.

"About a week afterward he tried to come to Sholapur, but his relatives followed him six or eight miles to the station and prevented his taking the train. He ran on to the next station, and finally reached Sholapur. But I persuaded him that it was best for him to be baptized in his own village, and he returned. About three weeks afterward, the native pastor accompanied me to the village. The people had become more reconciled to Limbaji's purpose. The pastor gave them a good sermon, and Limbaji was quietly baptized in his own house. His wife and mother came in soon after, gathered up their clothes and a few vessels, and made a great show about leaving him, promising never to return. Some of the neighbors said that Limbaji would not be allowed to get water from the common well. About fifteen days afterward I heard that Limbaji's wife and mother had returned, and that he had not been prevented from getting water. Since then Limbaji has been instrumental in leading a family in another village to accept Christianity."

Foochow Mission.

PEACE IN WAR TIMES.

MR. HARTWELL wrote, in January: —

"I live inside the city, and so we have some more inconvenience from the presence of soldiers and war arrangements than at some other places. But we have been kept in peace and quiet. We have gone on with work in the school and around our home as if it were a time of peace, and the influence has been good. We have had a successful term in the school and God's Spirit has abode with us. Some of the pupils seem to have been especially wrought upon this autumn, for which we give God thanks. Our school

closes next week. I send out four who may become school-teachers next year. The present number of pupils in the school is twenty-eight, of whom one half were born of Christian parents and have never worshiped idols. Seven of the pupils the past term have been members of the church. All are connected with Christian families. The mission furnishes teachers, and one dollar a month toward the board of the pupils, their parents or friends meeting all other expenses."

Under date of February 12, Miss Newton writes: —

"Our neighborhood (Foochow Suburbs) is not a pleasant one, for a large proportion of our neighbors are Southern people whose business is beating pewter for the manufacture of idol-paper. The incessant beating, continued late into the night, is very trying to tired nerves. They are very fond of theatres, too, which they hold in the open air close outside our compound wall, and sometimes the Babel of sounds does not cease till after daylight. Occasionally a ladder of swords is erected near by for some one to climb, or a bed of red-hot coals spread for men to run across, in the hope of expelling the evil spirits. They are an exceedingly filthy people; they speak a different dialect from the Foochow, and can understand but little of what we say, while the nature of their business imposes one more barrier in the way of their being influenced by Christianity. But there are plenty of Foochow people near us too, for the population of the city and suburbs is estimated at 600,000, and there is work enough on every hand.

"Just now we are having a few weeks' vacation, and Miss Garretson and I have been making a twelve days' tour among the stations in the Yong Fuh district, some forty miles from Foochow, visiting the girls in their homes, getting new scholars for our own and the school for women, which is to be opened in a few weeks, meeting with little companies of Christians, etc.; and now I have left her in the family of one of our native pastors to study Chinese a while longer. I enjoy this country work exceedingly, and often wish I could devote more time to it. We spent one night high up among the hills, at a poor, miserable house. The old grandmother lay wasting away in consumption, but the peace of God was in her heart, and she was only waiting to be taken home. Three other members of the family are church members, the only Christian household in the neighborhood. Another mountain village, where we spent a Sabbath, has been the scene of a real work of grace within the past year. Eight have been baptized already, and there are more inquirers, but they are very ignorant and sadly need instruction. A former pupil from the girls' school has just been married into the village, and is to begin a little day-school among them. The Sabbath services are held in a poor old house, with only an earth floor, and everything is very rude, but warm hearts beat under rough exteriors, and it is far easier to teach these humble people of Jesus, than to reach the proud, educated classes in Foochow and other cities."

North China Mission.

PROMISING STUDENTS. — CONVERTS.

Mr. Sheffield writes from Tungcho of the members of the Training School:

"We have been much pleased with the sermons preached this winter by the theological students. The eight young men belonging to this mission will increase the working force, at least for the present, more than the coming of ten new missionaries from America. I hope they will all be set to work in country places, and endued with patience and wisdom and love. Two of the graduates belong to this station, and they expect to do work in the country. It is my thought to put our second helper with them. I think our church would be glad to have premises, preaching-places, etc., for them. These young men seem as earnest in their desire to serve the Master in working for their countrymen as are the missionaries, and I have great hope for their future record.

"We have just spent a delightful Week

of Prayer with the native church. Seven persons were received to the communion, and six others were received on probation. There are very few connected with the missionaries who are not church members or inquirers. Quite a large company of outside women were present at the meetings. A good number of them are inquirers. They have been brought in by the work of our two Bible-readers. In spite of the fear of war, our work never gave more signs of progress than now."

WORK FOR THE MONGOLS.

Mr. F. M. Chapin, writing from Kalgan, February 5, refers to the opening among the Mongols, one of whom, as reported in the last *Herald*, has been received to the church: —

"Not only is the Chinese work opening as never before, but there is a stir among the Mongols. So encouraging does it seem that Mr. Sprague is talking of relearning the language and taking up his old work among that people. The time seems favorable. One Mongol has been baptized, another professes a belief in the Saviour and keeps the Sabbath. Hopes are entertained of others.

"One of these men gave Mr. Sprague an interesting account of a Mongol who died several years ago. He had heard much Christian truth, and it was hoped he would openly profess Christ. On his deathbed he turned from his old faith and prayed to the God of the Christians for mercy and pardon through the Great Mediator. It affected his hearer so powerfully that now, years after, he can repeat that prayer of his dying friend.

"The question returns to us, Shall these and others who are interested in Christ be suffered to go unfed or shall they be used to win others of their race?

"The special obstacles to work among the Mongols are: —

"(1) The intense religiousness of the people. They keep their temples in repair and build new ones, besides importing priests from Thibet, from which Buddhism in its purity is supposed to flow.

"(2) Drunkenness, not universal, but far worse than among the Chinese. Yet drunkenness is not so difficult to deal with as is opium.

"(3) The Mongols, numbering two or three millions, are scattered in little hamlets over an immense territory. There are few large towns, and, if reached, it must be by going from tent to tent, a sort of hand-to-hand work.

"(4) The climate is so cold that doubts have been expressed about being able to do work among them during the winter; but this is no real difficulty as compared with living in tropical lands.

"On the other hand, it is to be noticed

"(1) That the Mongols live under a government far better disposed toward Protestant missions than any non-Protestant nation of Europe. The life of an American missionary in China is safer than that of a Chinaman in America.

"(2) The written language of the Mongols will be of great assistance; a language filled with religious ideas, erroneous indeed, but a marked contrast to those tribes and peoples for whom spiritual ideas and phrases must be invented.

"(3) The social character of the people, differing widely from the Chinese; simple, open-hearted, hospitable, yet not without many vices, the outgrowths of their superstitions and sins.

"(4) Their religious nature is intense, apparently sincere; not overeasily persuaded, and, for that very reason, the more valuable when fully persuaded; a strong contrast to the Chinese, who are atheistic Epicureans, indifferent to all deities but the god of wealth."

Japan Mission.

CONTINUED GROWTH. — AN INTERESTING CONVERT.

Dr. J. D. Davis writes from Kioto, March 9: —

"There is not now the same intense religious interest in the churches connected with our work as there was a year ago; but there is a steady growth, and in some of them there is a revival spirit. Seven members were received yesterday in the

new Fourth Church in Kioto, and three in the Second Church. One of the latter has a very interesting history.

"He is a man over fifty years old; his home is in the interior, more than one hundred miles north of Kioto. His religious experience, as he related it last Friday evening to the Second Church, was intensely interesting, and would be more convincing of the truth of God's Word and of the Christian religion than all the books which have been printed. He was brought up in the midst of Buddhists, but he never could bring his mind to believe in Buddhism or in the worship of idols; he saw everywhere proof in nature of the existence of a great Creator; he sought for him, but it was like groping in the dark. Eight or ten years ago he went to Tokio and studied a few months in the agricultural school. There he seems to have heard nothing about Christianity, but his study of nature, and especially his observation of the wonderful processes of the growth of plants, gave him new proofs of theexistence of the Creator for whom he was seeking. He returned home, and some one lent him a copy of Dr. Martin's 'Evidences of Christianity,' which some Japanese, now dead, had received twenty years ago. He read this with great interest; with tears, as he said. He then got hold of a copy of the New Testament, in Chinese, and although he could understand but very little of it, he said it was unlike all the other books he had ever seen. It had *power* in it; it took hold of his heart. He finally got a copy of a commentary on Matthew, in Chinese, and pored over that. Then he secured a copy of the 'Natural Theology,' which I prepared some years ago, and he said that when he came to the part on the nature of the Deity he shed tears over it day and night for several days. About three years ago, one of our students spent the summer preaching at Fukui, near his home, and from him he learned the way of the Lord more perfectly, and came into full light and peace. This man is here in our school studying this one year, and then he expects to go back and preach to his countrymen."

Mr. Atkinson reports from Kobe, March 10: —

"Last Sabbath I baptized five adults at Nishinomaya, distant ten miles; on the previous Sabbath five in Kobe. At the Tamon Church four were received, and at Hiogo one. There is steady progress through all the field where work is being done. There is nothing startling, nothing to indicate that Japan is in any haste to accept and *live* the Christian religion. The indications are that the struggle is to be of some length, though the victory will ultimately be on the side of Christ. Hearers of the Word are many; doers of the Word do not abound. I fear that you are being misled by our reports of the number of hearers that can almost always be had when a theatre is open for preaching. The reports are true, but possibly the inferences may be incorrect."

Northern Japan Mission.

CALLS FOR PREACHING.

Mr. R. H. Davis writes from Niigata: —

"I am keeping up my usual winter's work here in the city, and in addition have started a station class of seven members of the church, to whom I am teaching the life of Christ, as found in the gospels, arranged in harmony. I am also keeping up regular monthly visits to Nagaoka, where I preach on the Sabbath morning to the believers and those interested, and in the evening to as many as assemble. I need to add, however, that my evening congregations have been small since the cold weather and snows came. On my last visit, four days since, I found the snow actually filling the streets up to the windows of the second story of the houses — say fifteen feet deep. Were it not for the covered sidewalks there could be little, if any, communication, even between near neighbors.

"I also opened a new out-station at Kamo, on the twelfth of January, under circumstances somewhat interesting. When preaching here in Niigata, on December 29, I noticed a stranger from the country

in the congregation, and apparently very much interested. After the service I was introduced to the gentleman by my native helper, who had met him a few days before. During the afternoon of the same day, the stranger called at my house, with a copy of the New Testament and one or two other religious books, which he had purchased since his arrival in the city. He at once inquired about the gospel plan of salvation, and we spent the remainder of the day, till dark, in close and interested inquiry into the truth of God's Word, especially as it bears on salvation through Christ. When he went away it was with the volunteered promise to read the Bible daily at his home, to which he was to return in the morning.

"About ten days after the above-narrated events, one night, just as I was on the point of retiring for the night, I was surprised to receive a call from the same person. He at once apologized for his late call, said he had come to the city on business, had seized his first opportunity to call on me, to lay before me a plan that he was very much interested in. He said his home was near a considerable village, named Kamo; and that he had friends in Kamo whom he desired to have hear the gospel, so that he had made arrangements for a preaching-place there, to be occupied once a month, as I go up to Nagaoka or return from there. All that was needed to complete the arrangements was my consent to preach. After my recovery from the surprise caused by his remarks, I consented, and said I would stop over as I returned home from Nagaoka on the occasion of my next visit. He went away delighted.

"As I came down on the river steamer on the following Monday, he met me at the steamer-landing nearest Kamo, and escorted me to that place. I found Kamo a pleasant village of about 3,500 souls, situated back under the mountains, about four miles from the Shinano River, where I had left the steamer, and surrounded by a number of smaller villages. My native helper accompanied me, and also a colporter of the American Bible Society. Immediately after supper we preached — that is, my helper and myself — to a congregation of seventy, a number of them being teachers of the schools of the place. We were then kept up till midnight answering questions, and the colporter in showing his books and making a few sales. Our new friend urged us to come every month, according to his previous request, and promised to meet all expenses connected with the preaching-place."

FREEDOM FOR THE BIBLE IN JAPAN. — AN INQUIRER.

Mr. O. H. Gulick writes from Niigata, March 7: —

"The progress of Japan may be noted in many ways; but in no one regard more clearly than in the circulation of religious literature. But six years ago it was still a question whether the Scriptures could be sold in any other way than by the foreign missionary. To-day the Scriptures are for sale all over the land; and, perhaps, every province in the Empire has a Bible agent or colporter within its bounds; and the utmost freedom to sell or to buy it is accorded on every hand. I find, here and there in remote places in the country, that one and another have lately obtained a copy of the New Testament, — generally from Tokio, — sent either by private agency, express company, or by mail.

"A country gentleman — an officer in a small village ninety miles south of us, near Takada — called upon me three weeks since, expressly to make inquiries regarding Christianity. He was very ignorant of all that the gospel teaches, but very earnest and definite in his inquiries. He had had a quarrel with a Buddhist priest, and had heard from some one that Christianity was a better way. What this way was, what we taught, and what we believed, he wanted to know. He had but one day to spend in town; and so, foregoing his dinner, for three hours he plied us with questions. My helper and myself gave him all the light we could in that time. I gave him several tracts and small books, and recommended to him to buy a Testament at the bookstore, and to read Dr. Martin's

'Evidences of Christianity.' He must have returned home without the Testament. Perhaps his pocket-money was insufficient for that and the return journey. He now writes me that he has studied Martin's 'Evidences'; that he has obtained a New Testament from Tokio, and is reading it; and that he is coming again to Niigata on the 30th, when he hopes to receive baptism."

Micronesian Mission.

FROM THE GILBERT ISLANDS.

Rev. Mr. Bingham, of Honolulu, reports the reception by him of letters from the Hawaiian missionaries at Tapiteuea and Butaritari, Gilbert Islands. Mr. Maka returned to Butaritari in 1882, and reports having received to the church, since that date, on confession of faith, three hundred and fifty members, and that the majority of these are steadfast, while some have fallen back. Of the Gilbert Islanders who have been at service in the Hawaiian Islands, and have returned to Butaritari, he gives a good report. Most of them are conducting themselves properly, and some have been received to the church.

"A British ship-of-war had visited Butaritari in July last, to examine into the robbing or murdering of a Chinaman who was under British protection. It resulted in the banishment of two men from Butaritari to Makin, one for five years, the other for two. The king then ordered the people to bring all the guns on the two islands to the ship-of-war, and being taken on board they were all thrown into the sea. Mr. Maka speaks of the captain as being very kindly disposed toward the missionaries. He visited their Sabbath-school, and spoke favorably of their evangelistic work.

"The Sabbath-schools of Mr. Maka's portion of the island had committed to memory almost the entire gospel of Luke."

Mr. Kapu reports that the younger people of Tapiteuea, in their joy at the news respecting the new *Morning Star*, had contributed *cobra* (dried cocoanut) in such quantities that a portion had been sold for forty dollars.

MARSHALL ISLANDS.

Through the kindness of Rev. J. F. Whitney, formerly of the Micronesian Mission, we have received some letters addressed to himself and his wife by native helpers in the Marshall Islands, giving comparatively recent and very favorable reports of the condition of the work. The first letter is from Hiram, who is a native of Ebon, and united with the church in 1871. He afterward fell into sin and was for a long time distrusted. Subsequently he proved very faithful, and is now in charge of the church at Ebon. His letter is dated January 13, and is addressed to Mr. and Mrs. Whitney: —

"Greeting to you. I see a ship which will sail to America, so I remember that you are there and I write to you about Ebon. It is growing better than before; yes, at every communion some are received into the church. The work of God is in a better condition than when you were here. The church members are stronger in their purpose to work for God. I hear from the people that they remember you in their conversation and in their prayers. The chiefs are all at peace with one another. We are hungry now because there is no breadfruit. Our food is cocoanuts only.

"How I love you! I saw a woman from California, who much resembled Mrs. Whitney, so that I thought much of her. I carried her some food; she said: 'What's the price?' I said: 'Nothing'; but she did not know why I said 'Nothing': that it was because she reminded me of my teachers. Give me to God (that is, pray for me). Love to you."

The following letter is from Jeremiah, pastor on Mille: —

"For a long time I have not written to you. Perhaps you think I am unwilling to answer you. No, not so; I say to my beloved brother. But because I have run out of paper is the reason why I have not written.'

"Now, I will tell you about this island. The work of God is growing. During this year I have received into the church

thirty-six and restored twelve who had fallen. The church members help me in preaching the Word. On Thursday evening I take a passage of Scripture and explain it to them. So they go and preach it to others. Give my love to all the followers of Jesus."

Mr. Whitney gives the following account of the conversion of this Jeremiah: When a young man he was one of a company who carried Mrs. Pierson, the wife of the missionary, over the reef to the boat, as she was returning, an invalid, to the United States. While doing this he was brought to think of the motive which led this woman to leave her friends and come to these islands; certainly not for health, for she was apparently going home to die; not for wealth, for she was taking away but little of what she brought. "If, then," said he to himself, "she cared enough for us to come here and tell us of Christ, ought not we to care enough to seek his love for ourselves? If there is anything in this, I will know it." He immediately joined the side of the missionaries, and has since been a faithful worker.

Western Mexico Mission.

Mr. Bissell writes from Tlajamulco: —

"We were much encouraged by the tolerance shown us recently in connection with the burial of one of our brethren, an aged single man, all of whose relatives, so far as we know, are Romanists, though perhaps not the most devoted. They cheerfully granted our request, permitting us to hold services at the house, saying that they could do so out of deference to his views.

"A number of them were present that Sabbath morning and listened attentively to the brief discourse from the text: 'Be ye also ready.' Naturally they felt they could not entirely lay aside their responsibilities. They dispensed with all the more objectionable rites, but kept candles about the coffin and carried lighted tapers to the grave. For all that, I was very glad we might speak of our faith, and walk together.

"We are fully occupied here, and can visit more and more. Classes for adults fill the evenings not occupied with religious meetings."

Northern Mexico Mission.

Mr. Case writes from Parral: —

"We are well, and making reasonable progress in the language. I now preach a very short sermon in connection with the Mexican service. I am also disposing of quite a number of Bibles and am often cheered to discover interest in the truth where I was not looking for it. There is no doubt that the delay of very active work, caused by being obliged to learn the language, is a good thing. The priests denounced us from the pulpit some time ago, and most of the people evidently look upon us as being worse than ordinary criminals. For example, I find written on my window, in Spanish: 'Here live the demons.' But none of these things disturb us in the least, for we remember that 'the Master of the house' was called 'Beelzebub.'

"Already we have many kind friends, even among those who adhere to the Roman Church, and we hope, by our good conduct, to win, little by little, the respect of the people generally, although it will be strange if we do not always have enemies.

"We hope very soon to organize a Sabbath-school. The most encouraging part of our work is connected with the children. Every Sunday they repeat verses of Scripture, usually seven — one for each day of the week. I wish you could see how their black eyes sparkle as their turns come."

East Central African Mission.

The mission station, which is eighteen miles from the town of Inhambane, across the bay, bears the name of Mongwe, and from this place Mr. Richards wrote, February 6: —

"Our position is a most happy one. We are about two hundred feet above the sea, are within five minutes' walk of the bay, and are surrounded on three sides by its waters. The bay is just two miles wide at full tide. My house stands nearly due north and south, with its front toward

the sea. Our front yard is filled with *caju* (Portuguese name) trees, and their shade is refreshment unalloyed. The thermometer stands between eighy-five and ninety degrees for many days at a time. I do not remember to have seen it out of that range for more than six weeks. Just below us, and in full view, lies the bay, and across the bay the peninsula of Lingalinga stretches out from the north to the south. From our houses we look across the bay and the peninsula to the sea, of which we have a full view for more than ninety degrees. We can see the steamers approaching from the north or from the south in time to mount a horse and get to Inhambane in season to see them drop anchor. If the wind and tide are right we may go by boat from our own door direct to Inhambane, without change of conveyance.

"On Sundays we have public service at 10.30 A.M., and also in the evening at 7 P.M. At first we had considerable interest, but very soon the older people, especially the men, fell off in their attendance. The women soon absented themselves, and now we have scarcely any but the children. Our own servants and Dalita's scholars are about all that attend. Altogether we usually have a good house of about sixty souls who are regular in their attendance. It is now altogether certain that there is nothing in our religion that interests these natives, and the more they comprehend it the more they do not want it. A just judge who will give to every one his deserts is precisely the one they do not wish to know about. To them, their old way is better.

"Our chapel and schoolhouse is about what we wanted. We tried to build it of stone, but the stone was so soft that it would not stand, and we lost several days' labor in the attempt to build of bricks without straw.

"Besides our regular work on the station, Dalita, our Zulu helper, has had a kraal school at Dingadinga's, about a mile distant. Dingadinga is our chief, and when he is not drunk he is quite respectable. But although he has a kraal of forty huts, with as many children, the school was not a grand success. Dalita taught thirty-four days, five days in the week. Her roll has the names of thirty-eight pupils, but the average daily attendance was only eight. All the children expected presents, more or less, and when the presents did not appear they did not come. They learned their letters, most of them that came, and two or three of our hymns. I hope to do as much of this kind of work as possible, and to this end will get as many Zulu helpers as the churches of Natal will support. The work will not be brilliant in the beginning, but there is no doubt about the result."

West Central African Mission.

A MESSAGE FROM BIHE.

LETTERS have been received from Mr. Sanders, at Bailundu, bearing date January 23. He reports having sent to Bihé, through Mr. Goncalves, for some articles left there when the trouble occurred last summer; and in reply the king, Jamba Yamina, writes Mr. Sanders, saying that all the goods left were in his possession, and the mission could have them on payment of $1,000! In reference to the expulsion of the mission, the king says: "Know that we are not at fault. The fault lies with Mr. Braga and the governor of Benguela." The king is reported to have said that the mission need not return, unless they bring him four kegs of rum and four (?) bales of cloth.

This action of the king only confirms Mr. Sanders in the opinion that the Lord purposes that they should remain, for the present at least, in Bailundu.

THE WAR. — QUIET AT THE STATION.

The long-talked-of war, which King Kwikwi has been preparing for two years, has been proclaimed as at hand; and the people have been summoned from the villages near the station to join the king in his camp. But again there is delay, and some of the chiefs have returned home, after obeying the war summons, though it may be that the return will be

but temporary. Various rumors are floating about as to what the king will do when the war is over, especially as to what he will do in reference to the goods which were stolen when the mission was expelled, most of which — as the king is well aware — are scattered about among the people of Chilume and the neighboring villages. On January 6, Mr. Sanders wrote: —

"Chikulo started for the camp several days ago, and, consequently, our school was reduced to five or six or seven last week. To-day, by new scholars, it reached eleven again.

"Last week I made a visit to Ochilumbu, staying there two nights. The people were very hospitable. The chief drawback was that the head man gave me a sheep when I left. Though we hope that I can go off to the villages a good deal, some way must be devised to dispel the feeling that a present of that kind must be given, else they will be sorry to see me often. This week I do not plan to go off, chiefly because three or four men from Ochilumbu said they were coming to visit me this week. Also, when most of the men are gone from the villages, I prefer to stay away.

"I have been able, since coming home, to make a fairly satisfactory translation of the Lord's Prayer. Heretofore, the words 'kingdom,' 'will,' 'forgive,' and 'hallowed' have been wanting. For 'hallowed be thy name' I had to use 'let them reverence thy name,' which gives the sense. I find I do not get along very fast in translating; but what I do, even though very unsatisfactory, I enter in a blank-book, that it may not be lost.

"For three days I kept a gang of about ten boys at work clearing the compound of weeds and grass. Brother Stover longed for a few weeds the first year, to prove that the soil was rich. At present the tendency is to too much of such proof.

"On Monday, January 5, I left for Chipuli, a district about eleven miles off, expecting to stay about three days. Not finding there the head man, he being at the camp, I returned next day. The people seem to like very much to have us come and visit them, as they are wont to do with each other. On our return, Esuvi, one of our lads who accompanied me, said the people will like it very much if I continue the practice. Were there another family here, I should, I think, go off a good deal, and stay a week at a time, as I feel more and more convinced that this is the only way for us to get the language quickly, while, at the same time, the main features of the gospel will become well known. It cannot but be so, if we will but open our mouths and talk; for, during the evening I was there (and this is a sample of what takes place almost always, unless you repulse them) they crowded into such parts of the hut as were available, and some women stood outside. Such things as I talked about they listened to very respectfully.

"The school varies. One day the attendance reached fifteen; next day six, and so it varies. Whether it will become more regular, we wait to see. Some would make good progress were they to attend regularly.

"This morning I heard another version of what the Osoma intends to do on his return. He will, they say, tie up Soma Keserye and Chilombo Chongoma and all Chilume, and bid me to search around and gather all our stuff. Then he will replace 'the vile race of Chilume servants we now employ by his own children.' The fact is, we cannot tell what will be done till he gets here and tries to do it.

"I hope Kwikwi will tell me to search Chilume, Soma Keserye's village, and that of Chilombo Chongoma. This I would quietly do; but, as for trying to force payments, I fear it would about ruin our work."

SUPERSTITIONS OF THE PEOPLE.

"Here, as all over the heathen world, the people are in bondage through their superstitions. For instance, nearly all the men and boys of two villages went to hunt. One young man was bitten by a snake. This was a bad omen, and the hunt was abandoned. Furthermore, the young man had to go three times as far as necessary, to avoid crossing a stream,

which is 'chikola,' meaning about the same as 'tabu.' They resorted to divination, to discover the reason for the bite. Information was given that some *ochilulu* (departed spirit) has not received due attention. These spirits are by no means long-suffering. They believe in pressing their claims, and making a fuss when things do not suit them. So this particular ochilulu was persuading them somewhat as Absalom influenced Joab. Having a regard for their future good (or that of the wizard), as well as for his own, he threw in the information that, had they been stiff-necked and continued to hunt in spite of the evil omen, he would have set a lion upon them.

"Another case occurred a few days ago. A hyena caught a pig at a neighboring village. In the morning they sought by divination to get at the root of the matter. In this case, also, it proved that some ochilulu had not received his dues. I laughed at them, and said it was the shiftlessness of the owner. If, instead of being so lazy, he had shut up the beast in a good, stout pen, the hyena could not have got at it, ochilulu or no ochilulu. They laughed, too, and, I presume, pitied my ignorance. How much they need the freedom wherewith the Son maketh free — freedom, among other things, from the fear of the malice of these spectres of their imaginations! How much they need to become Christ's, and to know that all things work together for good unto those who are his!"

FROM BENGUELA.

Letters have been received from Mr. Walter, at Benguela, dated February 9. He finds the location comfortable and, thus far, healthy; and he believes that a mission station should be permanently established at that coast town. In his judgment, the population of Benguela is much greater than that usually assigned it, consisting, aside from the few hundred whites, of *Cabindas*, or people from the northern coast towns, of liberated slaves from the interior, who all speak the Umbundu, and of *Mondombes*, the agricultural class, numbering, he thinks, not less than six thousand. The second class (the liberated slaves) Mr. Walter regards as especially accessible and ready to receive the gospel.

Mr. Arnot, the Scotch missionary, left Benguela for Bailundu January 27, after a protracted stay on the coast. He will remain some time with Mr. and Mrs. Sanders at Bailundu, and may then return again to Benguela.

European Turkey Mission.

Mr. Marsh writes from Philippopolis, March 18: —

"This city is a hard place for work, but yet there are many things that encourage us as we come back to the work here. The Sabbath congregations are quite good. A week ago last Sunday morning I think there were fully 150 persons present. Among them are many young men. I observed Bulgarians, Greeks, Armenians, Hebrews, Hungarians, French, English, and Americans listening to the preaching of the Gospel. The Sunday-school is well sustained, the weekly prayer-meeting is fairly well attended, the women's prayer-meeting and their benevolent society are prospering. Some things that have troubled us in the past are righting themselves gradually.

"One little item will interest you as it does me. To-day Pastor Tonjoroff brought me $13.60, the contribution of the church here the past year, for foreign missions. We wish to send it for the work in Africa. May it go to Bihé?"

Eastern Turkey Mission.

OUT-STATIONS OF MARDIN.

Mr. Dewey, writing from Mardin, March 1, speaks of progress reported at Mosul: —

"Several persons were received to church membership; the first additions for more than four years. The pastor of the Kuttenbul church has been invited to become their pastor, and we are hoping he may discern the Master's voice in the call. Contributions for the current year,

or rather pledges to contribute, are quite up to our expectations. Arrangements have been made for continuing a helper in Tel Kafe this year, also under the oversight of the Mosul church. Altogether the prospect seems more encouraging than for many years heretofore.

"From Karabash, where matters were left in such hopeful state after the Week of Prayer, no cheering word comes. On the contrary, things seem to be in worse case than ever, and we have been constrained to warn the brethren there that, unless there is a change soon, we shall be compelled to abandon them entirely.

"At Monsooreya, where it has for so many years seemed as though the seed were being cast on the wayside, a real interest has been awakened this winter. There is a larger attendance at Sabbath services, and the helper has a day-school of *over fifty pupils*.

"From the mountain region about Midyat distressing reports come of the exactions and oppressions of the government. It would seem as though a settled policy were being entered upon, looking toward the stamping out, not merely of the Protestants, but of the entire Christian element of the population.

"Two colporters were started out about a month ago with books, their objective point being Dere Zore, on the Euphrates, nearly south of Mardin. It is an important caravan centre, and is said to be surrounded by numerous villages."

Notes from the Wide Field.

FOREIGN MISSIONS OF THE AMERICAN METHODIST EPISCOPAL CHURCH.

THE report of the Missionary Society of this church for the year 1884 gives the statistics of its operations in foreign lands. In preparing the following summary we have included only those missions which are conducted in pagan or Roman Catholic countries, leaving out the German and Scandinavian Missions, which are conducted almost entirely by native ministers, to whom grants-in-aid are made, as to home-missionary churches in our own land. In Denmark, Sweden, Norway, Germany, and Switzerland there are connected with churches aided by the American Methodist Society 23,257 members and 6,446 probationers: —

Missions.	Ordained Missionaries.	Female Missionaries.	Natives Ordained.	Native Preachers.	Other Helpers.	Members.	Probationers.	Adherents.
Africa	0	0	0	0	56	2,337	171	0
South America	4	8	3	22	37	377	379	3,500
Foochow	4	7	42	31	37	1,778	941	2,021
Central China	9	10	3	4	21	1,111	107	740
North China	7	13	2	4	21	348	213	0
West China	2	3	0	2	2	5	9	35
North India	21	25	30	107	615	2,508	1,942	7,921
South India	51	20	0	0	57	1,295	617	0
Bulgaria	3	4	4	3	20	45	31	137
Italy	2	2	17	7	1	863	241	1,386
Japan	13	21	9	20	57	907	245	402
Mexico	8	13	8	18	47	611	623	3,534
TOTAL	124	126	118	218	971	12,185	5,519	19,676

ARABIA.

THE Church Missionary Society has decided to commence an Arabian mission; first occupying Aden, on the Red Sea. Aden is in British territory, and has among its population some 12,000 Arabs and 8,000 Somalis, and the place is annually visited by large numbers of Arabs from all parts of Arabia. Here the Mohammedans can be reached while under British protection.

AFRICA.

Death of Mtesa. — *The Church Missionary Intelligencer* for April has letters from Uganda giving the particulars of the death of this Central African monarch. The event occurred on the morning of October 10. The missionaries had been led to anticipate that whenever the emperor should die there would immediately be the utmost confusion and robbery and bloodshed. The following account of native customs, in connection with the succession in the kingdom, given by Rev. Mr. O'Flaherty, will show how reasonable such anticipations were: —

"In Buganda every chief and head of every *kika*, or family, gives the king his sister or nearest relative to wife; and the prince born of that kika is nursed and nourished and brought up by the chief of the kika, and called so-and-so, the son of such a chief. Now, when the king dies, and there are scores of princes, each belonging to a kika, the patron being the chief, you can well imagine the terrible interest and confusion. Each patron presents his prince and praises him as best. Then the scuffle, the fiery oratory, beggar description. The kika that is fortunate in the appointment by a majority of the most powerful chiefs triumphs over all others, for then its members get the highest offices, and are the children of their king: in fact, his brothers. They appoint him, and he protects and promotes them. The king when chosen orders the chiefs, according to custom, to bind and kill his brothers save one, and he holds no rank. Oh, the cold-blooded butchery! Who would be a king's son in this country? He then orders his chiefs, the principal ones who appointed him, of whom there are five or six, — Katikiro, Sekibobo, Mukwenda, Kangao, Kasuju, and Pokino, — to be killed. He then appoints his own chiefs. Those chiefs killed are to be the companions and chiefs of the departed monarch in the sunny plains of Wagulu, where they have pleasures forevermore."

The anticipations of the missionaries, we are glad to say, have not been realized. Prior to the death of the king, mission work had been going on very nicely, and a class of twenty of the advanced converts was held daily. A few of the most friendly natives warned the missionaries to be ready for an attack, as some of the chiefs and others were prepared for robbery and murder as soon as the king breathed his last. The missionaries heard the beating of drums and a great wailing, but no attack was made. On visiting the court, the chiefs were found sitting on the ground weeping piteously, as were also the wives of the deceased king. The mourning seemed to be most sincere. The missionaries bear testimony to the generosity and large-heartedness of Mtesa, and say that in certain respects no monarch surpassed him. He was dignified in manner, keen and subtle in argument, and had a marvelous command of the language and of his own temper. The new king is his son, Mwanga, who is only a lad. He has been under instruction by the missionaries, though they have no great faith in him. Still he has not, up to this time, killed his brothers, according to the usual custom, and as Mtesa did when he came to the throne. Moreover, there has been no robbery and no bloodshed. One of the king's daughters is always chosen to a special office called the "King's Sister," and Rebecca Mugali, of whose conversion a brief account is given in the *Missionary Herald* for February (p. 76), has been selected for this position. This gives good ground of hope for the future. The king has asked the missionaries to teach him, and has sent two messengers to welcome three of the mission band to his capital. The position of affairs is thus not only interesting but most hopeful.

German Annexations. — The annexations by Germany on the interior of East Africa are causing some anxiety to our English brethren who have undertaken missions in that region. The action of the Germans on the west coast at the Cameroons does not give very great hope that the missionary operations on the other side of the Continent will be unimpeded by this process of annexation. Still we trust that the fears of our brethren may prove to be not well grounded.

On the Congo. — The English Baptists have pleasant reports of the progress of school work on the Congo. At Ngombe both the Sunday services and the schools were well attended. The same was true at Underhill station, where the Sunday services are spoken of as most encouraging and refreshing. The schoolboys are said to have a great taste for learning.

Wesleyan Missions on the Gold Coast. — The English *Wesleyan Missionary Notices* for March contains a brief history of the missions of this church on the Gold Coast, which were begun in 1835. The Gold Coast, it will be remembered, is a British colony, with an area of about 16,000 square miles, and a population of about half a million. Early attempts to reach the natives of that region were unsuccessful, but in 1833 an English captain was greatly surprised at the request of some natives for Bibles. On returning home he secured a missionary from the Wesleyan Society, Rev. Joseph Dunwell, and when he arrived at Cape Coast Castle, the news spread like wildfire among the natives that the missionary had come. The native king sent messages to all the neighboring kings and chiefs to give the information, and people came from all parts to see what sort of a thing a missionary was. They were not only interested, but many were converted. But, after a few months of labor, Mr. Dunwell died. Other missionaries who followed him also died. Of the eighteen missionaries, men and women, who went out within the six years prior to 1841, eleven died and four were compelled to return home through failure of health. There are now in this region, however, two men who have had protracted service: Mr. Freeman, who went out in 1838, and Mr. Allen, who went in 1841. Thus it seems that, though the natives call the region "the white man's grave," some white men have been able to live there, and, notwithstanding the fatality which has attended the enterprise, recruits are not wanting and the results of work have been most cheering. The last report of the Gold Coast, Yoruba, and Popo districts, gives 59 chapels, 268 other preaching-places, 24 missionaries, English and native, 287 local preachers, 6,716 church members, while there are 20,075 attendants at public worship.

A Railroad on the Shire. — It is reported that Mr. Stevenson, of Scotland, who has done such good service in placing the steam vessels on the great lakes of Central Africa, and has built the highway between Nyassa and Tanganyika, has offered to guarantee the construction of a railroad around the rapids on the Shiré River. The distance is about sixty-two miles. We trust this report is true, for nothing more seems needed to make an easy and rapid transit to the Central African regions.

Health on the Congo. — Rev. T. J. Comber, in a paper read before the Royal Geographical Society of London, April 13, speaks of three sections along the Congo which differ materially in their healthfulness. First, the Lower Congo, where Europeans and persons of all nationalities had lived with little more peril to life than in Europe. Second, the cataract region between Vivi and Stanley Pool; in this section twenty-five per cent. of the 200 Europeans who had lived there the past six years had died, mostly from fever. The third region is the Upper Congo, above Stanley Pool; of the thirty Europeans who had been living or traveling in this section, only one death had occurred from sickness. It seems, therefore, that the intermediate region by the cataracts is the only unfavorable portion, and should the railroad be built around the cataracts, the question of healthfulness for Europeans would seem to be solved.

MADAGASCAR.

It is becoming more and more apparent that the progress of the Malagasy toward civilization and Christianity is not by slow steps, but by leaps. The recent assault of the French has doubtless, to some degree, shaken the faith of a few, but on the whole it seems to have strengthened and deepened the spiritual life of the people. The results

have not been as deplorable as might have been anticipated. From the recent volume of Rev. Mr. Shaw, noticed in our bibliographical department, we learn that the value of the American commerce with the island is about equal to that of the French and English put together. The people are advancing in all the arts; carpenters, stone-masons, clock-makers, tailors, have learned to turn out work which would be no discredit to any land, and some of the church edifices of the island would ornament any town in New England. Travelers comment upon the fact that there are no roads on the island, but the reason is apparent. The ruling race of the interior is too intelligent to build a highway by which the armies of France can reach their capital. Though slavery exists, it is in a mitigated form, and the slaves and freemen sit side by side in the churches. The houses of the people also, instead of being filthy little hovels of one room only, are rapidly improving. The present missionary force of the London Missionary Society on the island is twenty-nine, including single ladies. There are now over 300,000 adherents, and 4,134 men are enrolled as preachers, though it is to be said that many of them have no special gifts or fitness for the position. The educational system is on a new and firmer base. One of the eight secretaries of state has been put in charge of the department of education. All children between seven and fourteen years of age are required to attend school. In the school, according to recent government schedule, there are over 150,000 scholars; the promise for the future in all respects is very bright, if only the Malagasy can be allowed to work out their social and religious problems free from the assaults of France.

BURMA.

Mr. Freiday, of the American Baptist Mission, who with his associate was driven from Bhamo when that place was attacked by Chinamen, reports, in the *Missionary Magazine*, that the Burmese have not succeeded in their attempt to drive out the Chinamen. His own house has been destroyed, the sides of it having been used to make barricades. The British Agency has been burned. The whole country of Upper Burma is becoming greatly disturbed.

NEW GUINEA.

The London Missionary Society has recently issued a leaflet concerning its New Guinea Mission, which contains some excellent testimony as to the value of the work done among the rude savages in that distant island. Rev. Mr. Lawes, who went to New Guinea in 1871, was recently given a reception at Sydney, at which Lord Loftus, the governor of New South Wales; Commodore Erskine, commander of the British fleet in the South Seas; Sir H. B. Loch, governor of Victoria, and Sir E. Strickland, a Roman Catholic baronet, gave the warmest testimony to the value of the work done by Mr. Lawes and his coadjutors in the vicinity of Port Moresby. Ten years ago the natives of that region were suspicious, thieving, and quarrelsome. Now, these men declare that the people are orderly, attentive to religious instruction, and honest. It is pleasant to have the testimony of an eminent naval officer, in view of the fact that men of the sea have been known to disparage Christian missions. Commodore Erskine said: "He was glad to have an opportunity of informing the people of this country, as he had already informed Her Majesty's government, that he should have been totally unable to carry out the orders he had received had it not been for the influence exerted in New Guinea by Mr. Lawes. He was glad to have an opportunity, coming as he did from the scene of Mr. Lawes's labors, of testifying to the noble work and good results which had been achieved during his (Mr. Lawes's) time on the island. With regard more especially to the work he himself had been ordered to carry out, he thought the result of that work alone was a sufficient proof of the good work Mr. Lawes had done. Mr. and Mrs. Lawes visited the island of New Guinea some ten years ago, at which time they could not, and dared not, communicate with the people of the country. But at

the time he (Commodore Erskine) visited the island — a short time ago — he found that the influence exerted by Mr. Lawes was very great, and he thought that any crowned head might be proud to exercise such influence over any people. He did not intend to go into the principles of missionary life as connected with the different sects; but he had, as a naval officer, during the last few years, seen the good work which had been done on the islands, and he was glad to testify to the good results which had been achieved at New Guinea."

Hugh Milman, a magistrate who had visited the southeast coast of New Guinea, also bore this testimony: "The indomitable courage that was required and shown by them in getting a footing on the great and densely populated continent is deserving of all praise, and the benefits to the natives that have already arisen from contact with them during the short space of some seven or eight years are immense: inter-tribal fights, formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear." Mr. Milman also tells of an old chief with whom he was conversing as to whether the missionaries had done them good, who gave some illustrations of their work. Pointing to some natives from other islands who had come ashore, this chief said: "Why, a few years ago, these people, if they had been landed here, would have been killed and eaten; now they can land in safety, and we will take care of them and send them on their way to their homes."

INDIA.

HINDU SUPERSTITION. — The Hindus and Mussulmans of India are in continued conflict by reason of the superstitious reverence paid by the former to their sacred animals. Recently at Mangrole, a cow was slaughtered by a Mussulman, and the Hindus brought a suit against him for the crime, the Mussulmans uniting in a subscription to defray the expense of the suit. The Hindus threaten to leave the place altogether if the authorities permit the slaughter of cows within their territory. It is stated that a pledge was made a generation ago by the authorities that no cow should be allowed to be slaughtered by the Mussulmans.

Miscellany.

BIBLIOGRAPHICAL.

Madagascar and France. With some account of the Island, its people, its resources, and development. By George A. Shaw, F.Z.S. With maps and illustrations. London: The Religious Tract Society. Pp. 320. Price, 6 shillings.

The author of this book is Rev. Mr. Shaw, of the London Mission, whose name appeared so often in the foreign dispatches of last year, in connection with the French assault on Madagascar. A missionary for fourteen years in the island, and having special opportunities for studying the history and character of the people, he has given us a volume of exceeding interest. After a general description of the immense island, so full of wonders, he treats of the origin of the Malagasy, the attempts to colonize the island, the recent French claims, including a history of the Embassy to Europe, and the story of the hostilities up to the beginning of the present year. There is a very valuable account of the present civil and religious state of the Malagasy, and the volume concludes with chapters on the fauna and flora of the island. Those who are inquiring for the latest and best book on Madagascar will find this volume of Mr. Shaw's just what they desire. In our "Notes from the Wide Field" will be found some facts gleaned from this valuable book.

The Russians at the Gates of Herat. By Charles Marvin. With maps and portraits. New York: Charles Scribner's Sons. Pp. 185. Price, $1.00.

This volume, by a writer who has already published much bearing upon Russia's movements in Central Asia, will furnish a condensed but clear answer to many questions that will be asked nowadays respecting the dispute of England and Russia over the Afghan boundary. The steady and stealthy step of the Cossack southward is clearly traced, and the reasons are given why Herat may well be called the key to India, and its occupation by the Russians be forcibly resisted by Great Britain. The only blemish to the book is a certain "I-told-you-so" air in treating of the various advances which Russia has made during recent years.

A Dictionary of the Bible. Including Biography, Natural History, Geography, Topography, Archæology, and Literature. With twelve colored maps, and over four hundred illustrations. By Philip Schaff, D.D., LL.D. Third edition, revised and enlarged. Philadelphia: American Sunday-School Union. Pp. 960. Price, $2.00.

The previous editions of this popular, yet scholarly, book found great favor with the public, and letters from the missionaries of the American Board have often alluded to the help they have found in this Bible dictionary, to which large numbers of them have been able to have access through the kindness of the author. This third edition is a decided advance upon its predecessors, covering the results of recent topographical discoveries and the fruits of the ripest scholarship. The book is quite "up to the times," and in view of the great additions made of late to human knowledge in the department of Biblical geography, this is saying much.

Life and Travel in India. By Anna Harriette Leonowens. Author of *The English Governess at the Siamese Court.* Philadelphia: Porter & Coates. 1884.

These sketches, made from notes written in India, are both interesting and instructive; they furnish a variety of striking pictures of the complex life of that strange land. Much valuable information is given in a clear and pleasant style, and a number of illustrations add to the attractions of the book.

BOOKS RECEIVED.

The Errors of Evolution. An Examination of Nebular Theory, Geological Evolution, the Origin of Life, and Darwinism. By Robert Patterson. Edited, with an introduction, by H. L. Hastings. Boston. Pp. 271.

Also the same in four numbers. Paper covers. Price, 15 cents each.

The Young Men and the Churches. Why some of them are outside and why they ought to come in. By Washington Gladden. Boston: Congregational Sunday-School and Publishing Society. Pp. 71. Paper covers. Price, 10 cents.

Doris and Theodora. By Margaret Vandegrift. Philadelphia: Porter & Coates.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Continuous and most earnest prayer is desired that God would speedily provide the needed men, several of them needed immediately, for the prosecution of missionary work. The harvest is plenteous; the laborers are few.

ARRIVALS AT STATIONS.

February 4. At Kobe, Japan, Dr. Doremus Scudder and Miss Catherine S. Scudder.

ARRIVAL IN THE UNITED STATES.

May 5. At Boston, Miss Emily L. Spooner, of the European Turkey Mission.

DEATHS.

March 5. At Marash, Central Turkey, Mrs. Mary E. Lee, wife of Rev. Lucius O. Lee. (See page 225.)

April 19. At Auburn, N. Y., Rev. Oliver S. Taylor, M.D., aged 100 years; formerly connected with the American Board. (See *Missionary Herald* for January last, page 15.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. An argument with Hindus. (Page 231.)
2. A convert in India amid persecutions. (Page 232.)
3. The opening among the Mongols. (Page 235.)
4. An interesting convert in Japan. (Page 236.)
5. Calls for preaching in Northern Japan. (Page 236.)
6. News from Micronesia. (Page 238.)
7. Native superstitions in Africa. (Pages 241 and 229.)
8. The reëstablished mission at Bailundu. (Page 240.)
9. Report from the East Central African Mission. (Page 239.)

Donations Received in April.

MAINE.

Cumberland county.		
Gorham, 1st Cong. ch.		56 67
Lincoln and Sagadahoc counties.		
Boothbay, Emily D. Thorp,		10 00
Penobscot county.		
Garland, Cong. ch. and so.		3 00
Somerset county.		
Skowhegan, Island-ave. ch.		26 00
Union Conf. of Ch's.		
South Bridgton, A friend in Cong. ch.	2 00	
Waterford, 1st Cong. ch.	3 00	5 00
Washington county.		
Machias, Centre-st. Cong. ch.		15 00
York county.		
Kennebunk, Union Cong. ch.	33 22	
Lyman, Mrs. Martha Roberts,	5 00	38 22
Liberty, A friend, for W. C. Africa,		2 00
		155 89

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, Cong. ch., A friend,		16 95
Grafton county.		
Plymouth, Cong. ch., m. c.		2 80
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Mount Vernon, Cong. ch. and so.	15 00	
Nashua, 1st Cong. ch.	59 76	74 76
Merrimac county Aux. Society.		
Concord, 1st Cong. ch., to const. Mrs. CHARLES S. DANFORTH and WILLIE F. MASON, H. M.		260 90
Rockingham county.		
Hampstead, Miss A. M. Howard,		5 00
Strafford county.		
Centre Sandwich, Levi W. Stanton,	5 00	
Durham, Cong. ch. and so., to const. Rev. SAMUEL H. BARNUM, H. M.	78 10	
Meredith, 1st Cong. ch.	15 75	98 85
Windham Depot, A friend,		10 00
		469 26
Legacies. — Goffstown, Rev. Abel Manning, by Alfred Story, Ex'r,		534 19
		1,003 45

VERMONT.

Addison county.		
Bridport, Cong. ch. and so.	10 00	
Orwell, Cong. ch. and so.	12 00	22 00
Bennington county.		
Bennington, 2d Cong. ch.		21 90
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Cabot, Cong. ch. and so.	30 00	
East Hardwick, Cong. ch. and so.	14 97	
East St. Johnsbury, 3d Cong. ch.	15 50	
Lower Waterford, Cong. ch. and so.	6 40	66 87
Chittenden county.		
Milton, Cong. ch., for chapel fund, Austria,		12 04
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh Falls, M. P. Perley, for M. P. Parmelee, Trebizond,	25 00	
Georgia, Cong. ch., for chapel fund, Austria,	46 00	
St. Albans, Cong. ch., for chapel fund, Austria,	26 55	97 55
Orange county.		
Post Mill Village, G. B. Holbrook,		1 50
Rutland county.		
Benson, A friend,		1 00
Washington county Aux. Soc. G. W. Scott, Tr.		
Waterbury, Cong. ch., for chapel fund, Austria,		43 00
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Cen. Cong ch. (of wh., m. c., 20, and Joseph Wilder, 25),	95 90	
West Brattleboro', Cong. ch. and so., 11.26; A friend, 3,	14 26	
Westminster, 1st Cong. ch.	16 00	126 16
Windsor county.		
Springfield, Cong. ch. and so.		104 88
——, A friend,		20 00
		516 90
Legacies. — Orwell, Lovisa Root, previously acknowledged, 4,000,		1,000 00
		1,516 90

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch., m. c.		12 76
Berkshire county.		
Hinsdale, Cong. ch. and so.	10 25	
North Adams, Cong. ch. and so.	50 04	
Sheffield, Cong. ch. and so.	5 25	
Williamstown, 1st Cong. ch., 34.56; South Cong. ch., 15.81,	50 37	115 91
Bristol county.		
Fall River, Cong. ch. (of wh., m. c., 31.45),	100 95	
Rehoboth, Cong. ch. and so.	40 00	
Westport, Pacific Union ch.	12 00	152 95
Brookfield Asso'n. William Hyde, Tr.		
Barre, Evang. Cong. ch., to const. Mrs. CAROLINE W. WOODS, H. M.	114 35	
North Brookfield, 1st Cong. ch.	50 00	164 35
Essex county.		
Lawrence, Lawrence-st. ch.		100 00
Essex county, North.		
Amesbury, Cong. ch. and so.	17 04	
Bradford, Mr. and Mrs. Warren Ordway, to const. Mrs. WILLIAM K. FARRAR, H. M.	100 00	
Newbury, 1st Cong. ch.	15 00	
Newburyport, North Cong. ch.	23 21	155 87
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane-st ch.	1,3[illegible] 4	
Peabody, South Ch. and so., to		

const. CHARLES A. HASKELL, H. M., 150 00——343 04
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Greenfield, 2d Cong. ch. 37 18
Sunderland, Cong. ch. and so. 100 00——137 18
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch., 45.21; 3d Cong. ch., 7.55, 52 76
Ludlow, Cong. ch. and so. 15 25
Palmer, 1st Cong. ch., 6.63; 2d Cong. ch., 24, 30 63
Springfield, North Cong. ch., 68.17; 1st Cong. ch., 65.98, 134 15
Westfield, 1st Cong. ch. 8 50——241 29
Hampshire co. Aux. Society.
Amherst, College ch., 343.30; 1st Cong. ch., 60, 403 30
Middlesex county.
Arlington, Cong. ch. and so. 30 00
Auburndale, Cong. ch. and so. 100 00
Cambridgeport, Pilgrim ch. 333 41
Lexington, Hancock ch. 21 10
Lowell, J. Skilton, 15; G. F. Willey, 10, 25 00
Malden, 1st Cong ch. 112 34
Natick, Cong. ch. and so. 100 00
Newton Centre, 1st Cong. ch. 111 75
Newton Highlands, Cong. ch. and so. 75 00
Somerville, Franklin-st. ch. (of wh., m. c., 106.81), 306 64
West Medford, Cong. ch. and so. 11 65
Wilmington, 26 25--1,253 14
Middlesex Union.
Ayer, Cong. ch. and so. 15 00
———, A friend, to const. Rev. JOHN C. STAPLES, H. M. 50 00——65 00
Norfolk county.
Braintree, H. A. Johnson, 10 00
Brookline, Harvard ch. and so., 246.09; A thank-offering, 5. 231 09
Medfield, 2d Cong. ch. 37 50
North Weymouth, Pilgrim ch. and so. 44 60
South Weymouth, 2d Cong. ch., with other dona., to const. JOHN H. STETSON, H. M. 48 00
West Medway, Mrs. Patience Shumway, 5 00——446 19
Plymouth county.
Abington, 1st Cong. ch. 26 64
South Abington, A friend, to const. Mrs. MEHITABLE REED and VELMA FAUNCE, H. M. 200 00——226 64
Suffolk county.
Boston, Old South ch., 3,100; Shawmut ch., 1,709.96; Eliot ch., A friend, a thank-offering, 1,000; Union ch., 340.50; Mt. Vernon ch., 300; do., J. S. Ellis, 20; South Ev. ch. (W. Roxbury), 71.41; Immanuel ch., "J. S. R.," 15; Mrs. Walter Baker, for ch. at Fukuoka, Japan, 100; S. D. Smith, 50; A friend, 1, 6,707 87
Chelsea, 3d Cong. ch. 63 06--6,770 93
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, S. W. Armington, for work of Rev. J. F. Clarke, 10 00
Leicester, 1st Cong. ch. (of wh., for Japan, 1.25), to const. GEORGE H. SPRAGE, H. M. 119 68
Worcester, Union ch. and so., to const. GEORGE EDWARDS, H. M., 128.04; Plymouth Cong. ch., 122; Central Cong. ch., 100; Salem-st. ch., to const. THOMAS E. N. EATON, H. M., 100; Piedmont ch., 50, 500 04——629 72
11,218 27

Legacies.— Boston, Mrs. Eliza C. Ford, by F. D. Child, Ex'r, 2,50[illegible]
Randolph, Ebenezer Alden, by Rev. E. K. Alden, Ex'r, [illegible]
Topsfield, Susan Wildes, by Moses Wildes, [illegible]
Worcester, Asaph R. Marshall, by Betsey E. Marshall and Loammi Harrington, Ex'rs, 100 00--3,725 00
14,943 27

RHODE ISLAND.

Pawtucket, Item in March *Herald* should stand thus: Cong ch., one of its members, as a memorial-offering, to const. Mrs. ISABELLA R. CLAPP, H. M., 100.
Providence, Beneficent Cong. ch., 231.45; A friend, 3, 234 45

CONNECTICUT.

Hartford county. E. W. Parsons, Tr.
East Granby, Cong. ch. and so. 8 15
Granby, Rev. J. B. Cleaveland, 1 00
Hartford, Ladies, for chapel fund, Austria, 30; Rev. George E. Sanborne, for do., 10, 40 00
Manchester, 1st Cong. ch. 3 00
Marlboro', Cong. ch. and so. 8 50
New Britain, 1st Ch. of Christ, 185 99——246 64
Litchfield co. G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 22 98
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 42 30
Durham, Cong. ch. and so. 20 00
Old Saybrook, Cong. ch. and so. 17 29——79 59
New Haven co. F. T. Jarman, Ag't.
Ansonia, 1st Cong. ch. 23 07
Branford, H. G. Harrison, 10 00
Meriden, Centre Cong. ch. 25 00
New Haven, "J. L. E." 20 00
Wallingford, Cong. ch. and so. 15 20
Woodbridge, Cong. ch., add'l, 12 00——105 27
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, Ch. of Christ, 115.29; 2d Cong. ch., 7.14, 122 43
Salem, Cong. ch. and so. 19 00——141 43
Windham county.
Abington, Cong. ch. and so. 15 00
———, A lady, 500 00
1,110 91

Legacies.—Killingworth, Jane L. Hull, part avails of real estate, 94 00
Wapping, F. A. Sadd, by H. W. Sadd, Ex'r, 624 75
West Stafford, Esther P. Davis, by David Davis, 500 00--1,218 75
2,329 66

NEW YORK.

Brooklyn, A friend, 100; Frank Bond, 50, 150 00
Cortland, Rev. H. T. Sell, 5; Mrs. M. A. Sell, 5, 10 00
Coxsackie, "In memoriam," 4 00
Dunnsville, Willard G. Davis, 100 00
Elmira, Park Cong. ch. 75 00
Fairport, A. M. Loomis, 10 00
Flushing, Cong. ch. and so. 50 00
Kiantone, Cong. ch. and so. 3 54
New York, Pilgrim ch., with other dona., to const. CHARLES P. PEIRCE, H. M., 51.60; S. T. Gordon, 100; Miss J. A. van Allen, 5, 156 60
Oswego, 1st Cong. ch. 78 97
Oxford, Cong. ch. and so. 26 00
Perry Centre, Cong. ch. and so. 15 31
Phelps, Mrs. Wm. H. Jackson, 1 00
Walton, "C. S. F.," in loving memory of Rev. Fayette Shipherd, 5 00
West Groton, Cong. ch. and so. 19 45——704 87
Legacies.— New York, William B. Bibbins, by Morris W. Lyon, Ex'r, 250 00
Romulus, Susan Watson, int., by A. V. Brokaw, Ex'r, 20 38
Shelby, Oren Scovell, by C. A. McCormick, Ex'r, 1,000 00--1,270 38
[illegible]

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	4 10	
Oak Lane, Mrs. E. H. Pratt, 15; Mrs. Evans, 10,	25 00	
Philadelphia, A member of Calvary Pres. ch.	5 00	
Scranton, Thomas Eynon,	50 00	
Spring Creek, Cong. ch.	2 77	
West Spring Creek, Cong. ch.	2 23	89 10

NEW JERSEY.

Chester, 1st Cong. ch.	17 76	
Newark, 1st Cong. ch.	75 00	92 76

SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00

TEXAS.

Austin, Cong. ch.	20 56

OHIO.

Burton, Cong. ch.	31 08	
Chardon, Cong. ch.	9 87	
Cincinnati, "Mrs. E. A. T."	10 00	
Cleveland, Franklin-ave Cong. ch. and Sab. sch.	17 50	
Florence, A friend,	10 00	
Galion, F. Linsley,	2 00	
Lodi, Cong. ch.	18 12	
Nelson, Cong. ch.	9 60	
New London, 1st Cong. ch.	5 12	
Oberlin, 1st Cong. ch., 82.85; Mrs. L. G. B. Hills, 25; Rev. George Clark, 10,	117 85	
Salem, D. A. Allen,	25 00	
Sandusky, 1st Cong ch.	20 51	
Toledo, 1st Cong. ch., to const. WALTER E. TERHUNE, H. M.	177 50	
Windham, 1st Cong. ch.	23 39	477 54
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,		24 09
		501 63

ILLINOIS.

Champaign, Cong. ch.	53 93	
Chicago, 1st Cong. ch., 100; South Cong. ch., 10; Students, Theo. Sem., 7,	117 00	
Glencoe, Cong. ch.	27 00	
Roseville, 1st Cong. ch.	35 00	
Sandwich, Cong. ch.	35 05	
St. Charles, Cong. ch.	9 80	
Tonica, Cong. ch.	9 50	
Winnetka, Cong. ch.	42 28	329 56

MICHIGAN.

Adrian, "Mrs. G. B. R."	1 00	
Almont, Cong. ch.	18 00	
Charlotte, 1st Cong. ch.	25 00	
Chelsea, 1st Cong. ch.	21 50	
Croton, Rev. L. Curtiss,	2 75	
East Saginaw, 1st Cong. ch.	38 39	
Napoleon, Cong. ch.	4 00	
Olivet, Cong. ch., m. c.	3 02	
Owosso, Cong. ch.	32 85	
Romeo, Cong. ch.	5 00	
Royal Oak, Cong. ch.	4 00	
Stockbridge, Mrs. R. W. Reynolds,	5 00	
Three Oaks, J. U. Parrey,	10 80	
Utica, A friend of missions,	1 00	172 31

WISCONSIN.

Arena, Cong. ch.	5 00	
Bloomington, Cong. ch.	6 27	
Green Bay, 1st Pres. ch.	58 61	
Kinnickinnick, Cong. ch.	4 11	
Milwaukee, Grand-ave. Cong. ch.	53 72	
New Lisbon, Cong. ch.	27 65	
River Falls, Cong. ch.	32 29	187 65

IOWA.

Big Rock, Cong. ch.	10 00	
Chester Centre, Cong. ch.	26 75	
Decorah, Cong. ch.	38 09	
Downey, Mrs. D. O. Goodrich,	15 00	
Emmetsburg, Cong. ch.	10 04	
Gomer, Cong. ch.	2 50	
Grinnell, 1st Cong. ch.	9 16	
Hampton, Cong. ch.	7 74	
Maquoketa, Cong. ch.	19 11	
Mitchell, Cong. ch.	24 15	
Rock Rapids, Rev. C. H. Morse,	1 00	164 44

MINNESOTA.

Minneapolis, Plymouth ch.	36 20	
Winona, Cong. ch.	42 50	78 70

KANSAS.

Dunlap, Cong. ch.	1 66	
Strong City, Cong. ch.	11 00	12 66

NEBRASKA.

Clay Centre, Cong. ch.	13 73	
Cuibertson, Ger. Cong. ch.	2 25	
Fontanelle, Cong. ch.	58	16 56

CALIFORNIA.

Oakland, Miss M. L. Newcomb, 260; Rev. J. H. Holbrook, 10,	270 00	
San Francisco, Rev. D. D. Jones,	9 00	
Santa Cruz, Cong. ch.	10 00	
Sonoma, Cong. ch.	16 10	305 10

OREGON.

Portland, Plymouth Cong. ch.	10 70	
The Dalles, 1st Cong. ch.	10 25	20 95

COLORADO.

Highlandlake, Cong. ch.	4 60

DAKOTA TERRITORY.

Henry, A friend,	1 00	
Lake Preston, Cong. ch.	6 00	
Watertown, Cong. ch.	3 00	10 00

DOMINION OF CANADA.

Province of Quebec. Montreal, "C. A."	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Miss Diament, 75; W. P. Sprague, 20; Tungcho, Boys' Missionary Soc'y, 26.20,	121 20	
East Roumelia, Philippopolis Ch., for W. C. Africa,	13 60	
England, Liverpool, "J. Q."	50 00	
Germany, Berlin, Mr. and Mrs. C. M. Mead,	75 00	
India, Maratha Mission, E. T. Candy, 60; Mrs. Frazer Tytler, 49.20; Shek Ibrahim David, 4; Tatonath Munshi, 80c.	114 00	
Japan, Union Ch. of Central Japan, for W. C. Africa Mission,	17 20	
Victoria, Yulangah, Mrs. Margaret Mackichan and John Mackichan,	24 25	415 25

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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For several missions, in part,	8,620 69

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MISSION SCHOOL ENTERPRISE.

MAINE. — Brownville, Cong. Sab. sch., for educa. work under Rev. G. T. Washburn, Pasumalai, 10; Cumberland, Cong. ch. and so., for a boys' sch., Zeitoon, 45,	55 00

VERMONT. — Dummerston, Cong. ch., 12.48; St. Johnsbury, South Cong. Sab. sch., for work of Rev. H. N. Barnum, Harpoot, 25, 37 48
MASSACHUSETTS. — Boston, Village Sab. sch. (Dorchester), for school of Rev. R. Winsor, 44.31; W. Roxbury, Cong. Sab. sch., for a "Baby organ," 23.50; Cohasset, 2d Cong. Sab. sch., 6.04; West Newton, Red Banking Company, for school in Eastern Turkey, 66.28; Williamstown, South Cong. Sab. sch., 15.36, 155 49
CONNECTICUT. — Kensington, Cong. Sab. sch., for Eastern Turkey, 1 00
NEW YORK. — Cambria, Cong. Sab. sch., 13; Orient, Cong. Sab. sch., for work of Rev. J. H. House, Samokov, 20.12; West Groton, Cong. Sab. sch., Birthday box, 3.05, 36 17
OHIO. — Hudson, "Little Helpers," for school in Turkey, 15 00
MISSOURI. — Annapolis, Union Sab. sch. 4 00
WISCONSIN. — Delavan, Cong. Sab. sch. 7 50
IOWA. — Winthrop, Soc'y for Christian Endeavor, 3 56
MINNESOTA. — Alexandria, Infant dep't of 1st Cong. Sab. sch., for a school at Cesarea, 4 63
DAKOTA TERRITORY. — Volga, Cong. Sab. sch. 3 00
DOMINION OF CANADA. — Montreal, Am. Pres. ch., Tanneries Sab. sch. 10 00

332 83

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Cumberland Mills, Cong. Sab. sch., 6.60; Kittery, Two friends, 60c.; Litchfield Corner, Cong. Sab. sch., 1.50; Princeton, Cong. Sab. sch., 10c. 8 80
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CONNECTICUT. — Jewett City, Cong. Sab. sch., 10; Kensington, Cong. Sab. sch., 10; Meriden Centre, Cong. Sab. sch., 20; Morris, Cong. Sab. sch., 14; Plainfield, Cong. Sab. sch., 5; Woodstock, Cong. Sab. sch., 30c. 59 30
NEW YORK. — Canastota, Reformed Sab. sch., 7; New York, Pilgrim Sab. sch., 10, 17 00
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MISSOURI. — Windsor, O. W. Gorham, 10
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IOWA. — Gomer, Cong. ch., 2.20; Sibley, A child, 10c. 2 30
MINNESOTA. — Aitkin, Cong. Sab. sch., 5; Elk River, Union Sab. sch., 6.30; Walnut Grove, Five children, 40c. 11 70
KANSAS. — Lawrence, "The Coral Workers" of Plymouth ch. 25 00
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318 68

Donations received in April, 32,005 49
Legacies " " 7,772 41

39,777 90

Total from September 1, 1884, to April 30, 1885: Donations, $223,743.16; Legacies, $81,059.32=$304,802.48.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE. — Fryeburg, Cong. Sab. sch., 9; Garland, Cong. Sab. sch., 3; Woodfords, Mrs. W. A. Baxter, 1, 13 00
NEW HAMPSHIRE. — Hebron, Samuel Wells, 1 00
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CONNECTICUT — New Haven, Rev. S. J. M. Merwin, 50
NEW YORK. — Portland, Cong. Sab. sch. 12 00
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MICRONESIA. — Kusaie, Mrs. Lucy Cole, 4.50; Gracie Cole, 1.50; Willie Cole, 1.50; Marshall Islands, 13.70, 21 20
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225 50

Previously acknowledged, 47,006 30

47,231 80

For Young People.

BIBLE SCENES IN A LAND WITHOUT THE BIBLE.

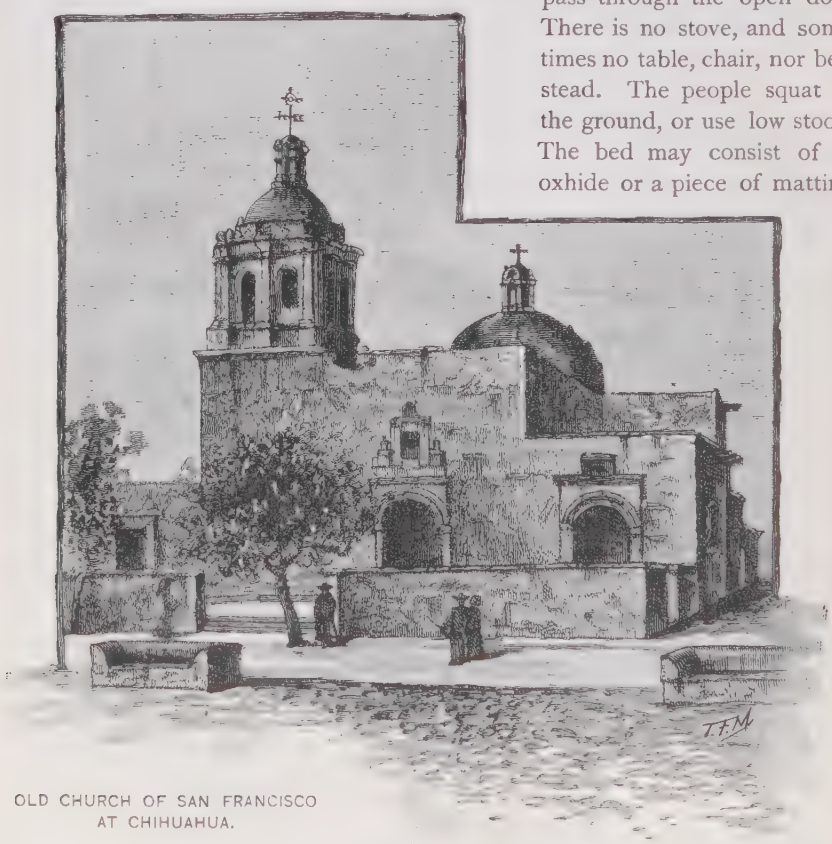
BY REV. J. D. EATON, CHIHUAHUA, NORTHERN MEXICO.

One need not brave the dangers and discomforts of a sea voyage, and of tent-life amongst the Arabs, in order to visit a land where many things are done almost as they were done in the time of Christ. In this Mexican city of Chihuahua, and in the surrounding fields, are many novel sights which seem to belong to Egypt and Palestine.

FOUNTAIN AT CHIHUAHUA.

The Missouri Pacific Railroad Company kindly furnishes us with some pictures of our city. The one above represents the principal fountain to which, all day long, come the poor people with pitchers and jars to carry the precious water to their homes, and to the better houses of those who can afford to pay for having it brought. (Rev. xxi, 6.) The women, and even little girls, after filling their earthern jars, will deftly lift the heavy burden to the waist, then to the shoulder, and often to the head, and walk away under it, with wonderful steadiness and grace. (Gen. xxiv, 46.) The water for the mission house, distant a block and a half, is carried in a small barrel slung on a pole between two men, who keep step in a kind of slow trot, and receive three cents apiece for each trip.

While there are grand houses for the wealthy classes, provided with fine carpets, furniture, and pianos, the homes of the poor generally consist of but one room, in which is done the cooking, eating, sleeping, and work of an entire family. The floor is the beaten earth; the walls are built of mud bricks, mixed with straw and dried in the sun (Ex. v, 7), and the roof is flat, made also of mud supported on rafters. Window there is none, the light and air having to pass through the open door. There is no stove, and sometimes no table, chair, nor bedstead. The people squat on the ground, or use low stools. The bed may consist of an oxhide or a piece of matting,



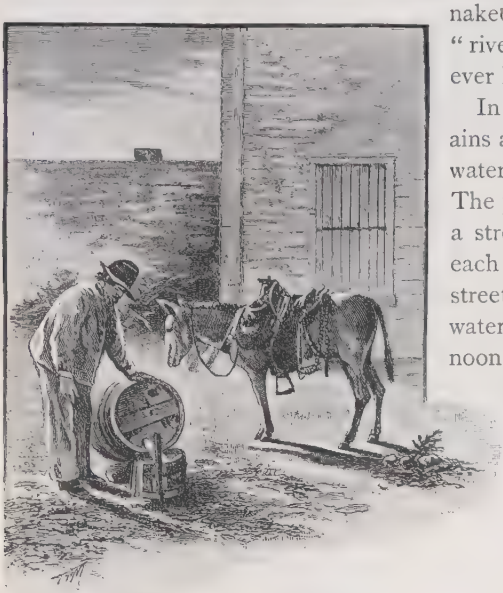
OLD CHURCH OF SAN FRANCISCO AT CHIHUAHUA.

lying upon which the Mexican wraps himself in the blanket which has been worn during the day in place of coat or shawl. In the fireplace is cooked the simple meal, consisting of a thick soup of vegetables and meat, and perhaps some *tortillas*, or griddle-cakes. These are made of boiled and hulled Indian corn, which is ground by women, between two stones (Isa. xlvii, 1, 2), mixed with water and fried without seasoning. The pale-looking cake is torn in pieces with the fingers, and a piece bent into the shape of a rude spoon is used to dip up some of the pottage (John xiii, 26), both spoon and contents being passed into the mouth. Firewood is too precious to be used for heating a room, and the cooking for the day is often done with two small sticks, costing about a cent apiece. (1 Kings xvii, 12.)

In the country sometimes we find little round ovens, like a hemisphere, built

outside the hut. For heating them, nothing comes amiss: grass, weeds, brush, dried dung. (Matt. vi, 30; Ezek. iv, 12, 15.) There are no fences to divide the great farms, or *haciendas*, but landmarks are built of stone or brick, often placed on high points of land, and whitewashed so as to be seen from a distance. (Prov. xxii, 28.)

The mixed flocks of sheep and goats are watched all day by shepherds, who bring them home at night to the fold. Other folds there are for the cattle, which during the day have also been herded in "green pastures," and sometimes led long distances to the "still waters." In this "dry and thirsty land" a stream of water or a "pool in the desert" is a great treasure. Not only the "garden of herbs," but fields of grain, before being planted, are covered with a curious network of furrows so that afterward they may be watered evenly and thoroughly in sections. Openings are made or closed often with the naked foot (Deut. xi, 10), and so the "rivers of water are turned whithersoever he will." (Prov. xxi, 1.)



SADDLED BURRO.

In and around the city "the fountains are dispersed abroad and rivers of water in the streets." (Prov. v, 16.) The price of a garden includes pay for a stream of water for so many hours each week. Down one side of a shaded street this morning runs a little brook watering a row of trees. In the afternoon it merrily rushes along the row of shade-trees on the other side. To-night it will be found in still another street or making glad an orchard or garden. (Psa. xlvi, 4.)

The harvested grain is carried to the threshing-floor of stone or beaten earth, in a circular enclosure. Into this are driven a number of unmuzzled cattle or horses (Deut. xxv, 4), to "tread out the corn." For winnowing, a breezy day is chosen, and a long-handled wooden fan is used, like a huge snow-shovel. With this the contents of the floor are tossed up, and "the wind driveth away" the chaff, leaving the wheat to be gathered into the storehouse. (Ruth iii, 2.) When Ruth (iii, 15) held her veil to receive the six measures of barley, she did as does her sister here with the *reboso* which is wrapped about her head and shoulders. So does a man often carry home the corn or beans he has bought, in the blanket, or *serape*, which was worn over his shoulders. This is often put in "pledge" for money, and there is left him but little "raiment" to sleep in. (Deut. xxiv, 13.)

The great burden-bearer is the ass. He carries leathern bags full of water, jars of milk, bricks, stones, and earth, wood from the mountains, ore from the mines, straw, grass, corn-stalks, coops of fowls, crates of fruit and vegetables,

children, and even a whole family! For I have seen father, mother, and two children, besides many odds and ends, loaded on one patient ass plodding cheerfully along at his even and rapid pace. Sometimes there will be met in the way a woman mounted on an ass, her face partly veiled, while a baby lies folded snugly in her arms, and her husband, carrying a staff in his hands, walks at her side. It is a living picture of the Holy Family going into Egypt. Very likely the baby's name may be Jesus, for that sacred name is given to many of the boys here, and even to the girls; and there are many Marys and Josephs.

But these people who show in their country and habits so many pictures of the Bible lands from which some of their ancestors came, by way of Spain, have most of them never seen a Bible, and of course know but little about the Saviour whose story it contains. In their churches they have horrible bloody images of the Crucified; but the image of the Virgin Mary is given the place of honor above the altar, and to her and to the saints they pray more than to God.

MEXICAN ADOBE HOUSE

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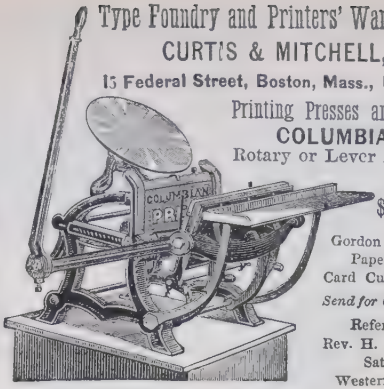

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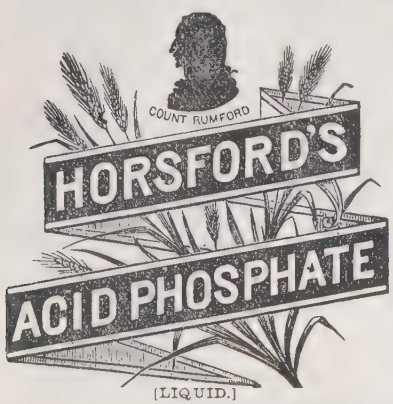

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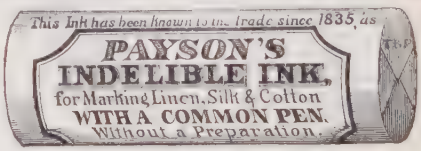
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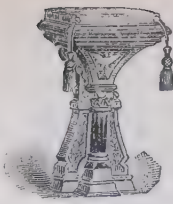

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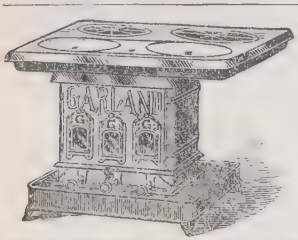

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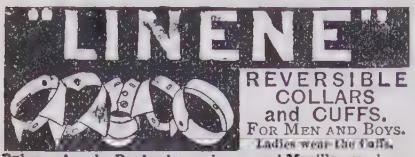

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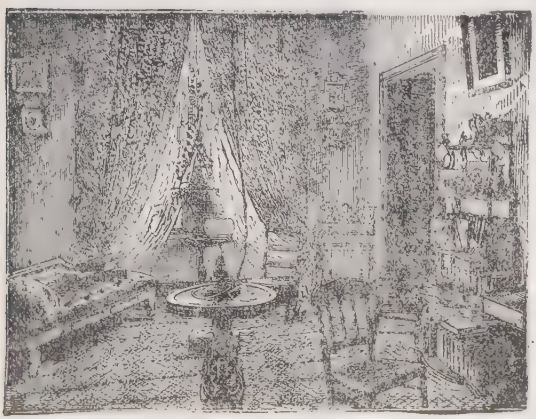

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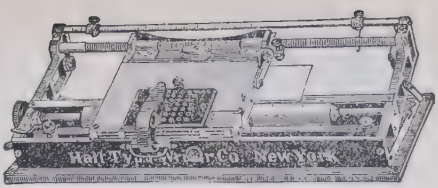

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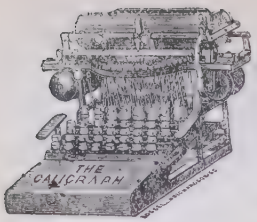

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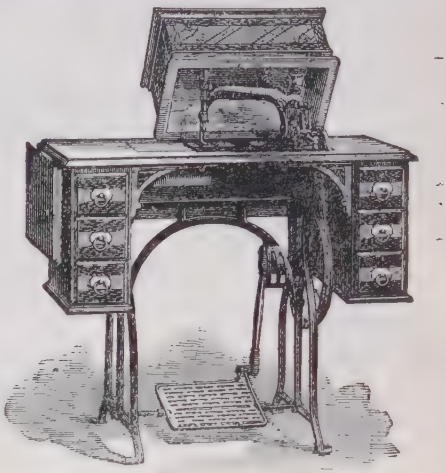

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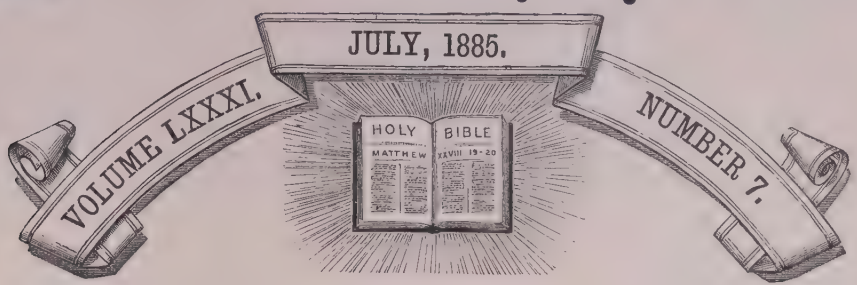

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THE

MISSIONARY HERALD.

VOL. LXXXI. — JULY, 1885. — No. VII.

NINE MONTHS. — There has been a slight gain in donations during the last month, so that the deficit on this account, as compared with last year, is reduced to a little less than $25,000. Shall it not be entirely wiped out during the next three months? Let us come up to the close of our seventy-five years of eventful history with songs and thanksgivings. Who will lead off with a special thank-offering of $5,000? And who will follow with one of $2,500? What five persons will add each $1,000? And how many will be animated thereby to put down a few additional $500, $100, $50, until instead of $25,000 arrears, we report $75,000 advance — a thank-offering of $1,000 for each of the seventy-five years? We should be glad to see this experiment tried. It would give us all a new sensation of a very pleasant kind. Who will lead the way?

ATTENTION is called to the notice from the Committee of Arrangements for the next Annual Meeting of the American Board, to be found on the cover of this number.

WORK for women is taking on a new and most interesting phase. No longer limited to the schoolroom, devoted Christian women are gaining access to the homes of the people, as was not possible a few years since. They can visit from village to village and gather companies of women about them for religious instruction. They can multiply their own personal influence by instructing Bible-women and superintending their labors. This is largely true of Turkey, India, and to some extent also of China, and recently of Japan. This work requires peculiar qualifications — good health, good ability, good education, ripened Christian character; not mere girls, but young women of from twenty-five to thirty-five years of age, of practical experience in Christian work, as successful Sunday-school teachers or deaconesses, under the care of pastors who know how to *turn their abilities to the best account*, — devoted Christian women who want to make more of their lives, who seek larger opportunities of service for the Master, — young women, in short, whom their pastors and churches cannot spare, but who will nevertheless give them up to go abroad, and be the better and happier for it when the time comes. A dozen such young women are needed upon the instant for Japan, India, and China.

On her present voyage to Micronesia, the *Morning Star* carries the following Scriptures and schoolbooks in different languages: in the Gilbert Island, the New Testament and the hymnbook prepared by Rev. H. Bingham; in the Marshall Island, the Book of Genesis prepared by Rev. J. F Whitney, and an arithmetic prepared by Rev. E. M. Pease; in the Ponapean, the Epistles of the New Testament, translated by Rev. E. T. Doane.

It was recently affirmed, by one who sat on a platform which was supposed to represent Christian fellowship between different denominations, that nineteen different forms of Christianity are trying to impress themselves upon the people of Japan. We deny this statement most emphatically. The different churches laboring in Japan are harmoniously seeking to preach Christ, and the minor differences which missionaries in that Empire exhibit do not affect the Gospel they preach any more than the different coats they wear or the different features of their faces affect their characteristics as men and ministers. Would it not be well for those who desire Christian union at least to recognize the real union now existing?

We regret to see by the *Foreign Missionary* that our brethren of the Presbyterian Board close their fiscal year with a debt of $57,651.72, though $700,000 have been contributed within the year, and the total receipts exceed those of the preceding year by $7,000. It is a striking fact that of this sum, $225,599.69 have been contributed by the various Presbyterian Woman's Boards, showing an increase from this source of over $21,000 within the year. It is an occasion for gratitude that the deficit does not arise from the falling off of gifts but solely from the expansion of the work, which demands an increase of gifts. May the Lord, in all branches of his church, open the hearts of his people to give as fast as he is opening the world to receive!

The revision of the English translation of the Scriptures is of interest to all who are engaged in missionary work, and especially so to all who may be employed in translating the Scriptures or in revising old editions of translations already made. Anything that throws light on the revelation God has made of himself, whether the result of biblical scholarship or research in Bible lands, is welcomed throughout the world. The friends of Dr. Riggs, of Constantinople, whose "Suggested Emendations" of the authorized version of the Old Testament was published in 1873, will be pleased to notice the identity of many of the changes made by the revisers with those he had proposed. In Genesis, for example, twenty-four out of fifty-four, and in Job, twenty-five out of one hundred and twenty-three, are identical, not only in respect to single words, but whole phrases; and in twenty-six other instances the changes are for substance the same as those suggested by Dr. Riggs, only slightly varied in language. It may not be amiss to add that a few copies of Dr. Riggs's "Suggested Emendations" and his "Suggested Modifications of the revised version of the New Testament," neatly bound in one volume, are to be had by application to Mr. C. N. Chapin, 14 Congregational House, for the nominal price of seventy-five cents — a rare opportunity for biblical scholars.

The *Morning Star* sailed from Honolulu, May 2, and long before this time, we trust, she has reached the Gilbert Islands and has commenced work among them. While at Honolulu three special services were held on board the vessel. First came an entertainment, at which about $60 were raised for the benefit of the Ponape Training School. The "Cousins' Society" also held its regular monthly meeting on board, with brief addresses from Judge Judd, Captain Bray, Messrs. Bingham, Bishop, Forbes, and Dr. Hyde. On one Sunday the Hawaiians held a meeting on board, and some of the Hawaiian teachers who have labored in the Gilbert Islands, among them Leleo, the blind missionary from Apaiang, spoke briefly. These services, as reported by Dr. Hyde, were of great interest, and the people at the islands are manifesting much zeal in connection with the work of the vessel.

It gives us sincere pleasure to learn that the *Gospel in All Lands*, which has been for several years sustained with energy and with success by the Rev. Eugene R. Smith, has passed into the control of the Missionary Board of the Methodist Episcopal Church, and that Mr. Smith will henceforth conduct it as the special organ of the missionary work of that church. It has been a matter of surprise that so large a missionary organization has been content to live without a magazine, and in the interests both of that church and of the whole missionary work we congratulate the Methodist Board and Mr. Smith on the arrangement which has now been made, by which the need of an organ will be well met.

A monument to Rev. Dr. Moffat, the distinguished South African missionary, father-in-law of David Livingstone, was unveiled at his native village of Ormiston, Scotland, April 10, in the presence of a large assembly, among whom were Sir William Muir and other distinguished men. It is fitting that such a memorial should be raised, but the best monument to Moffat and his faithful co-laborers is the energetic prosecution of the missionary work of South Africa, to which they gave their lives.

The Church Missionary Society is able to report a large increase in the number of men offering themselves for service in the missionary field. Eighteen have been accepted for immediate service, including among the number eight University graduates. This Society also receives men for training for missionary service, and twenty-six persons have been accepted for this purpose. May missionary revivals like this which has brought forward so many candidates for service in foreign lands be experienced in this country as well as in England!

The Turkish Missions Aid Society held its 29th Annual Meeting in Exeter Hall, London, on Tuesday afternoon, May 5. In the absence of the Earl of Shaftesbury, Sir William Muir presided. It appears that the Society has remitted during the year the sum of $8,000 as grants-in-aid to forty-seven different agencies laboring in Turkey. The Chairman, R. N. Cust, Esq., Rev. Newman Hall, and others, spoke in special commendation of the work which the American missionaries are doing in Mohammedan lands under the Turkish government.

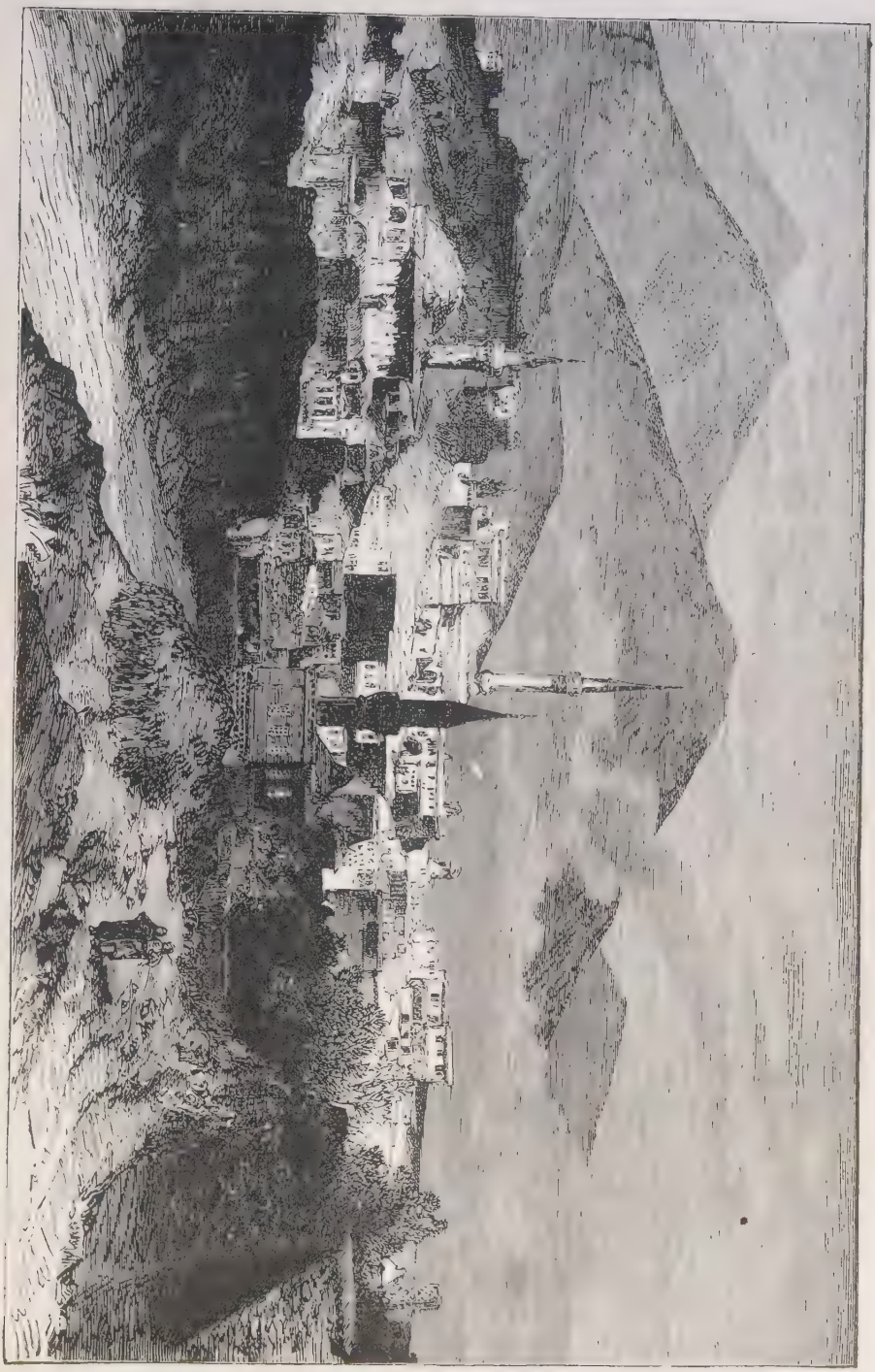
A few months ago the *Herald* gave a picture of Erzroom, which, though prepared specially for our pages, did not prove to be what was expected We are happy to give a better illustration on the opposite page, although it shows but a small section of the city and the mountains beyond. Between these mountains and the town there lies the Erzroom plain.

We note with great pleasure the revival of foreign missionary interest among English Christians. The late meeting of the Church Missionary Society at Exeter Hall, London, to consider the claim of the heathen and Mohammedan world, was one of the largest and most enthusiastic for many years. The address of the Chairman, the Earl of Cairns, late Lord Chancellor, was a model of its kind, doing honor alike to his head and heart, save in his failure to recognize the work of American Christians. The large body of young men in attendance was a marked feature of the occasion. Prayer-meetings are held every week at the University of Cambridge. Religious interest at Edinburgh that calls out an attendance of 1,500 to 2,000 of the University students will not be without result to the missionary cause.

It is a gratification to learn of the union of the Free Church of Italy with the Waldenses. The two organizations are substantially agreed in church polity and in doctrinal views. The existence of two such bodies with their separate communities in the same cities and in the same portions of Italy has been attended with much larger expenditure of money and with less moral influence than if they had been united. All friends of Christian work in Italy will welcome the union of these two bodies. Let an effort now be made to develop in the evangelical churches true views of self-support and self-help instead of such almost entire dependence on funds from abroad, and a new era will be opened for the evangelization of Italy.

Those who have charge of missionary organizations for the young should bear in mind that they are laboring with most hopeful material, and that the purpose to serve God in the missionary work is often formed at a very early age, though little may be said about it until years afterward. Prof. Henry Drummond has said that after conference with some missionaries as to the time when "the call" came to them, he is inclined to place the point as early as at twelve years of age. Although many seem by sudden conversion to be brought into service in pagan lands, it is true that the missionary spirit usually enters the mind at a very early age. Professor Drummond well says of this spirit: "It is too great a thing to come late. It has to bear too much strain to be of hasty growth. Its seed must be in the virgin soil of the heart, and it must mature from the beginning of active growth."

The Turkish tax-gatherer at Bansko, European Turkey, says that he can tell a Protestant house from any other because it is cleaner and better kept, and that when his hour for prayer comes he seeks a Protestant house to pray in because of its superior neatness. He also says that when he enters such a house he does not search for hidden goods, since "the Protestants do not lie."



ERZROOM, EASTERN TURKEY.

A Happy Man. — It is the privilege of any one who cannot become a personal messenger to the perishing men and women of heathen lands to consecrate his property to this definite work, living himself economically for this very purpose, that all he can thus save may be given to sustain those who do go as personal messengers. He can select, if he please, the missionary through whom his benefactions shall thus be bestowed or the mission through which the work shall be accomplished. Taking that missionary and that work definitely upon his heart and connecting with it his continuous gifts, he may become almost literally one of the associated laborers upon that missionary field. Most richly is such a consecration rewarded. More than one of the systematic, generous donors to the treasury of the American Board is acting upon this principle, and is sometimes surprised that the Lord is blessing him beyond his expectations. The following is an extract from a letter recently received from one of these surprised men: "There may seem to you to have been something like misrepresentation in my early statements to you of the small amounts I should only be able to invest in this work. None at all. I can only say: 'It is the Lord's doing, and is marvelous in my eyes,' and would be more so in yours if you knew. And yet it is just like God in his dealings with me ever since I gave myself to him, and especially since my adopted purpose, strong and deep-rooted, of preaching his Gospel in person went into the purpose to do it through others in the way I have been feebly endeavoring to do ever since." The gifts which have followed this purpose God has multiplied from tens to hundreds, and is now multiplying from hundreds to thousands, making the donor thereby one of the happiest men on earth, who rejoices every day in the fulfilment of the promise that the Lord "is able to do exceeding abundantly *above* all we ask or think." Who will imitate this good example, and know, while he lives, the same blessedness and wide-extended usefulness?

Mr. Kirias, the Albanian Bible colporter in Bulgaria who had been captured by the brigands and a heavy price set for his ransom, has at last been released. It is said that a ransom was paid for him by friends aided by the British and Foreign Bible Society amounting to about 700 liras, or $3,000. The peril from the brigands in some parts of European Turkey is very great, and the work of our missionaries is hindered on that account.

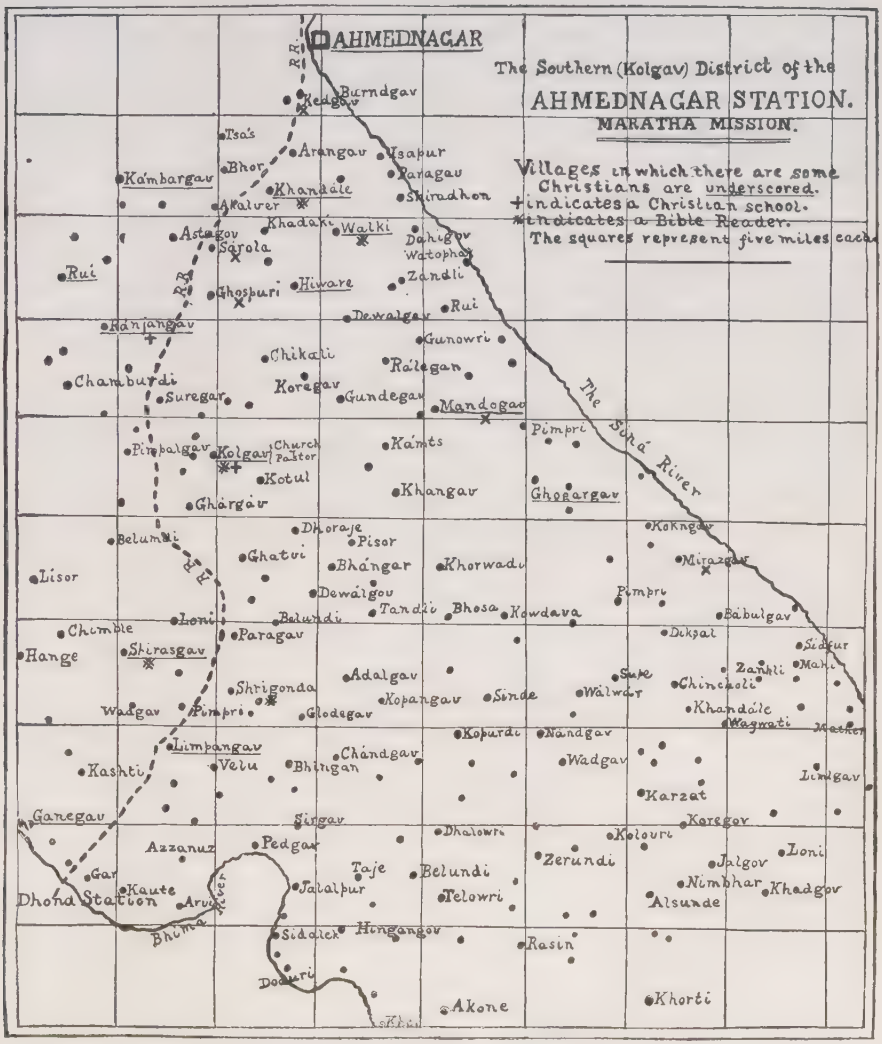
A singular illustration of the persistence with which the Japanese adhere to their family vocations is seen in a recent announcement, in a Japanese newspaper, that a certain celebrated dancing-master was to hold a service, in April last, in honor of the one thousandth anniversary of the death of his ancestor who was the first of the family to take up the profession.

The attempt to confine religious energy to any field with the thought that it will be dissipated if it seeks a wider range of service is like attempting to confine the light from a lamp within an inch of the flame. Such a process only keeps the lamp from burning brightly. The *Christian Intelligencer* well says: "The Lord Jesus Christ never said, and does not say to-day, to the Christian people of New York City or any city, 'Ye are the light and the salt of *this city*.' He tells them they are to lighten the world, and when they rise to such a degree of Christian love as to shed light upon Africa and Asia, they will shine with ten times as much brilliancy upon those right about them."

ONE MISSION FIELD AND ITS NEEDS.

BY SECRETARY N. G. CLARK.

THERE lies before me a little chart, of which a reproduction is here given, representing one of the five rural districts under the care of missionaries of the American Board stationed at Ahmednagar, in the Maratha Mission. It embraces



a territory some fifty miles in length by forty in breadth, about as large as an average New England county. As appears from this chart, there are over 200 villages in this district, some of them made up of only a little cluster of houses, but most of them large enough to need a school-teacher. In one village there is a Christian church of fifty-seven members, in charge of a native pastor. There

are native Christians residing in six other villages, and Christian schools in four; these schools are under the charge of Christian teachers, and in them religious instruction is given daily. There is a native preacher stationed in one village, and Bible-readers in three others, besides two Bible-women. There are thus eleven native agents in all, in charge of a missionary who resides at Ahmednagar. In only eleven out of the more than 200 villages is there to be found any direct and continuous evangelical work.

What shall be said of the need of this district? As it is close to Ahmednagar, one of the principal centres of the mission, it is a favorable specimen of the entire field occupied by the Maratha Mission. Multiply the above figures by thirty, — perhaps I should say forty, — and reduce the number of native Christian teachers and preachers by one half, in view of less favored sections, and you have a fairly correct view of the need and the supply of evangelical agencies in this mission field.

From the annual report of the Maratha Mission, just received, it appears that there are, in all, twenty-three churches, with 1,593 members, of whom one tenth were added the past year; fourteen pastors, seventeen preachers, and 121 school-teachers, besides fifty-three Bible-readers, men and women. These churches show a good degree of life. Though made up almost exclusively of the lowest and poorest classes, they support their own pastors, they aid in the support of their preachers and teachers, and, if we reckon the price of a day's labor as the unit of value, each member contributed last year between thirteen and fourteen days' labor for Christian benevolence. How will this compare with the amount given by the members of the Congregational churches of the United States? The humble Maratha Christians are doing their best to help themselves, but what are they among so many? A thousand pastors and preachers would each have a parish of from 4,000 to 5,000 souls; 5,000 teachers instead of 121 would have more pupils than they could well care for. Instead of ten ordained missionaries, thirty are needed, and that would give but about two to a population as large as is to be found in the State of Vermont!

But if, in view of the urgent demand of other fields, missionaries are not to be had enough to keep up the present force, there is opportunity of enlarging almost indefinitely the work of native preachers and of Christian teachers, and both at a comparatively small outlay. Institutions have already been established for the training of competent native preachers and teachers. The small sum of $40 per year will support a young man or young woman in one of these institutions, and a like sum will sustain for a year a Christian school having from thirty to fifty pupils. The value of these Christian schools as a missionary agency is thus set forth by Dr. Bissell: —

"These schools are a great help in gaining access to the people and in obtaining a hearing for the Gospel message. We cannot expect that many of the people of a village, who have no love for spiritual things, will be ready to listen frequently, and will come together when we call them; but a school is itself a nucleus as well as a novelty, and will help draw the people together, and the address to the pupils may become a sermon to the parents. The school is generally among the poorer and lower classes, who would otherwise be without any means of obtaining an education."

Another consideration mentioned by Dr. Bissell is this: "While we gain some advantage by means of the school in influencing adults, we are constantly drawing the children away from Hinduism and toward Christianity. The young are the most hopeful class in any land, and with the Christian education of the children in India the false systems of religion will disappear, and Gospel truth will take their place. But how slowly this work is progressing! How few among the millions of the children are learning to read, and how few even of these are receiving a Christian education! . . . It must be borne in mind that the very fact that many of these villages are asking for Christian schools represents a great advance in the position of the people toward Christianity. A few years ago they would not have Christian teachers, nor even now will they in all places, but in many they would be glad of them. Our plea is to be allowed to give them schools where they are ready to receive such instruction, and follow up this agency with others, as earnestly and efficiently as possible."

It need hardly be added that every such Christian school becomes the centre for preaching-services. Thus the demand for preachers will soon keep pace with that for schools. We earnestly commend these opportunities of influence to the friends of missions and to Sabbath-schools. How many of the latter would find it a means of grace to themselves, as well as a blessing to them who are ready to perish, were they to assume the support of one of these youth preparing to be a preacher or a teacher, or to support one of these schools in which pupils are for the first time made acquainted with the saving truths of the Gospel? How shall we estimate the need of these multitudes, shrouded in the ignorance, superstition, and moral degradation of centuries of heathenism?

PRAYER AT THE MISSIONARY CONCERT.

From a paper on "The Missionary Concert," presented at the Congregational Ministers' Meeting, in Pilgrim Hall, Boston, Monday, May 18, 1885. By the Editor of the Missionary Herald.

It is a matter of prime importance that the missionary meeting be kept true to its name, and made a concert of *prayer*. It is not, certainly, a concert of music, nor a concert of information, but of prayer; and the prayer is not to be for general objects, but for missions. The original idea, and the proper idea, of the service is the union of Christians in supplication for the coming of Christ's kingdom throughout the world. It is lamentable to see how often this fact is lost sight of. In some places, at least, the thought seems to be altogether of reports and addresses, and comparatively little is made of intercessions. Did you ever hear, brethren, of a missionary concert, so called, in which forty minutes of the hour were given to reports, and ten or twelve minutes to singing four or five times, thus leaving from eight to ten minutes for an opening and a brief closing prayer? I know it is sometimes said that the reports are made in order to stimulate to prayer. True. But where is the prayer to be offered? At home, after the meeting? I have little faith that definite, earnest petitions will be offered in private or in the family for the objects reported upon, unless

the people are led at the time, and when in their common assembly, to unite in supplication.

Am I wrong in thinking that, if there is any one point on which the members of our churches need clear and constant instruction and drilling, it is as to how to pray? This matter touches not merely the Missionary Concert, but all other prayer-meetings. The Turks tell us that a camel was once asked why his neck was so crooked. The camel answered: "Pray, sir, what part of me is straight?" It is, perhaps, useless to complain of few, and aimless, and selfish prayers in the Missionary Concert, when such prayers are characteristic of so many of our social meetings. But I believe that the concert affords one of the best opportunities for instruction and good example in this matter. It may be made a school for prayer.

Does any one suggest that, where much time is given to prayer, the meeting will not interest the people, especially those who are not Christians? That will depend entirely upon the character of the prayers. If they are brief and direct, if they are confined to the particular objects that have just been before the meeting, no one will weary of them. But if they are long, and, above all, if they are pointless and general, passing over specific matters, attempting to embrace everything that can be prayed for in phrases of universal application, they will be wearisome, no doubt. It is a serious problem how to get Christians to pray for specific objects, covering each case briefly, without trying to include themselves and the whole creation in every prayer. When this shall be done in any Missionary Concert it will surely be pronounced an interesting meeting, though there were a score of such prayers. And pastors can labor for this end, and with proper energy and patience they will not labor in vain. By repeated suggestions on the matter, presenting a particular individual, or country, or institution, and asking for one short petition for that one object, they may train their people in this direction. They must not be surprised or discouraged at apparent failure for a time.

This fault of indefiniteness is wofully common. Sometimes when a brother is asked to lead in prayer for a specific object in a far-off land, he will commence with adoration and follow with confessions and thanksgivings, and only at the end of a long series of supplications, which include "our own great needs," will he make brief allusion to the object named. This is discouraging: but a private word with this brother, and the presentation of a better example of prayer, may help him to reform, and he needs reformation greatly. It is this kind of praying which makes Missionary Concerts dull; and here is a point where the pastor must labor and where he can labor with effect. If he succeeds the good results will be seen, not only in the Missionary Concert, but in all the social meetings.

I have sometimes thought that occasionally, instead of assigning different countries to different people to report from at a particular concert, it might be well to assign different countries or individuals to be *prayed for*. There is at least one church where this plan worked admirably for a time. Let the briefest statement of a particular need be made, to be followed at once by prayer by the previously designated person. This process, or anything like this, which will break up the heartless uniformity of prayers, and get Christians out of the ruts in which they

are prone to move, leading them to definite and varied supplications for objects outside of themselves, would prove an unspeakable blessing to any church.

Not seldom do we hear missionaries mourn over what they have witnessed, or rather have not witnessed, in Missionary Concerts, as they have returned to America after service at the front. They have been troubled by the character of the prayers even more than by the fewness of them. "Why," they ask, "why, when that touching report was made of the Hindu bitterly persecuted for Christ's sake, did not the brother who followed with prayer make some sort of allusion to him?" "Why in the case of that new mission in Africa, which was presented to us with an appeal for remembrance before God, why was there not one petition for it?" These brethren from abroad have been not a little disheartened, not so much because of want of information displayed by Christians at home, as at the feebleness and aimlessness of their prayers.

Could we not give the people, my brethren, better examples of *directness* in our supplications? Men of scholarly training, with good command of language, may be able to describe an object or a place without calling a name; but ordinary Christians find it difficult to do this. You have, perhaps, heard a layman asked to pray for Africa, or China, or Mexico, or for some individual, and you have heard him struggle over the matter of expression. Somehow there is a feeling that it is out of character to use a name in prayer. It seems to border upon irreverence; anyway, it is out of taste, and that, some think, is almost as bad as profanity. Yet in some way the locality must be indicated without calling the name, and so the good brother begins about "that vast land so far away from us, across the seas, filled with so many benighted souls needing the Gospel of Christ, to which our missionaries have gone, and where they are laboring so faithfully." But after a string of such phrases you are altogether uncertain whether he refers to India, or China, or Africa, or one of a dozen other lands; and the brother himself seems to be quite aware that he has not definitely indicated the land for which he means to pray, and as he cannot quite describe it in general terms, and he dares use no others, he gives up the attempt to pray specifically and finds relief for himself in the petition "for all lands on the face of the whole earth"; and he fancies he has embraced everything, whereas he has hit nothing. Why did he not say Africa to begin with? Instead of a roundabout allusion to "the nation on our southern border, where the people are held in chains of superstition," why not say Mexico? When the case of Mr. Sanders, now bravely holding the fort single-handed at Bailundu, is presented, why not pray for Mr. Sanders by name? Is there any good reason why our people should not be taught to do this? Christ knows his people *by name*. May not we speak to him of them by name? It was John Knox who gave us the proverb about calling "a fig a fig, and a spade a spade." The brave old reformer says that he learned to do this "from Isaiah and Jeremiah and other inspired writers." If we will study the same inspired writers we shall learn to pray by name, not only for the peace of Jerusalem, but of Constantinople and Bombay and Kioto and Peking, and of other cities and lands of the world. We shall reason, I think, that, if the Holy Ghost once said to the church: "Separate me Barnabas and Saul for the work whereunto I have called them," then the

church of this day need not be afraid to pray by name for those whom the Holy Ghost now separates for a similar work.

Brethren, make it the first consideration in your Missionary Concert that it be a concert of prayer. Insist on this. It may not be easy to make it so, but it ought to be made so. Perhaps it may be thought that I am dwelling upon a point that should be taken for granted. But alas! many things taken for granted are for that reason uniformly overlooked. I am persuaded that here lies the key to the whole matter. Aim to make the concert full of the spirit of prayer. The question of method as to reports is indeed important; but its chief importance lies in the fact that these reports may serve to awaken the spirit of supplication both in the meeting and subsequently. Everything should lead to prayer; and, if the meeting centres around this idea, we may be sure it will be both interesting and profitable to men, and pleasing to God.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

This Society was established in England, in 1858, as a memorial of the Mutiny. It was the expression of English sentiment that the government methods of education in India, by which all religious instruction was debarred from public schools and a formal neutrality maintained, were a mistake. The Christian Vernacular Education Society is undenominational. It represents no one section of the church of Christ, and its work in India has been carried on in harmony with all the different missions. The two branches of its work are the training of native schoolmasters and the preparation of schoolbooks and of Christian literature in the vernacular languages. It has three training institutions at present, — at Amritsar, Ahmednagar, and Dindigul, — containing about 140 students. Its day-schools are attended by about 7,500 children. Since the commencement of its operations it has trained and sent into the mission field 770 teachers, and 1,082 different publications have been printed in eighteen languages, the number of volumes thus printed amounting to over ten millions.

Its training schools are essentially normal schools for the preparation of Christian teachers. They are thus evangelizing, as well as educational, agencies. It is the design of the Society not only to train up successful teachers, but also efficient workers for Christ. This is the end and object of its institutions. Good, effective educational and Christian work is done by the men who are thus raised up. Their village schools teach reading and writing, and spread the knowledge of Christ among the people. Hundreds of children who otherwise would have been utterly neglected have been taught by these teachers in connection with different missions, and from such village schools the native churches are largely recruited with their best members. At Ahmednagar there were fifty-five students in attendance during the past year, and twenty-three of these students were received into full communion with the church. The value of this training school at Ahmednagar to the work of the Maratha Mission of the American Board is manifest from the fact that, of the students who left the

institution during the five years from 1878 to 1882, forty-one were employed in the Maratha Mission. During the same period twenty-two were employed in the Madura Mission from the training school at Dindigul.

From the above it is evident that this Society is doing a most important work for the evangelization of India, and we could wish that its means were enlarged tenfold in order to the more vigorous, as well as successful, prosecution of its valuable labors.

THE CURSE IN ALL LANDS.

BY REV. C. F. GATES, OF MARDIN, EASTERN TURKEY.

LAYING down that excellent missionary magazine, *The Gospel in All Lands*, my thoughts turned to the dark background against which that title is written. What a dreadful volume that would be which should gather the records of sin from all countries, and work them into one horrid summary! And yet dreadful as are the thoughts called up by the title of this unwritten magazine, a short contribution from a missionary point of view may shed light on the question often asked in all seriousness: "Why send missionaries to nominally Christian churches in possession of the gospel?" by showing how low are the standards of morality and how debauched the sentiments of the adherents of some of these churches.

The thought of presenting this matter was suggested to the writer in Midyat, a flourishing village, the trading centre of the Jebel Toor region, which is still the stronghold of the Jacobite church. It was the Sabbath. The shops had all been closed since the evening of the preceding day, but the roofs of the houses and every spot of level ground were occupied by groups of men, boys, and girls, pursuing their sports with eager zest. Undoubtedly the greater part of them had attended the services of the church in the morning, but as soon as mass is over each one betakes himself to the quest of amusement and pleasure, and the air resounds with their cries, until one is forcibly reminded of the Sabbath aspect of the streets of Chicago and other large cities in America.

How little influence the Jacobite church exerts over the lives of the people in this region may be seen from the fact that adultery is very common among them, and, I have been assured, is not even considered a sin by many, while murder does by no means make a man a social outcast, nor even debar him from holding the office of priest or bishop. It is said that, during one of those combats which frequently occur in these mountain villages and which are rapidly depopulating them, a certain priest laid aside the priestly headdress, saying, as he placed it on the ground, "Stay there, O priest;" then seizing his gun he took an active part in the proceedings. Another priest was rebuked for singing indecent songs after returning from the performance of the mass. "What right have you to complain?" he replied to his parishioners; "have I not done your work?"

The churches and the monasteries contain a large number of old manuscripts, many of them written on parchment and laboriously embellished. But they are piled up in dusty corners to perish unused. They are remnants of a better

Christianity and of the days of the church's activity. They are tokens of the ignorance and indifference of the Jacobite church to-day — a church presided over by a patriarch more ignorant of the Bible than the average Sabbath-school scholar of our own country.

If we turn from the Jacobite church to the adherents of the Roman Catholic church in this land, we shall not find the change any improvement. The most dissolute and abandoned people I have met in this country are found in villages where the Roman Catholic church has displaced every other. Not only have the people made no advance in morals when they have left the Jacobite church and become Papists: they have gone backward. The Roman Catholic villages in the vicinity of Mosul are distinguished above all others by the prevalence of drunkenness and licentiousness, while in the city itself the use of intoxicating liquors has become so common that the man who does not use them is considered quite a strange fellow. Crime, too, is bold here. Robbers enter houses in the daytime and extort money at the point of the knife, and the licentiousness of the city is so great that men are timid about sending their daughters to the schools in the open day and through the public streets. The Roman Catholics, headed by the Dominican monks, supported by the Society for the Propagation of the Faith, from Lyons, France, have obtained the ascendancy over all other Christian sects, and are rapidly gaining social and political influence among the Moslems. The sons and daughters of Moslem officials attend their schools; they buy land and put up buildings without any opposition from the government, and exchange visits freely with government officials. Their influence, however, has not tended to raise the standard of public sentiment. The monks lead the way in the prevalence of intemperance by their own lives of luxury and sensuality. It may not be fair to attribute the open wickedness of the city to their teachings or example, but have we not a right to expect something better in a city where a church has been growing in power for more than a quarter of a century? And if we find nothing better, have we not the strongest of motives for proclaiming a pure gospel among the adherents of these churches? Everywhere there is the same dark background, — murders, thefts, adulteries, lying, deceit, lusts, — and there is no hope, no salvation, save that suggested in the title we have mentioned. The curse in all lands must be lifted by the gospel in all lands.

Letters from the Missions.

North China Mission.

AMONG THE MONGOLS.

MR. SPRAGUE, writing from Kalgan, March 2, gives additional news concerning the religious awakening at that city. The reception of the Mongol convert, recorded in the May *Herald*, has aroused special interest among people of that race. This man visited Kalgan again in February and urged a visit from some missionary. Mr. Sprague writes: —

"I therefore started, February 23, on a short tour in Mongolia, riding in a covered cart. As it was unusually cold weather, I found this mode of traveling more comfortable than on horseback. Snow had fallen to the depth of half a foot, — a rare

thing here, — and the wind had blown it into drifts, so that wheeling was very difficult, and it was so cold no one had ventured over the road. On arriving at our baptized brother's tents, he soon had us thawing out by his huge, glowing argol (buffalo chips) fire, drinking tea, and telling our experiences, which are better enjoyed around an open, blazing fire than on a frozen, trackless plain.

"He and his family received us cordially, and in the evening we gathered in a circle around the fire, and read selections of Scripture, gave explanations and exhortations, and closed the long evening with a season of prayer. It was good to hear the voice of prayer in a Mongol tent and by a Mongol surrounded with his family and friends. The weather without was below zero, but our hearts were warmed at the throne of grace. Next day the brother was obliged to go to Kalgan on official business, and I went on to give my New Year's salutations to two families of wealth, who for years have occasionally heard the Gospel. They asked many interesting questions about the 'Jesus religion,' but as yet they are not willing to come out and confess what they so well know to be the truth. Next day I reached another Christian home in Mongolia. The man has not been baptized but wishes to be, and I hope soon will be. His wife also seems a sincere believer. Though poor and having but one tent, they welcomed me most cordially and insisted on my remaining over night. The wife and daughters would remove to a poor one-room mud house which had not been heated this winter. I, of course, could not consent to that, but told them if I might occupy the cold house I would be glad to stay.

"In a little while they had a fire started, and my carter and myself were established in the 'northwest guestroom.' After the hot supper of millet and cheese and salted tea, which our host provided, we again for an hour or two read the Word and had prayer. It seems strange, and yet most delightful, to hear Mongols speaking the language of faith and love to God."

ADDITIONS TO THE CHURCHES.

Writing from Kalgan, March 9, Mr. Sprague says: —

"Yesterday was our communion Sabbath, and a happy day it was in Kalgan; for we were privileged to welcome thirteen into the church: twelve on profession of their faith, and one child of a Christian mother. This is the largest number ever received here at one time. For two years we have had to cast out more unworthy members than we have found worthy ones to receive into the church. But now that the church is pruned of its dead branches we hope its new life will go on bearing fruit. One of these new members is the teacher of our Boys' School; another, his son, who has read the Chinese classics. Three have idol-worshiping parents."

Dr. Blodget reports that at Peking fourteen persons were received to the church on the first Sunday in March.

HUMBLE STUDENTS.

Dr. Porter, writing from Pang-chia-chuang, February 6, gives an exceedingly interesting account of progress not only in that village but in several out-stations. Of a station class consisting of six members, he says: —

"Four of them are well-read men who have stood for the examinations and have merely failed of receiving degrees. In Shantung the number of applications for examination is very great, while the successful ones are few in number. It is frequently remarked in the United States that the Chinese converts must come from the lower classes. And yet, during the past year, we have received seven persons who spent years in study, most of whom have stood for the bachelor's degree, all of whom have been school-teachers. In fact, classes are as little marked in despotic China as in democratic America. Any village lad may be a viceroy if he have the ability and the chance of rising.

"This class of six have studied the Gospels and also Genesis with me. It is perhaps a little humiliating to men who can quote the whole range of the Confucian

classics to find themselves absolutely puzzled by the simple questions which a study of the Bible brings to them. But these men have passed through the first shock of the consciousness of their real ignorance, and have already learned many things which man's wisdom cannot teach them. It was an amusing picture which one of them gave me of their little company sitting up half the night and condoling with each other over their newly developed ignorance. One would sigh half the night under his bedclothes: 'Alas, I've lived half a lifetime in stupidity and ignorance.' Another would look dolefully at his friend and say: 'I am not dull by nature, but how foolish one appears when he cannot answer simple questions.' The interest shown in study and the kindly appreciation of efforts to interpret the Bible to them are worthy of remark. Each of these men, while well rooted in the gospel of salvation and the tenets of the church, has read the Gospels with little conception of their depth and fulness. 'Wonderful, wonderful!' is their expression for the newly discovered truth in the story of Jesus."

WORK FOR WOMEN.

Miss Porter, under date of February 13, writes of great interest in the meetings held for women. She says: —

"From the beginning of our life here we have had meetings distinctively for women in many villages. At the first they attracted great crowds of merely curious auditors, or more properly gazers, for they came less to hear than to see; but by degrees the novelty of a foreign lady's visit wore off, and now we have only small companies, almost entirely made up of those who are already Christians, or who are willing to be known as inquirers. With this change in our audiences has naturally come change in our methods. We do less talking and more preaching. We have had two companies, of ten or twelve each, here this winter. Mrs. Peck and Miss Pierson have aided much in their instruction, and Mrs. Porter drilled them in singing. We hope after the Chinese New Year to gather a third class, and that in future such a circle of women may be received each winter for instruction. Weekly village-meetings are now regularly held in three villages, semi-monthly in three, and monthly in two. Besides these there are many invitations to other points, so that in the course of a year the ladies visit twenty or more different villages."

A PROMISING OUT-STATION.

In a letter printed in the *Herald* for February (page 67), Dr. Porter mentions the promising out-station of Ho-chia-tun, twenty-eight miles directly south of Pang-chuang. He then reported that sixteen persons had been baptized, and that there were many inquirers. Among those baptized was an old widowed lady, with her five sons and other relatives. Dr. Porter writes in his letter of February 6: —

"A second helper was sent down to keep the interest in motion. The young relatives and a few neighbors were very enthusiastic in their new-found object of study. They were reported as meeting every night to study the catechism and hymnbook. One young woman developed an astonishing readiness of apprehension, and, though only twenty-two years of age, showed much character and aptness in telling others all she had learned."

Miss Porter paid a visit to the place on the twenty-first of November, and Dr. Porter writes: —

"On the following Monday evening a messenger came in with a note from my sister and the helper. The coming of a foreign lady had produced a great excitement, and a rude fellow who insisted on crowding into the court was greatly excited at not being allowed to see the visitor. He went out of the door in a loud, boisterous manner, insulting his relatives, who had tried to keep him in order, the foreigners, and the Church. The Christians who were insulted acted with great good sense and Christian forbearance. The helper counseled wisely, and so the Sabbath was passed quietly. My sister feared no personal violence, and planned to come away on Tuesday. She had received a most enthusiastic and loving reception from a great company of women, many of whom

wished to be baptized. A large room crowded to the utmost was her audience-room for the three days."

Miss Porter then returned to Pang-chuang, and Dr. Porter visited the place and found that there had been threats of violent treatment of the church members as soon as the foreign lady had departed. "We will tie them up, and break all their ankle-bones," said the opposers. On his arrival, consultations were had with the native helpers as to the best method to be pursued to withstand the threatened persecution, for the violent language of the opposers produced the effect of decreasing greatly the number of hearers. In one of the villages the patriarch, whose word is law, according to the Chinese custom, promised to punish all who interfered; but

A REMARKABLE DELIVERANCE

came in an unexpected way, of which Dr. Porter gives the following account: —

"Three leading men of the village, among them the father of the chief objector, determined to see the magistrate and secure a proclamation expelling the Christian doctrine from his borders. When at the district city they seized their chance. The following little drama was reported: —

"'Your honor, we have a small matter additional to present. The Jesus church has come into our village, and is misleading many. Foreign preachers, men and women, are coming and going. There certainly will be trouble erelong. May it please your excellency, we should like several proclamations issued denouncing and expelling this pernicious and seditious doctrine.'

"What was the surprise and annoyance of this triad of mischief-makers when the official excitedly denounced them! 'What!' said he, 'do you take me for a fool like yourselves? I had heard that the Jesus doctrine had come into the district, but did not know it was in your village. Proclamation! not a bit of it. Do you know how tremendous these foreigners are? Do you wish me to lose my official head as others have? Out on you! If any disturbance takes place in your village I shall know the authors, and shall hold you responsible!' The immediate effect of this rebuff was very great. The report of it was widely spread about. The oppressed Christian company heard of it with great amusement. All opposition died out at once. The mere fact that the official would not interfere made the villagers see things in a new light. Our fears thus subsided."

SUBSEQUENT GROWTH.

Immediately after this deliverance the number of attendants at the evening meetings began to increase. Dr. Porter says: —

"Shortly after this a great annual fair was held on the grounds of a large Buddhist temple, two miles from there. I sent three helpers and a bookseller to attend the fair. They came back with glowing accounts. Great numbers crowded about to listen. No one in the crowd showed any hostile spirit. The company of inquirers were very desirous that I should come and baptize them before their New Year. The way being thus prepared, I visited them on the twenty-fourth of January, a helper having preceded me the week before. The three days spent at the village were days of great pleasure. There was one constant stream of visitors all day long, except during the hours for meeting. And such a warm, cordial meeting from the church members and the inquirers! A large double room, vacant through the death of a young wife, was devoted to me and the services. A gate-house room was the reception-room of the helpers, which was crowded day and night; the helper, whose lungs seem made of brass, talking most of the time, when not sleeping, for twenty-four hours.

"Sunday morning the large room was filled with women, while a large company of men sat in the court outside the door. There was a company of over a hundred, where in the springtime only one was an inquirer. Sunday afternoon was devoted to the examination of twenty-one candidates for baptism. Mr. Smith had baptized the old mother and five sons. The

wives and children of all of these, and a few others, were examined. The long examination was very well sustained. The emphasis and enthusiasm of many of the women and young girls were marked. There seemed no reason for further delay, and twenty-two persons, twelve of whom were men, including one examined the next night, and two infants, were baptized."

Dr. Porter also reports that in several villages in their vicinity there are inquirers. From one village four miles north had come two reading men, one a school-teacher, who declared that Confucianism was a failure; that it has no power to move men. A village fifteen miles east of Pang-chuang had sent a deputation to request a preacher. A man who had been a patient came from the Chihli province, twenty-eight miles north, reporting that there is a small number of inquirers in his region. A school-teacher still further away to the north, who is also a patient at the dispensary, is also a hopeful candidate. Other places are mentioned, showing that the Gospel seed is being wafted in all directions. Who can tell what may be gathered of this sowing?

Foochow Mission.

SHAO-WU STATION.

MR. WOODIN reports that, in company with Mr. Walker, he had visited Shao-wu and the near out-stations, where they found matters in a hopeful condition. They arranged to have a small church-building erected on the mission premises, and after looking for a suitable site for mission houses in the vicinity of the city they purchased a piece of land about three and one-half miles down the river. The situation is from four hundred and fifty to five hundred feet above the river, and is free from objectionable surroundings, such as rice-fields, stagnant pools, and other malarial grounds. A call is made for three missionary families to reside in this hopeful field. Our readers will recall the name of the Dr. Ting, to whom allusion is made in this communication. Previous accounts of this remarkable man may be found in the *Herald* for September, 1882, and for September, 1883. Mr. Woodin says: —

"We spent a little over a month at Shao-wu, including one short visit to Yang-chin-k'ang and another to K'ai-tung. At the latter place two persons were received to church fellowship. The little flock of communicants gathered there during the last three years, by the labors of an unpaid preacher, now numbers seven, and there are four or five earnest inquirers. The preacher has received no pay from the mission for this work, and only about 1,000 cash, less than a dollar, from the converts. He supports himself by his trade of making bean-curds for sale.

"At Yang-chin-k'ang, where I now am, we received six persons to the church, baptized one infant, and excommunicated one offender. This leaves the present number of members under the care of Dr. Ting twenty-five, and there are also several hopeful inquirers, and two members had died. Dr. Ting was received to the church a little over three years ago, and has gathered this church, organized as to the election of its first deacons last Sunday, during less than four years. He began to pray to God for the *first time* about a little less than four years ago, having been a zealous idolater previously. About four months afterward he spoke to five men in his private room about prayer, and kneeled with them and prayed his first *public* prayer, all kneeling, and he reading the Lord's Prayer in the Mandarin dialect. He has received from the mission in all only twenty-four dollars, fifteen of which were given toward the schooling of his son in Foochow, during part of 1884.

"The work under these two unpaid preachers seems very hopeful, probably much more so than in any other part of our whole field. I wish we could truthfully report that we had many preachers of Dr. Ting's spirit and hearty faith. We earnestly exhorted these Christians to support their preacher. He has received from them only 900 cash in all. He supports himself by his practice as a physician."

Mr. Woodin also reports a visit to Tsiangloh in company with Dr. Ting. Affairs are not in a hopeful condition in the place, the native preacher having proved a failure and untrustworthy. Still, new helpers are located there, and the truth has been widely made known by the sale of books and by preaching.

Shanse Mission.

TOURING.

Mr. Tenney reports some visits he had made in the villages and cities on the Taiyuen plain. Here is what he says of Yü Shih Hsien, a city which he found built on the slope of a hill, with smooth and clean streets: —

"At first I thought my coming was not going to be noticed much, but before many minutes had passed a throng of people came, and until after dark my room was full. It was of no use to talk to the people the first evening, for they were too full of curiosity to appreciate anything but a few facts about myself. I was glad to learn that the next day was a market-day, on which the people of the surrounding villages would be in the city. Early the next morning I called at a shop which opened off from the inn yard, whose proprietor had invited me. I had a talk of three quarters of an hour with half a dozen men there. They questioned me about America, of course. I tried to convince them that the United States did not pay tribute to China, as they supposed, and I explained that we had literature and scholars of our own. They had been informed that in foreign countries all political honors fell to mechanics who won them by competitive examinations in mechanical skill. I found that the Roman Catholics had worked considerably in this region, so that it was assumed that I belonged to that sect. I had to explain continually the difference between us and them.

"Early in the day the people began to call at the inn, and from that time till dark my room was full of people coming and going, reading my books, and talking with me. I saw that the innkeeper was a little restive under the presence of so many, and I sent word to him that I knew I was troubling him, but that I should remember it when I settled my bill. After that he was perfectly contented. It was much better for me than being on the street, for in the room people were, in a sense, my guests, and so had to be more careful about their manners. Almost all whom I saw bore traces of the opium-habit, and I was constantly asked if it could be broken off by the use of any medicine. I was talking with one tall man of six feet three or four inches in height about the opium, when I asked: 'Do many of you here take it?' He replied: '*Many?* *All* take it.' Then going about in a laughing way, he said: 'Look at *this* face and *that* one.' They received his charges with a smile, no one attempting to deny it."

Mr. Tenney reports several interesting conversations held with the people who often talked with him, apparently with the idea that they might secure some pecuniary advantage by joining the Christians. He was told that any and all of the people would enter the church if they could receive enough to keep them in opium! Various methods were employed to reach the people. Mr. Tenney says: —

"At one of the villages I tried a new way of working. I went to the village and inquired whether any one there could read. One was soon found. I told him and the other villagers something of who I was, and then took out a little book which gives an outline of the doctrines of Christianity, and said to them that I had a most valuable present here that I wished to make to the village; that, if they would read it over together very slowly and carefully, they would find out the worth of it. They received the book quite ceremoniously, and bowed me out of the village as though I was quite a benefactor."

Mr. Stimson also reports an extended tour in the Chieh Hsin district, during which he visited a large number of villages and towns, and sold much Christian literature. Everywhere he was kindly

received. He says: "From the time I left Tai-ku until I entered its boundaries again I do not know that I was more than once called after with opprobrious epithets, and then by boys who were quickly reprimanded by their elders. This quietness and safety amid all the rumors of war with a foreign people is most gratifying, and an occasion for great thankfulness." We regret that we have not room for extracts from this extended letter.

Japan Mission.

A NEW OUT-STATION.

NEWS from this mission continues to be hopeful, yet we give but a single extract from one letter. Mr. Pettee writes from Okayama, April 11: —

"We have just begun work at Katakami, the shire town of the county next east of us. It lies sixteen miles away on the road to Kobe, contains about 2,300 people, and counts among the first halfscore of strategic points in this *ken*. Three visits have been made to the place. The first invitation from there was by letter to one of our evangelists. The second, a call from two half-intoxicated young men, one of them a county official and the other a school-teacher, who were on a Saturday afternoon visit in the city.

"The outlook was not promising, but we went, as we long had had an eye on the town. We met about thirty-five of the best men in the county, but such smokers! Had we been fresh at the business they surely would have smoked us out before we had said a word. However, it proved to be the pipe of peace, and when the air was so blue that we could not see our audience, pipes were tucked away in pouches, hands hid away in sleeves, heads bent slightly forward, all was still, and our time had come. Although then nearly nine o'clock, the closest attention was paid for two hours, only one man falling asleep and his excuse was *saké*. Then half an hour of informal chatting, and after profound bows and urgent invitations to come again our new-made friends retired and we did the same as soon as the rooms had been aired.

"I feared at first the whole movement would end, as it began, in smoke, especially as they wanted us to teach them English, French, Christianity, political science, and 'anything else you may know.' But now after the third visit both sides understand each other better, and it is understood that we are to confine ourselves to Christianity for the present. Weekly visits from us are urgently requested.

"Dr. Scudder and sister made a pleasant impression upon Okayama people during their five weeks' stay here. In addition to professional services, Dr. Scudder accepted an invitation from one of the Christians, an influential lawyer in the city, to address officials, teachers, and others upon the subject of 'Education in America.' A very select audience of at least 400 people gave the closest attention for more than two hours, Pastor Kanamori interpreting."

Zulu Mission.

MR. AND MRS. HOLBROOK, since their arrival in Natal, have been laboring at Mapumulo, the northernmost station of the mission, on the Tugela River, so long occupied by Mr. and Mrs. Abraham. In a recent letter Mr. Holbrook gives an account of their work: —

"The working force of this station consists of my wife and myself. On Sunday forenoon we have a Sunday-school, of which I am superintendent and teacher of the men. Mrs. Holbrook teaches the women; the children are instructed by a native woman. Usually there are about fifty present, and from the first there has been a constant increase in both numbers and interest. At noon I preach to a congregation of from sixty to one hundred.

"In the afternoon we have another meeting which, I hope, may at some time be a genuine prayer-meeting, but at present the Christians do not seem to have much Christian experience to talk about. This is the last service of the day, as the

Zulus do not like to go out of doors after dark.

"For many months it has been my custom to meet on Monday afternoons with a number of people, who receive instruction in the fundamental truths of Christianity. Of these there are six who give evidence that they have begun to follow Christ, but they are all young people.

"On Wednesday mornings Mrs. Holbrook meets the women for a prayer-meeting. From fifteen to twenty are usually present, and it seems to be one of the most profitable meetings of the week. The homes of our church members cannot fail to show good results of the interest which these mothers manifest in studying subjects, many of which bear directly upon family life.

"Thursday afternoons the young people meet my wife to study the Bible, that they may become not only versed in Bible truth, but also interested in Christian work.

"Our weekly church prayer-meeting is held on Friday. I know nothing remarkable about it now, but am endeavoring to have it become of much greater influence before long."

NATIVE HELPERS.

Mr. Holbrook reports that there has been a protracted and serious conflict at his station over the question of "beer-drinking," which has been so prominent in all parts of the mission within recent years. The habit has such a hold upon the people, and they have been accustomed to argue that it was in itself so innocent, that the stand taken by the mission against the practice has alienated many of the church members, and even those who are employed as preachers. Of the seventeen or eighteen preachers and Bible-women who went out from Mapumulo, several resented the requirement that they should abstain from the use of beer, and ceased coöperation. Mr. Holbrook now writes that, little by little, the tide has turned; one after another has given up his drinking, and acknowledgment has been made that the practice was wrong and deleterious. The outlook now is much more hopeful. One preacher goes to Empumlwane, ten miles to the southwest, where there is a congregation of from sixty to one hundred; one to Nogwaja, five miles east, having a congregation of from twenty-five to forty; another to Situlumane, where there is a congregation of from twenty to thirty. "Results appear slowly," Mr. Holbrook says, "but we are at work all the time and the results *do* appear. The work of the Lord has not stopped because beer-drinking preachers were not sent out to the kraals. On the contrary, slowly, but surely, and on a solid foundation, the Lord's work is advancing."

NATIVE SUPERSTITIONS.

Mr. Tyler, of Umzunduzi, gives the following illustration of the superstitions in which the mass of the Zulus, even those who have had some instruction are held. This case occurred at the station of Umzunduzi: —

"A child suddenly died of one of those infantile troubles occurring almost daily in the kraals. The father suspected (but without the shadow of reason) foul play. So, what must he do but send twenty miles for an *isanusi*, or spirit doctor, to come and explain the cause of the child's death, as well as protect the remaining members of the family from a like calamity. The 'doctor' came, attended by five assistants, and, after a long process of calling up the departed spirits, by means of striking the ground with canes, and shouting '*Yizwa! Yizwa!*' (Hear! hear!), the result was reached, and that was, the child had been poisoned. But the cunning fellow refused to point out the poisoner, knowing well that he would be severely fined by the English magistrate if he did so. To ward off death the father, mother, and children must dig up and eat a certain root which had been buried where the child died, concealed, doubtless, by the doctor or one of his assistants, together with a variety of medicines such as a Zulu medicine-man only can compound, consisting of the heart of a crocodile, liver of a leopard, a little bluestone, etc. For his skill and medical aid, as well as consultation with departed spirits, he

received $10 in cash and a fat ox. I had a long and serious conversation with the man and endeavored to show him his folly and guilt, but all in vain. And yet this man has been a regular attendant on our Sabbath services for twelve years! Thousands upon thousands of these people here in Natal, to say nothing of the vast numbers in South Africa, not yet within hearing of God's word, are in bondage to such superstitions."

West Central African Mission.

LETTERS have been received from Mr. Walter, of Benguela, and Mr. Sanders, of Bailundu, the last date from the interior being March 23. All were well at this date. Mr. Arnot, the Scotch missionary, had visited Bailundu and Bihé, and had returned again to Benguela. Mr. Arnot had been instrumental in securing from the king of Bihé an important letter written to the king by the Governor of Benguela, which implicates that official in the actions of the trader who was the means of securing the expulsion of the mission. Jamba Yamina entrusted this letter to Mr. Arnot on condition that he should deliver it in person to the Governor-General at Loanda. Mr. Sanders reports that the boys' school at Bailundu is still in progress, having from ten to twelve pupils. It is said that the war in which King Kwikwi of Bailundu is engaged is approaching its close, and that the king and his followers will soon return to his capital, near the mission station. Mr. Sanders thus refers to an important item learned from Bihé in regard to the probable coming of Roman Catholic missionaries: —

"A half-breed from Bihé, brother of Coimbra, of Chivula, stopped here on his way to the coast. He brought me one item of news that I will transmit. He was, by his own statement, compelled to be at the *ombala* of Bihé a good deal since he left us. (He came along in our caravan when we came from Chivula to this place, stayed here a couple of days and went on.) While he was there, a *garrafao* (this is a bottle that will hold three gallons, more or less) of first-class rum came to the *osoma* from Roman Catholic missionaries at Benguela, and a letter stating that they wish to locate in his country, to baptize the people, etc. The king replied, telling them to come quickly; that he wants them very much. I see no reason to doubt the substantial truth of this information. He said that there were to be two 'padres.'

"He also said that Jamba Yamina questioned Guilherme a good deal about our motives, ways, etc., but the whole tenor of what he (my informant) reported was unfavorable. One question reported was: 'Why did they get so near to the ombala?' which shows that the suspicions instilled by Braga are still in his mind. He reports that the posts and plates of our house have been undisturbed; that nothing else is left; that when our things were taken from Mrs. J. G. Goncalves, being unable to carry our stove, they smashed it enough to make it worthless.

"As to Kwikwi's attitude, the general report is that on his return he will have me write a letter inviting our missionaries back. Such being the case, I am careful not to mention that they think of returning, as I hope that he will see the propriety of making concessions and promises to get them back. Whether he will do so, we shall see. We were never better treated by the people at large than now. Nor would I say that they did not treat us as well before Braga was here. I think they did quite as well."

THE WOMEN OF BAILUNDU.

A private letter from Mrs. Sanders gives the following account of the conduct of the women near the mission station while their husbands are off at war and in anticipation of their return: —

"It seems probable that in a very short time now the men will return. The boys say they will come 'when this moon dies.' As the moon is already in the last quarter, it must die soon. The women are doing all in their power to make the raid successful. I do not suppose that during our own Civil War many of the women of America sought more earnestly to the Lord Most High than these heathen women do to their spirits. Almost every morning long before

it is light we hear them singing and dancing, at Kapila and Chilume, entreating the spirits to be favorable to the expedition. Although corn is very scarce, they use quantities in making beer as offerings. To be sure they drink most of the beer themselves, but they would not make it at any other time.

"A few days ago the women of Chilume gave a beer feast, to which the women came from far and near. After singing, drinking, and dancing, they varied the programme. At the brook quite near here is found a kind of white clay; we use it for whitewash. They all came to this place and each woman made a little ball of this white clay, somewhat larger than a large orange. Then they all danced and sang, something like this: 'O spirits be favorable, and prosper my husband (or brother, if unmarried). Cause him to be very successful, to take many slaves and much cattle. Especially cause him to take a little slave to wait on me and run on my errands.' Then each woman took a little bow and arrow and shot into her ball. If it remained smooth and round, the man whom it represented would be successful, but if the ball cracked the man would be killed. I heard the children say that three balls cracked, but they will not tell us much about it."

Mission to Spain.

ZARAGOZA.

MR. W. H. GULICK reports that at Zaragoza, which is now under the care of a native pastor, there is a promising outlook: —

"Eighty persons fill the chapel fairly well and give an inspiring congregation to preach to; one hundred to one hundred and twenty fill it full, from end to end, and the seats along the sides. The average attendance on the preaching-services on Sunday and Thursday evenings is about eighty, as also on the congregational Bible-class of Sunday forenoon. The prayer-meeting of Tuesday evening, formerly held in the schoolroom upstairs, long ago became too large for that room and has to meet in the chapel — some forty to sixty in regular attendance. The Young Men's Christian Association meets for Bible study every Sunday afternoon, and the Young Women's Christain Association at the same time. The former also meets once a week for literary and religious exercises and for debates, under the efficient presidency of the able young pastor, Don Carlos, besides holding occasional public meetings. The Young Peoples' Missionary Society has collected — all from its own local membership — during the last twelve months some twenty or twenty-five dollars, which it has expended on the evangelistic tours of the pastor and the Bible-woman."

European Turkey Mission.

SAMOKOV AND ITS OUT-STATIONS.

MR. HOUSE, writing from Samokov, April 30, gives a brief review of the present state of the mission work in connection with that station. The Girls' School is moving on prosperously, with apparently more religious interest than during the previous year. Of the "Institute" the report is not quite so favorable, though a few of the students seem to be growing in Christian character. Mr. House writes: —

"With regard to our general station work we can, on the whole, report progress. The Brothers' Meetings of the church in Samokov, which occur once a month, and are a sort of experience-meetings open only to church members, have been for the most part very delightful, and have tended to deepen the religious life of those who attend. The meeting which occurred last Friday was of deep interest. During the year 1884 twenty-four new members united with our church here upon confession of their faith; a greater number, I think, than during any previous year. The contributions of the church during 1884 were about two and one-half times as large as during the previous year. This was probably the result of introducing systematic giving by means of the envelope system.

"In Banya and Kostenetz (Eastern

Roumelia) there seems to me to have been a steady and healthy growth. Quite a large number from the two villages have united with the Samokov church during the year. The brethren in Kostenetz have built a nice chapel, principally at their own cost. The people of Banya have also built a room for the weekly service, which answers their present needs very well. Of late, also, the Christian ordinances have been quite regularly administered there. Of Sofia I have nothing new to report now. There seems to be the usual interest there."

THE BULGARIAN EVANGELICAL SOCIETY.

"In Bansko and the entire Razlog district there seems to be a wide door open for religious work. At the recent meeting of the Bulgarian Evangelical Society in Bansko we dedicated their new church-building, which will hold comfortably 400 or 500 persons. At the dedication service, Sabbath morning, April 12, there were said to be present, *by count*, 637 souls, but the building was literally packed. It fell to my lot to preach the sermon, and it was an inspiring sight to see such a great congregation listen so attentively to the truth. At the afternoon communion service, when Messrs. Boyadjeve and Sleeper presided, there was a congregation almost as large as the one of the morning.

"This meeting of the society was one of the best, if not the best, in some respects, that the society has ever held. I should say that it surpassed all others in two points, namely, in the large attendance and in the manifest *religious* interest. I am sorry to report that Pastor Vlaeff, to whom the Bansko brethren are largely indebted for their new and beautiful chapel, has resigned, and will leave that field. His labors with reference to the chapel have been indefatigable, and his success seems almost miraculous. The building is well finished, solidly built of stone, commodious, and very neat and tasteful in its arrangements, and yet it cost only $396, of which $352 was paid by the people themselves. The largest subscription of any one person in money was $17.60. This is a great step ahead for that community, and one which especially encouraged our hearts.

"The most encouraging spot upon the Razlog plain just now is the village of Mehomia, which is the seat of government on the plain. When I went there for the first time, some ten years ago, there was not a single follower in the place. Some three years after that there was only one family and no especial interest. Now there is a community of some forty or fifty souls, if I am not mistaken, and some fourteen church members. The brethren there have just purchased a place for their meetings, and many of these brethren seem to be of the earnest and devout sort.

"In Djumaa, as we passed through on our way to Bansko, we saw signs of life and interest, and when we returned three men came to me to ask for a regular preacher, and it was thought that such a person might be able even to preach in the 'Orthodox Church.' Of this, however, I have some doubts.

"In Dubnitza the work is making progress slowly, it is true, but when we think what a dark and hardened place it has been during the years of our work here it rejoices our hearts to know that there is a little band who meet for worship from week to week there, and that some are reading the Bible and inquiring for the way of life. One of our students by the name of Mishkoff is laboring there. In the village of Stope, from which Mr. Clarke and Mr. Mishkoff were expelled last autumn with taunts and jeers, there is still a light left, and we examined for church membership one man from that village with whose simple-hearted piety we were all delighted. He will be received to the Samokov Church next Sunday."

ATTITUDE OF THE GOVERNMENT.

Mr. Clarke writes from Samokov, April 9:—

"The attitude of the government toward evangelical work is in some respects more favorable, but the government itself is liable to changes. At present a large liberal majority essentially control the nation, though the prince is

opposed to them. Intrigues may at any time make radical changes. Moral principle influences but few. Church ecclesiastics have of late been specially earnest and successful in some of their efforts against Christian work. A theological school, antagonistic to our own, was opened here last fall, and has over one hundred students. The party now in power decided to close it as, in their view, not supplying the need of the people, but this decision has again been reversed. We much need now the guidance of God's spirit in carrying out the best plans in the best way, with earnest hearts."

Central Turkey Mission.

ACTIVITY AT HADJIN.

MRS. COFFING writes from Hadjin of the methods employed at that station to stimulate and guide the native Christian women in Christian work. Forty-four members were sought out and placed under the care of four native leaders, and were then, after careful instruction, sent out to visit among the homes of the city. At their first meeting for report it appeared that 147 houses had been visited, 407 conversations on spiritual things had been held, and 162 persons had been prayed with. Many families were found without a Bible and without any Christian books. At a second meeting further reports were made of 300 houses visited, 500 conversations held, and 259 persons specially prayed for daily. Mrs. Coffing also reports the condition of affairs at the "Home," saying that the place received this name because at one of the early meetings, while explaining the purpose had in view by the missionaries, they specially described a Christian home, and since the Turkish language has no word for home they used the English word. Afterward, when a name was sought for the mission premises, the natives called it "The Home." Mrs. Coffing says of it: —

"We have now in the Home twenty-three scholars, twenty-one of whom could not read a verse in the Bible without help when they came to us. Now they all read well, each vying with the other, not only as to who shall read the most chapters during the week, but as to who shall be able to give the most complete narrative at family prayers Saturday evening. Quite a number have read the whole Bible through in less than a year, and have begun again. Monday evening we have a lesson on the Kings of Judah. Saturday evening is devoted to answering questions and explaining obscure passages they have found during their week's reading. The other evenings this term were spent on the histories of Elijah and Elisha, and now we are reading the Epistles of Peter. From one to three verses are memorized by each girl to repeat in concert at the breakfast-table. There being three separate tables we have each morning that number of different portions of Scripture. A class of twenty-three, including all the day scholars (only nine this year), are studying the Psalms. Wednesday afternoon we have a prayer-meeting with the whole school, one of us teachers presiding. Saturday morning Miss Hollister gives the International Sunday-school Lessons at the Home, and three or four of the neighbors come in. So much for Bible work in our family.

"Do you ask what we are doing for the town? Four of our scholars have charge of two infant classes in the Sunday-schools in the town. The native teacher superintends the women's part of the Sunday-school at the First Church in the absence of Miss Spencer, also gives the lesson to the women on Wednesday, I giving the same to the women of the Second Congregation on Wednesday. The matron goes on Sabbath morning to the Third Congregation. Our steward is a teacher in the First Church Sunday-school, and president of the Y. M. C. A. Our man-of-all-work is teacher of the large boys at the Second Congregation, I having charge of all the men in the same Sunday-school. We have also with us in the Home this winter five of the teachers in the town schools and one Bible-reader. Thus the Home sends fifteen teachers

to the Sunday-schools every Sunday. These, with six others living near, study the lessons with us on Thursday evening at the Home. But our Sabbath teaching is not our only direct Bible instruction. All the schools of the Protestant community are now under our direction, and the boys in the advanced school are studying the harmony of the four Gospels. In our middle school for girls, both classes are studying the history as given in 1st and 2d Samuel. All the boys and girls next below are having simple lessons in Genesis, and those in the lowest grade are having the stories of the Gospel."

Madura Mission.

REPORTS OF NATIVE PASTORS.

CONNECTED with the eleven stations of the Madura Mission are thirty-five churches, sixteen of which have native pastors. These pastors annually make written reports to the mission, and from a few of these reports we give the following extracts, which may be taken as fair specimens of them all. The pastor at Kambam, connected with the Periakulam station, says: —

"Among the several church members received this year the conversion of one is remarkable. She is a woman of forty-five years of age, belonging to a respectable family. Her husband, children, and other relatives are alive, but very bigoted heathen. Having given heed to our preachings, she was convinced of the truth of Christianity, and has been for a year secretly attending our religious services. In the middle of this year, when we had one of our interesting gatherings, she came, walking three miles, to the church, professed her faith in Christ, and received baptism in the presence of several hundreds of Christians and heathen who were attending the service. Her relatives, who heard of her becoming a Christian, visited her, one by one, and urged her to turn back and not to be a Christian. She however remained firm, and instead of living with them removed her abode to the village, where she received the good message of salvation and where she could freely attend the religious services and enjoy the company of Christians. Although uneducated and so old, she, with the desire of reading the Scriptures herself, is now learning to read. As she left everything for Christ, she opened a small bazaar in the village and lives on its small income.

"In the knowledge of Scripture the Christians have made commendable progress, and their growth in piety is equally manifest. With few exceptions the Christians have been particular in observing the Sabbath. In family prayers those who do not know how to read repeat the Scripture verses and lyrics which they have committed to memory."

The pastor at Kombai says: —

"Within my pastorate there are six hundred nominal Christians living in eight villages and hamlets. Of these, one hundred and seven are members of the church. Two members of my church are very active workers and preach everywhere the Gospel which they have accepted.

"There are eight Christian schools in my villages. I visited one of these schools on a Sunday, without previous notice, when the teacher was gone on leave. I found, to my surprise, all the boys and girls assembled and asked them why they had come together on Sunday. They said that they had been having a prayer-meeting. When asked how they conducted it they said one of them read the forty-sixth Psalm and that they all prayed. When I asked them for what they prayed they said that they asked God to bless their teacher and pastor, and to move the hearts of their parents to give up idolatry and become Christians, and that they might build a large church for the worship of the true God. The parents of these children are heathen, and the boy who conducted the meeting is a son of the head man of the village."

The pastor at Bodinaikanoor says: —

"There are ten Christian villages in my pastorate, two of which have been added during the year. The members of my congregations number 325, of whom 83 are

communicants. I have found much difficulty in making the people observe the Sabbath strictly. I feel very strongly on this point, for I believe if one observes the Sabbath he will be very likely to keep the other commandments. There will be no progress among the people unless they observe the Sabbath. I trust as the people become more educated they will keep the Sabbath better.

"Many of my people have learned to read, to sing, to pray to God, and to speak in our religious meetings. Family prayers have been commenced in many houses, morning and evening. Two of my church members are very earnest in preaching the Gospel wherever they go. Though engaged in secular work, they are not ashamed to declare themselves Christians before all men. I consider their influence greater than a paid catechist. I have one Bible-woman also who works for Christ without salary. She daily goes about with some useful tracts which she reads to heathen women."

Ceylon Mission.

Mr. W. W. Howland, of Oodooville, wrote, under date of April 8: —

"We had interesting meetings during the Week of Prayer at the beginning of the year. The Christians then manifested increased interest in the salvation of their relatives and others, and we hope the resolutions then made will be remembered. Our Sabbath congregations have recently been larger. Several who have not yet taken a stand as Christians have come with more or less regularity. An inquiry-meeting has been held immediately after the service some weeks past, conducted principally by a proctor in the courts, who is an influential and active member of the church. I am usually present in the meeting, and the pastor also. Those who attend are ready to hear evidences for the truth, and to mention objections, but do not appear to have any especial conviction of sin or of their need of a Saviour.

"Our Sabbath-school has also increased in numbers and interest, owing to the efforts of some of the Christians and the interest of the children in singing, under the direction of Miss Leitch.

"Among the heathen, notwithstanding the general assent to the truth, we find but little conviction of its importance and still less of its necessity for salvation. There is a carelessness and indifference which sometimes surprises me, yet not so much as the indifference which I saw when I went home and met men who had attended the preaching of the Gospel for years, and had no doubts concerning it or its importance, yet living on entirely indifferent to their salvation. We have just had our monthly series of evening meetings in the villages, held while the moonlight evenings continued. They were well attended, and those who came listened attentively. As I think of these meetings the question comes up, Why do we not see more evident results? The Gospel message has been delivered, they have been told of the need of salvation, and that Christ is the only Saviour, and of the danger of delay. Yet I find myself saying, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' Yet we are not discouraged. The promises cannot fail."

THE OODOOVILLE GIRLS' SCHOOL.

The following extracts are taken from the report for 1883 of the Government Director of Public Instruction. They show that the excellent work done in our mission schools is appreciated by intelligent officials: —

"When I was on a tour of inspection in the Jaffna peninsula I was exceedingly struck with the very excellent girls' boarding schools there. Where all were good I trust I shall not be deemed invidious if I specially mention that of Oodooville, under the American Mission, which could not be easily surpassed in any country. Here is a great field for girls' training schools."

"I have already spoken briefly of the great efficiency of the chief grant-in-aid boarding schools for girls. Apart from mere scholastic efficiency, these schools are most valuable agents of civilization, being personally supervised by European or Ameri-

can ladies, of whose work I cannot speak too highly."

"I listened with great pleasure (my approach not having been observed) to the tasteful and sweet singing of ninety-odd girls in one of these schools — singing entirely free from what are, to an English ear, oriental defects, and full of feeling and expression which I have never heard under similar circumstances in similar schools in England." "It will be observed that the grants are all remarkably high, and they reflect most creditably on female education in Ceylon in the higher class of aided schools. Oodooville, as last year, heads the list by examination results."

Notes from the Wide Field.

THE ENGLISH ANNIVERSARIES.

THE London Anniversaries show no sign of decadence. From all parts of the kingdom people come to the metropolis and attend these gatherings in large numbers, so that during the month of May some of the largest halls have been crowded with eager listeners. Can some one explain the fact that, while these English Anniversaries are still so well attended, similar services in Boston and New York are a thing of the past? We give the following outline of the reports of some of the principal societies:

THE BRITISH AND FOREIGN BIBLE SOCIETY. — The Earl of Shaftesbury presided, as usual, surrounded by a large body of men distinguished both in church and state. The income of the Society was reported as $1,155.000, and the total circulation of the Scriptures or portions in all parts of the world has been four million copies, being a million in excess of last year. Of these, 41,000 copies were circulated in Turkey, one in ten of which was in the Turkish language in Arabic characters. Eight thousand Bulgarian and Slavic copies were disposed of. In the Russian Empire 284,000 copies have been circulated, an increase of 39,000 over last year. This statement is remarkable in view of the relations which have existed between England and Russia. The most notable fact, in the judgment of the Chairman, the Earl of Shaftesbury, connected with the work of the Society during the year, was the publication of the penny Testament, 955,000 copies of which had been sold within nine months.

BAPTIST MISSIONARY SOCIETY. — The ninety-third Annual Report of this Society gives as the income for the year $339,140, the largest sum ever reported in any one year, being an increase of $40,220 over 1883. The expenditure for the year was also larger by $8,520 than in the previous year. The work of the Society seems to be prosperous in all parts of the world, the special point of interest at the present time being its Congo Mission. Here it has an open field and an efficient force, and the thoughts of English Christians are greatly turned in that direction. Rev. Mr. Comber, in an address at the Anniversary Meeting, speaks enthusiastically of the character of the people on the Congo, saying, "I do not think that in any preparatory school in England you will find a quicker apprehension, more ready intelligence, a greater power of acquiring the language quickly and learning quickly, than we have among our boys on the Congo. When once they begin to learn they seem anxious to learn as quickly as possible. To some Congo boys a holiday is an abomination. They understand and feel how far behind they are among the nations, and they are anxious to make progress."

THE LONDON MISSIONARY SOCIETY. — The Anniversary of this Society was held, May 15, in Exeter Hall. In some respects the report of the year is not encouraging. While the work abroad has prospered, the supply of men and of funds has not been adequate. A special call is made for men to meet the necessities of the growing work.

The receipts of the Society for the year have amounted to $505,515, but the expenditures have exceeded that amount, so that, with the deficit of the preceding year, there is an adverse balance of $57,365. Some items of the receipts are quite remarkable, especially the gift of $29,040 by the young people for their missionary ships. $78,975 have been contributed at mission stations and by friends in foreign countries without coming into the treasury of the Board. The South Sea Missions, over and above their expenditures for their pastors and teachers, have sent $12,890 to the general funds of the Society for work in other parts of the world. The Foreign Secretary, Rev. R. W. Thompson, in an address at the Anniversary Meeting, put the question, In what way can the annual excess of expenditures over receipts (amounting, on the average, to $50,000) be met? To the proposal that the allowance to the missionaries on the field for evangelistic purposes should be cut down, he well said: "Friends, you have no conception of what you are expecting these missionaries to do — put a couple of men into a district with a million of people and give them a thousand dollars a year for evangelistic purposes, and then talk about reducing expenditures!" To the suggestion that some mission might be given up, he replies: "Which mission — India? Travancore? Madagascar? New Guinea? No Christian could consent to such withdrawal. There is only one way to provide for this annual deficit, and that is by an increase of contributions." The Secretary made an effective appeal for such an increase.

The Church Missionary Society. — The total income of this Society for the past year is $1,157,705. Aside from the usual work of the Society, a Missionary House has been built in Salisbury Square, London, and its cost, about $85,000, has been paid by special gifts of friends without drawing from missionary funds.

Wesleyan Missionary Society. — This organization has 528 central stations, with which are connected 1,210 chapels and preaching-stations. Its missionaries and assistant missionaries number 287; paid agents, 1,543; unpaid agents, 3,279. The total number of communicants in its churches is 29,091. The income for the year amounted to $731,540, of which $43,180 came from mission stations.

AFRICA.

Explorations near Lake Bangweolo. — Lieutenant Giraud, of the French Navy, has given an account before the Geographical Society of Paris of his attempt to cross Africa by way of Lake Bangweolo and the Upper Congo. Starting from Zanzibar, he crossed by way of the northern end of Nyassa and southern end of Tanganyika, exploring as far as he could Uemba, the region between the four great lakes — Nyassa, Tanganyika, Bangweolo, and Moero. This district, he declares, is the most powerful, if not the richest, he traversed. The people are warlike, belonging, in all probability, to the Zulu race. Ketimkuru is the king, and is always at war. He claims to have blotted out Bisa from the map of Africa. Reaching the Luapula, which is the extreme Upper Congo, he reached the capital of Mere Mere, after a three days' fight, in which the traveler was compelled to abandon boat, cloth, and all his possessions. He writes that caravans from Bihé had formerly visited this country for ivory, but that they no longer came, and the king was unable to dispose of his ivory. Mere Mere therefore urged M. Giraud to carry out some of his ivory to Bihé. The experiences of the traveler at the capital of this king were very trying. The people urged their sovereign to murder the company and the king was often furious in his wrath. The immense obstacles in the way of carrying out his plan induced M. Giraud to return, but not until he had been deserted by his porters. His return was by way of Nyassa and of the Shiré and Quilimane, finally reaching Zanzibar just two years from the day on which he started. M. Giraud affirms that by warfare and the slave-trade, which he believes will never be stopped, the depopulation of Africa is progressing rapidly. His experiences were

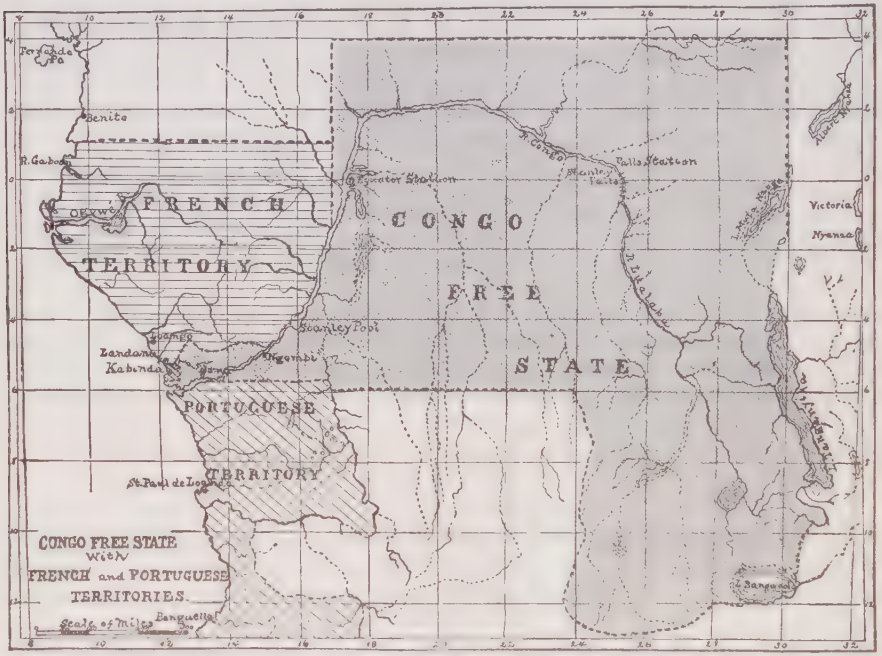
surely not of a kind to give him a cheerful view of the condition of the interior of the continent.

It may be added to the above that Major Serpa Pinto's expedition to the interior has failed, he having arrived at Mozambique after a sad experience of fever. He proposes, however, to make a fresh start, in the hope of reaching the region which M. Giraud visited.

LAGOS. — The native pastor at Lagos, West Africa, reports, as the result of a recent spiritual revival in his large Yoruba congregation, that not less than 436 persons, young and old, "have professed to receive forgiveness and peace."

THE CONGO FREE STATE.

WE are glad to give a sketch-map of the new Congo Free State, indicating also the French and Portuguese territories adjoining, according to the settlement recently made



in connection with the Congo Conference. This map we have prepared from a larger colored map given in the *Proceedings* of the English Royal Geographical Society. The French territory is designated by parallel lines, the Portuguese by diagonal lines, and the Free State by the area which is tinted. A small section on the coast north of the Congo, embracing a region thirty or forty miles inland, is also assigned to the Portuguese, but is not very clearly indicated on our map. It will be seen that the territory of the Free State extends south of the Congo River to a point below the rapids, thus giving it control of what must be the highway from the sea to the Upper Congo. The railroad around the Falls, from tide water to Stanley Pool, is to pass on the south bank of the river. The area of the Free State is about 1,300,000 square miles. The flag of the new State is a field of blue with a golden star in the centre. Long may this flag wave over a State truly free!

THE London Missionary Society has received tidings of the arrival of Captain Hore, with his wife and little boy, at Ujiji, after ninety days' journey from the coast to the

lake. Mrs. Hore is the first European lady to reach Lake Tanganyika. From the southern end of the lake the London missionaries report a sad interruption of their hopes, on account of an incursion of Arabs under Tippoo Tib, well known through Mr. Stanley's account of him in his "Through the Dark Continent." This Arab leader aided Mr. Stanley in his passage from Nyangwe till he set sail on the Upper Congo, and is described by him as having a fine, intelligent face, remarkable in his movements, a man of great energy and strength. He and his followers swooped down upon the undefended natives near Lake Tanganyika just as their crops were ready for harvest. Men were captured and their wives and children enslaved. Tippoo Tib is said to be wholly responsible for these scenes of brutality. The country is reported as in a fearful state, and there is a wholesale destruction of life and property. The poor people are clinging to the missionaries, as if they could defend them.

In this connection we must refer to a telegram from Paris, dated May 22, which says that the French Geographical Society has received news of a large Mohammedan rising in the region of the Upper Congo, under the leadership of this Tippoo Tib. It is reported that this man learned, through one of Stanley's lieutenants, of large ivory-fields in the interior, and that, inspired by the successes of El Mahdi, he had raised a force to move along the regions bordering upon the Upper Congo in search of these treasures. This man can doubtless retard greatly the civilization of this portion of the Free State, and it is to be hoped that these reports of his determination to claim the sovereignty of the region in the interests of the Sultan of Zanzibar are exaggerated.

INDIA.

Brahman Converts. — The London *Missionary Chronicle* reports the recent baptism of two Brahmans, one at Salem and one at Calcutta. The first was a direct result of street-preaching. The man knew no English, and first heard the Gospel as it was preached in the highway. The other Brahman was a man of some wealth, and was greatly impressed by the fact that, while Hinduism was intended for only a portion of the race, Christianity was suited to all mankind. He has thrown away his sacred Brahminical thread and taken an earnest part in evangelistic service. Of course, he has to endure the curses of his kindred, by whom he is regarded as an outcast.

The *Chronicle* also reports a striking incident which occurred at a town sixteen miles from Calcutta, where was found a band of young men, numbering about a dozen, who were in the habit of meeting together to study the Bible. They met every Sabbath to worship God and read the Scriptures, and when found by the missionary they welcomed with great joy the full proclamation of truth they had already accepted simply through their own readings of the Bible.

FIJI.

A Heathen Temple Transformed. — A correspondent of the *Sydney Herald*, writing from Levuka, Fiji, in September last, reports that a famous stone which bore the name of Vatunimbokola, and which, years ago, stood in front of the chief heathen temple at Bau, has been transformed into a baptismal font. In the days of paganism the dead bodies which were destined for a cannibal orgie were dragged to this stone and their heads dashed against it, this being the manner in which the sacrifices were presented to the divinities. These bodies were then devoured by the chiefs and warriors of Bau. The number of victims whose blood has covered this stone is said to be innumerable. For thirty years, however, no human blood has stained it. It has stood in the old place simply as a monument of the past. But now, by the consent and with the coöperation of the chiefs, it has been taken into the great church at Bau and a cavity hollowed out, fitting it for a baptismal font. This transformation is but an illustration of the changes which have taken place throughout the Fiji Islands.

Miscellany.

HEALTH IN AFRICA.

The London Daily News, referring to a speech by Henry M. Stanley at a breakfast given him by the English Baptist Missionary Society, says: —

"Nothing could be more reasonable than the advice which Mr. Stanley gave as to the manner in which a man ought to manage his physical resources in a climate like that of Equatorial Africa. Overexertion and the consequent reaction, the endeavor to carry on life under unfamiliar conditions exactly as it had been carried on under familiar conditions — these are some of the mistakes that African explorers and African missionaries, new to their work, are fatally apt to make. Mr. Stanley said, and no doubt with perfect accuracy, that the climate of Equatorial Africa is not half as dangerous as that of many parts of the Southern States of America.

THE DEBT OF JAPAN TO AMERICA.

Mr. Tamura, a Japanese gentleman now in this country, has published a brief paper on "What Japan owes to America." He gives five reasons why America should be regarded as the best friend of Japan: (1) For opening the country to the world. (2) For her influence upon the political life of Japan. (3) For the pattern furnished for an educational system. (4) For aid in securing for Japan an international standing. The fifth reason we give in Mr. Tamura's own words:

"Finally, the deepest debt of gratitude which we owe to America is for the introduction of true Christianity. The trunk and branches of the Japanese Empire were rotten with superstition and degradation. The fruit of this decaying tree was cruelty, bloodshed, and corruption. The true light of the world had never shone upon our soil. The dew of the Gospel had never refreshed our foliage. Even hope was dead. In 1859 the sower came, bearing the seed of truth and life and hope. The sun of righteousness began to shine, awakening our barren island to wonderful vitality. The dark clouds of Shintoism, Confucianism, and Buddhism, which had so long degraded thirty-six millions of people, began to melt away before the true light. With what remarkable vigor the Gospel takes root in heathen soil! During the last ten years over one hundred churches have been organized, over eight thousand souls have been saved. The leaven of Christian zeal in the native hearts is permeating the Empire from sea to sea. Christianity has come. Christianity has settled. Christianity is regenerating and sanctifying the nation. The evangelization of Japan is at hand.

"Whence came this blessing? Who sent us the cross of Christ? Thank God for the Christian church of America! She saw us in darkness and sent us the light. She saw us in distress and made known to us the Great Physician. To her we bow in grateful acknowledgment for this highest blessing."

BIBLIOGRAPHICAL.

The Cross and the Dragon; or, Light in the Broad East. By Rev. B. C. Henry. New York: A. D. F. Randolph & Co. Pp. 483. Price, $2.

The material for this volume was gathered during the ten years' residence of its author as missionary in Canton. The title indicates, to one who understands it, the general scope of the book. The dragon is the symbol of all that is Chinese as the cross of all that is Christian, and "the Broad East" is English for Canton, or Kwong-Tung, as the natives pronounce it. The life of Canton, its people, homes, society, religions, and its relation to the various forms of Christian missionary work, are pictured in twenty-six chapters that are packed with information and anecdotes such as Mr. Henry has had the opportunity to gather and the skill to weave together in a very readable way.

The Mela at Tulsipur; Glimpses of Missionary Life and Work in India. By Rev. B. H. Badley, an English Missionary in India. Published by the Religious Tract Society. London.

This book for children is an entertaining story of the journey of a missionary family to one of the *melas*, or annual religious fairs, of North India. It is full of interest as well as of information, and should be placed in all our Sunday-school libraries.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all Christian denominations laboring for the conversion of the world, that they may labor in mutual love, seeking the things which may edify one another, so that, beholding their oneness of purpose, men may believe in the one Saviour they profess and proclaim.

DEPARTURES.

June 6. From Boston, Rev. Wesley M. Stover and wife, returning to the West Central African Mission; also Miss Ellen M. Stone, of the European Turkey Mission, who returned to the United States last month to bring home Miss E. L. Spooner, of the same mission, now seriously ill.

ARRIVALS IN THE UNITED STATES.

May 10. At New York, Rev. I. F. Pettibone, of the Western Turkey Mission.

May 16. At San Francisco, Rev. William S. Ament and wife.

May 16. At New York, Rev. Lucius O. Lee and Rev. George F. Montgomery, of the Central Turkey Mission; Rev. John W. Baird and wife, of the European Turkey Mission.

May 31. At New York, Rev. John S. Chandler and wife, of the Madura Mission.

May —. At New York, Rev. Lucien H. Adams and wife, of the Central Turkey Mission.

ORDINATIONS.

May 20. At New Haven, Connecticut, Mr. Edwin E. Aiken, late of Yale Theological Seminary under appointment to the North China Mission.

May 29. At Jersey City, New York, Mr. James C. Perkins, of California, late of Princeton Theological Seminary, under appointment to the Madura Mission.

DEATH.

A telegram from Chihuahua, North Mexico, received June 8, announces the death, by small-pox, of Rev. George A. Dutton, who joined the Northern Mexico Mission last year.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. One district in a mission field of the American Board. (Page 263.)
2. A visit among Mongols. (Page 270.)
3. An out-station in Shantung, North China. (Page 272.)
4. A tour in Shanse. (Page 275.)
5. Women's work at Hadjin, Central Turkey. (Page 281.)
6. News from West Africa. (Page 278.)
7. Native pastor's report in the Madura Mission. (Page 282.)
8. Samokov and its out-stations. (Page 279.)

Donations Received in May.

MAINE.

Cumberland county.		
Mechanic Falls, Cong. ch. and so.	18 00	
Portland, St. Lawrence-st. ch.	6 06	
Yarmouth, 1st Cong. ch.	31 09	55 15
Lincoln and Sagadahoc counties.		
Bath, Central ch. and so.	90 00	
Boothbay, 2d Cong. ch.	10 00	
Union, Cong. ch. and so.	6 00	106 00
Oxford county.		
South Paris, Cong. ch. and so.		5 50
Penobscot county.		
Bangor, Central Cong. ch.	75 00	
Brewer, 1st Cong. ch.	12 25	
Hampden, Cong. ch.	3 56	90 81
Piscataquis county.		
Greenville, Cong. ch. and so.		23 50
Somerset county.		
St. Albans, Mrs. Wm. S. Sewall, A family-offering,		3 00
Union Conf. of Ch's.		
Harrison, Cong. ch. and so.		5 00
		288 96

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so.		1 25
Grafton county.		
Campton, Cong. ch. and so.		21 08
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	10 95	
Manchester, 1st Cong. ch., with other dona., to const. HENRY P. ADAMS, H. M.	78 72	
Mason, Cong. ch. and so.	9 00	
New Ipswich, Cong. ch. and so.	5 00	103 67
Merrimac county Aux. Society.		
Webster, 1st Cong. ch.		30 00
Rockingham county.		
Derry, In memory of Dea. John and Rebecca Brewster Humphrey, by their children, for aid in building chapel in India,	105 00	
Portsmouth, North Cong. ch.	159 21	264 21
		420 21

VERMONT.

Bennington county.
North Pownal, Cong. ch. and so. 8 96
Lamoille county.
Johnson, Cong. ch. and so. 10 00
Morrisville, Cong. ch. and so. 19 35—29 35
Orange county.
Randolph, Cong. ch. and so. 9 35
Orleans county.
Brownington and Barton Landing, Cong. ch. and so. 9 24
Morgan, Cong. ch. and so. 8 00
Newport, Cong. ch. and so. 13 25—30 49
Rutland county.
Rutland. 49.91 ack'd in April *Herald* as from Cong. ch. and so. should have been from Cong. Sab. sch.
Washington county Aux. Soc. G. W. Scott, Tr.
Berlin, Cong. ch. and so. 13 00
Montgomery Centre, A friend, 2 00
Northfield, Cong. ch. and so. 12 00—27 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch., m. c. 27 89
Jamaica, Cong. ch. and so. 5 50
Putney, Cong. ch. and so. 11 15
West Townshend, Cong. ch. and so. 15 00—59 54
Windsor county.
Norwich, Friends, for Northern Mexico, 15 00
179 69

Legacies.—Bennington, H. F. Dewey, by C. E. Dewey, Ex'r, 1,566 82
Shoreham, Sarah Jones, by A. P. Tupper, Adm'r, 796 45—2,363 27
2,542 96

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. 145 00
Berkshire county.
Dalton, Cong. ch. and so. 43 00
Hinsdale, Cong. ch. and so. 9 09
New Boston, Cong. ch. and so. 10 00
North Adams, A friend, 1 00—63 09
Brookfield Asso'n. William Hyde, Tr.
Hardwick, 1st Calv. ch. 5 00
Ware, A thank-offering, 20 00—25 00
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Amesbury and Salisbury, Un. Ev. ch. 10 00
Byfield, Cong. ch. and so. 8 00
Georgetown, 1st Cong. ch. 45 79
Haverhill, Centre Cong. ch., to const. SAMUEL DRIVER, H. M. 120 00
Newburyport, Elizabeth T. Titcomb, 5 00—188 79
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Middleton, Cong. ch. and so. 10 00
Salem, Tabernacle ch. and so. 574 65
Wenham, G. W. Parsons, 40—585 05
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Montague, 1st Cong. ch. 46 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Blandford, Cong. ch. and so. 49 00
East Granville, Cong. ch. and so. 21 00
Holyoke, 2d Cong. ch. 105 11
Monson, Cong. ch. and so. 29 47
Springfield, Olivet ch., with other dona., to const. N. D. GAY, H. M. 62 67
Tolland, Mrs. D. Spring, 20 00
Westfield, 1st Cong. ch. (of wh. from Mrs. N. T. Leonard, for Eastern Turkey Mission, 25), 150 35
West Springfield, Park-st. ch. 32 64—470 24
Hampshire co. Aux. Society.
Granby, Cong. ch. and so., to const. SIMEON KELLOGG, H. M. 100 00
Hadley, Russell ch. 19 81
Huntington Hill, Cong. ch. and so. 12 30
Northampton, A friend, 100 00
South Amherst, Cong. ch. and so. 5 49
South Hadley, 1st Cong. ch. 23 50
Worthington, Cong. ch. and so. 34 71—295 81
Middlesex county.
Concord, Trin. Cong. ch. and so. 22 35
Everett, Cong. ch. and so. 4 86
Lowell, Pawtucket ch. 30 00
Maplewood, 1st Cong. ch. 9 17
Melrose, Orth. Cong. ch. 93 75
Newton Highlands, Cong. ch. and so. 170 33
Reading, Old South and Bethesda ch's. 61 03—391 49
Norfolk county.
Braintree, 1st Parish, 20 00
Franklin, 1st Cong. ch. 28 55
Hyde Park, 1st Cong. ch. 32 00—80 55
Old Colony Auxiliary.
New Bedford, 1st Cong. ch., 51; A friend, 2, 53 00
Plymouth county.
East Bridgewater, Union ch. and so. 21 44
Hanson, Cong. ch. and so. 6 77
Plymouth, Amasa Holmes, 5 00
South Abington, Cong. ch. and so. 139 75—172 96
Suffolk county.
Boston, Park-st. ch., 3,175; Village ch. (Dorchester), 122.16; Trinity ch. (Neponset), 23; Eliot ch., m. c., 9.02; Highland ch., 6.12; Mrs. Cherry, 1.50, 3,336 80
Chelsea, Central ch. and so. 45 54—3,382 34
Worcester county, North.
Gardner, 1st Cong. ch. 25 00
Winchendon, North Cong. ch. 110 08—135 08
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinville, 1st Cong. ch. 14 60
Berlin, Miss P. A. Holder, 2 00
Northboro', Evang. Cong. ch. 30 00
Shrewsbury, Chester V. Newton, 1 00
Oxford, 1st Cong. ch. 41 28—83 88
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 2d Cong. ch., to const. Mrs. ELISABETH W. PEIRCE, H.M. 100 00
———, A friend, avails of railroad bond, 1,137 10
———, "B. C. M." 50 00
———, A friend, 50 00
7,460 88

Legacies.—Bradford, Mrs. Elizabeth F. Smart, 15 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 164 75
Taunton, Betsey Perkins, int. 4 04—183 79
7,644 67

RHODE ISLAND.

Providence, Pilgrim Cong. ch. 250 00

CONNECTICUT.

Fairfield county.
Stamford, 1st Cong. ch. and Sab. sch. 35 72
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 3 00
East Hartford, Cong. ch. and so. 25 00
East Windsor, Cong. ch. and so. 25 00
Farmington, Cong. ch. and so., quar. coll. (of wh. from H. D. Hawley, 50), 111 88
Glastonbury, Cong. ch. and so., to const. P. HENRY GOODRICH, H. M. 170 00
Hartford, Hosmer Hall, Hartford Theo. Sem., for chapel fund, Austria, 81.40; Asylum Hill ch., A friend, 25; Talcott-st. ch., 5.43, 111 83
South Glastonbury, Cong. ch. and so. 5 54
Suffield, Cong. ch. and so. 40 25—492 50
Litchfield co. G. C. Woodruff, Tr.
Bridgewater, C. H. Jessup, 3 00
Goshen, Mrs. Moses Lyman, 10 00
Norfolk, Cong. ch. and so., 14; Robbins Battell, 5, 19 00—32 00
Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 29 73
Clinton, Cong. ch. and so. 20 00
Hadlyme, Cong. ch. and so. 10 00
Middlefield, Lyman A. Mills, 100 00
Saybrook, 2d Cong. ch. 26 50—186 23

New Haven co. F. T. Jarman, Ag't.
Guilford, 1st Cong. ch., to const. ELIZA S. GRAVES, H. M. 100 00
Meriden, 1st Cong. ch., to const. Mrs. HOMER CURTIS and Mrs. CHARLES PERKINS, H. M. 200 00
New Haven, United ch., m. c., 14.35; Centre ch., m. c., 9.30; J. M. B. Dwight, 10, 33 65
North Guilford, Cong. ch. and so. 10 00
North Madison, Cong. ch. and so. 12 40
Waterbury, Cong. ch. and so. 559 11—915 16
New London co. L. A. Hyde and L. C. Learned, Trs.
Norwich, Broadway ch. 200 00
Tolland county. E. C. Chapman, Tr.
Somerville, Cong. ch. and so. 22 09
Windham county.
Westford, Cong. ch. and so. 6 30
Liberty Hill, Mrs. M. A. Preston, 1 00
——, "X." 10 00
1,901 00

NEW YORK.

Baiting Hollow, Cong. ch. and so. 6 40
Binghamton, Cong. ch. and so. 142 12
Brockport, Summers Hubbell, 10 00
Chateaugay, Rev. C. C. Torrey, 6 11
Elizabethtown, Rev. and Mrs. W. T. Herrick, 10 00
Gaines, Cong. ch. and so. 23 29
Jamaica, J. E. Phelps, 3 00
Morrisania, Cong. ch. 7 83
New York, A lady of Madison-ave. Pres. ch., 10; Caroline Murray, 10, 20 00
Smyrna, Levi. B. Collins, 1 00—229 75
Legacies. — Morrisania, Mrs. Jane Redfield, by Isaac S. Platt, Ex'r, 1,000 00
1,229 75

PENNSYLVANIA.

Philadelphia, A friend, 5 00

NEW JERSEY.

Orange Valley, Cong. ch., m. c. 34 65
Plainfield, Mrs. Sarah F. Johnson, 15 00—49 65

VIRGINIA.

Snowsville, Mrs. Nancy M. Richardson, 1 00

DISTRICT OF COLUMBIA.

Washington, Howard University, 13 50

GEORGIA.

Atlanta, 1st Cong. ch. 15 06

TEXAS.

Fort Worth, M. Marty, 25 00

OHIO.

Bellevue, Cong. ch. 37 68
Cleveland, 1st Cong. ch. 11 46
Conneaut, H. E. Pond, 2 00
Fredericksburg, 1st Cong. ch. 10 00
Garrettsville, Cong. ch., 14.75; Women's Mission, 2.25, 17 00
Hudson, Cong. ch. 52 10
Pittsfield, Cong. ch. 2 50
Wakeman, Cong. ch. 5 00
Wauseon, Cong. ch. 13 42—151 16

ILLINOIS.

Albany, A friend, 10 00
Aurora, S. B. Dyckman, 5 00
Chicago, 1st Cong. ch., 100; South Cong. ch., 38.51; New. Eng. Cong. ch., 38.03; Union Park Cong. ch., m. c., 19.37, 195 91
Hinsdale, Cong. ch. 11 03
Lake View, Cong. ch. 17 50
Lee Centre, Cong. ch. 12 00
Millburn, Cong. ch. 9 50
Oak Park, Cong. ch. 70 94
Odell, Mrs. H. E. Dana, 10 00
Sparta, Bryce Crawford, 5 00—346 88

MICHIGAN.

Armada, 1st Cong. ch. 34 [illegible]
Grand Blanc, Cong. ch. 10 00
Greenville, Cong. ch. 31 00
Traverse City, Mrs. M. A. W. Dunlap, 5 00—80 00
Legacies. —Grand Haven, Rev. W. M. Ferry, in part, by E. P. Ferry, Ex'r, 2,166 66
2,246 66

WISCONSIN.

Beloit, 1st Cong. ch. 204 87
Fulton, 1st Cong. ch. 10 72
Lake Geneva, G. Montague, 5 00
Milwaukee, Plymouth Cong. ch. 29 82
Neenah, E. B. Ranney, 100 00
Springvale, Cong. ch. 12 00—362 41

IOWA.

Algona, A. Zahlten, 10 00
Belmond, Rev. J. D. Sands, 1 00
Chester Centre, 1st Cong. ch. 34 00
Clay, Cong. ch. 11 85
Corning, Cong. ch. 7 00
Des Moines, North Park Cong. ch. 7 53
Edgewood, N. G. Platt, 10 00
Hawthorne, Rev. N. H. Blackmer, 4 00
Muscatine, Cong. ch. 71 35
Red Oak, Cong. ch. 50 39
Sioux Rapids, Cong. ch. 6 00—213 12

MINNESOTA.

Anoka, Geo. A. Clark, 10 00
Cottage Grove, 1st Cong. ch. 6 77
Duluth, Pilgrim Cong. ch. 25 90
Fergus Falls, Cong. ch. 11 85
Hamilton, Cong. ch. 11 00
Hawley, Union ch. 8 42
Minneapolis, Pilgrim Cong. ch., 22.10; Plymouth ch., 22.03, 44 13
Rushford, Cong. ch. 3 25—121 32

KANSAS.

Great Bend, Cong. ch. 4 31

NEBRASKA.

Clay Centre, Cong. ch. 1 00

CALIFORNIA.

Oakland, Plymouth-ave. ch., 64.95; 1st Cong. ch., 39.45; Miss M. L. Newcomb, 740, 844 40
Pescadero, Cong. ch. 2 50—846 90

COLORADO.

Highlandlake, 4.60 acknowledged in June *Herald* from Cong. ch. should have been 14.60.

WASHINGTON TERRITORY.

Olympia, Cong. ch., for Micronesia, 12 35

DAKOTA TERRITORY.

Deadwood, Rev. E. H. Martin, 5 00

DOMINION OF CANADA.

Province of Ontario.
Athol, Cong. Sab. sch. 8 35
Martintown, Cong. ch. 9 50
Maxville, Women's Miss. Soc. 82 15—100 00

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Germany, Berlin, C. M. Mead, add'l, 15 00
Japan, Kobe, DeWitt C. Jencks, 166 52
Turkey, Harpoot, an Armenian family, add'l, 2 00—183 52

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MASSACHUSETTS. — Boston, A class in 2d Cong. Sab. sch. (Dorchester), 1.69; East Granville, Soc'y of Christian Endeavor, 6.10; Leicester, 1st Cong. Sab. sch., 15.70; North Adams, Cong. Sab. sch., 8.52, 32 01
CONNECTICUT. — Cromwell, Cong. Sab. sch., 64; Pomfret, "Wide Awake Class," for Elisha Roob, Marash, Turkey, 30; Stonington, 1st Cong. Sab. sch., for Madura, 20, 114 00
NEW YORK. — Gaines, Cong. Sab. sch., 4.71; Sherburne Four Corners, Cong. Sab. sch., 10, 14 71
NEW JERSEY. — Closter, Cong. Sab. sch. 10 00
OHIO. — Conneaut, Cong. Sab. sch., 8; Russia, Worcester District Sab. sch., 1; Springfield, The Busy Bee and Waste Not Soc'y, 5, 14 00
ILLINOIS. — Rosemond, The Busy Bee Soc'y, 2 00
KENTUCKY. — Woodlawn, A Mission Sab. sch., for Madura, 1 30
MICHIGAN. — Armada, 1st Cong. Sab. sch., 7.56; Detroit, 1st Cong. Sab. sch., for student at Marash, 40, 47 56
WISCONSIN. — Racine, "Young Workers" of Welsh Cong. ch. 6 05
IOWA. — Clay, Cong. Sab sch., 4.15; Grinnell, 1st Cong. Sab. sch., 21.22, 25 37

339 86

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NEW YORK. — Brooklyn, Central Cong. Sab. sch., 361; Infant dep't of Lee-ave. Cong. Sab. sch., 5; Munnsville, Rev. M. L. Dalton, 20c.; New York, T. G. White, 1; Oswego, A class in Cong. Sab. sch., 1; Belle Hart, 10c. 368 30
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OHIO. — Harmar, Cong. Sab. sch., 10; Kelley's Island, Infant class of Cong. Sab. sch., 1, 11 00
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WISCONSIN. — Fort Atkinson, Belle Poonder, 10
IOWA. — Keokuk, Cong. Sab. sch., 14; Sibley, Children of Rev. T. Pell, 50c. 14 50
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WASHINGTON TERRITORY. — Olympia, Cong. Sab. sch., add'l, 1 00

655 19

Donations received in May,	25,133 41
Legacies " "	5,713 72
	30,847 13

Total from September 1, 1884, to May 31, 1885: Donations, $248,876.57; Legacies, $86,773.04=$335,649.61.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

NEW HAMPSHIRE. — Hampton Falls, Frank B. Fogg, 25c.; Lyme, E. P. Butler, 10c. 35
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NEW YORK. — Perry Centre, Two children, 50
IOWA. — Osage, Cong. Sab. sch. 14 50
TURKEY. — Cesarea, Young friends, 3 50

23 78

Previously acknowledged,	47,231 80
	47,255 58

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS. — North Brookfield, Miss A. W. Johnson, 1 00
Previously acknowledged, 283 25

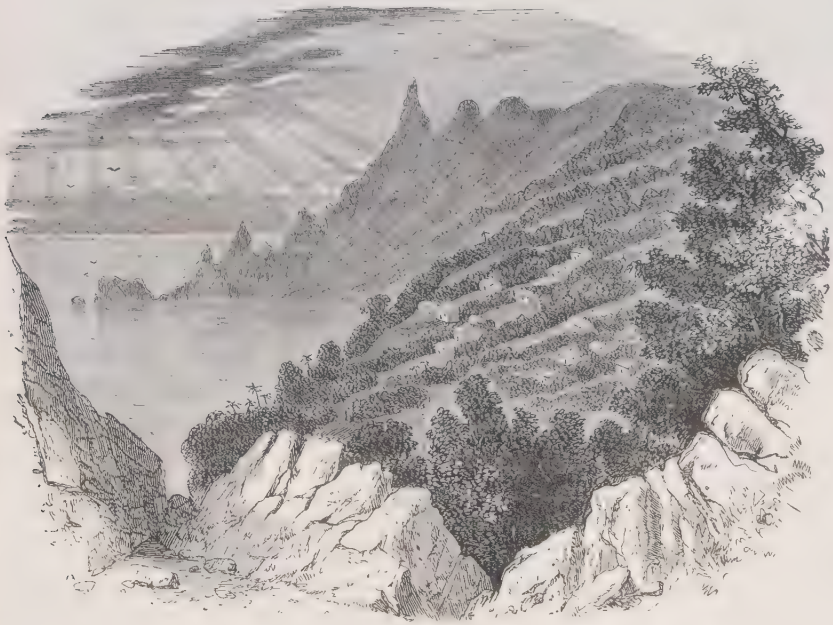
284 25

For Young People.

THE PITCAIRN ISLANDERS.

A TRUE STORY OF THE SOUTH SEAS.

It was in 1789 that a party of the officers and crew of the British ship *Bounty* mutinied near the Friendly Islands and turned the captain and loyal sailors adrift in an open boat. This boat and all on board made a safe voyage of three thousand miles, and landed at Timor in the East Indian Archipelago. The mutineers made for Tahiti. Nine of them took Tahitian wives, and with nine other



BOUNTY BAY

Tahitians sailed the *Bounty* to Pitcairn's Island. This island had been discovered by a son of the Major Pitcairn who was killed in our war of the Revolution. It was known to be uninhabited, and thus would afford a safe hiding-place. Far off it looks like a desolate rock, rising steep from the sea, and a picture representing it thus may be found, with many interesting descriptions, in the *Mission Day-Spring* for this month. But on nearer approach its volcanic peaks and cliffs appear covered with trees, and lying just outside the tropics it abounds in tropical fruits; while it will also bear the vegetables of the temperate zone. Its rocky coast and tremendous breakers make landing difficult, and the only safe harbor is Bounty Bay.

Here the mutineers landed, and broke up their ship to avoid discovery. Safe from punishment, free from restraint, they may have expected to be happy in that lovely isle. But sin brings misery everywhere, and only two of the men died a natural death. They fought and killed each other till, in ten years after their landing, only one remained alive! This was John Adams, a sailor who had never been to school. He found himself with the Tahitian women and twenty fatherless children dependent on him alone for guidance. He had seen the awful consequences of sin, and now felt the responsibility of these souls. Only one book had been saved from the ship: the Bible and English Prayer-book bound together. Adams began to pray and to study the Bible, and was soon able to read easily; then he taught the children reading and writing, with the law of God and the blessed Gospel of Christ. The children all loved him and called him father, and learned readily what he could teach them. Peace now began her reign upon the island. Adams had morning and evening prayers and held Sunday services, aided by the English liturgy. At first he always lived in fear of discovery; but no British ship touched at the island for twenty-five years after the landing of the mutineers. At last, in 1814, two men-of-war appeared there. Their officers were surprised to see a canoe put off, and two fine, handsome young men soon hailed them in excellent English and said: "Won't you heave us a rope?" Springing on deck, they gave their names as Thursday Christian and George Young, and avowed themselves the sons of the lost mutineers of the *Bounty*. The English captains were astonished at this extraordinary discovery of men so long forgotten, but were still more surprised and excited when they took the young men below and placed some food before them. Both rose, and one of them folded his hands in prayer, saying in pleasant and suitable tones, "For what we are going to receive, the Lord make us truly thankful."

This wonderful island colony was found to contain forty-six persons, mostly grown-up young people, with a few infants. The young men and women were tall, handsome, athletic, and graceful, and their faces beamed with kindness and good humor. Adams assured the visitors that they were truly honest and religious, industrious and affectionate. They were decently dressed in cloth made from the bark of trees. Their houses were built around an open lawn, and were furnished with tables, beds, chests, and seats. Their tools had been made out of the iron of the *Bounty*. After a delightful stay, the ships sailed, leaving a few gifts of kettles, tools, etc., and it was nearly twelve years before the Pitcairners were again visited by an English ship. Captain Beechey, of the *Blossom*, landed among them in 1825. He found that an American whaler had been there before him, and that one of her men named John Buffett "had been so infatuated with the behavior of the people that, being himself of a devout turn of mind, he had resolved to devote his life to them." He had proved an able and willing schoolmaster, and had become the oracle of the community.

Captain Beechey was warmly welcomed and spent some days on shore with a party of his men. Every day they dined with one or other of the families, and were treated to baked pig, yams, taro, and sweet potatoes. These were cooked in heated stone ovens made in holes in the ground. Their beds were mattresses

made of palm-leaves, covered with sheets of cloth beaten out of the bark of the paper-mulberry-tree. An evening hymn was sung by the whole family, and at dawn the guests were waked by the morning hymn and the family prayer. Grace was always said at meals, and if any one came in late the others all paused while he also repeated it, and they responded "Amen." On Sundays the church service was well conducted, Adams reading the prayers and Buffett the sermon. What will our restless young folks say to the fact that the sermon was repeated three times, lest it should be forgotten, or any part should escape attention! Hymns were sung and no one seemed wearied. No work was done on Sunday, nor any boat allowed to quit the shore. Captain Beechey wrote: "We remained with them many days, and their unreserved manners gave us the fullest opportunity of

THE HOUSE OF JOHN ADAMS.

becoming acquainted with them. They live in perfect harmony and contentment, are virtuous and cheerful, and are hospitable beyond the limits of prudence."

Four years after this visit, in 1829, John Adams died. Another leader had, however, been raised up for the happy islanders in 1828. Mr. George Nobbs, an Irish lieutenant in the Chilian service under Lord Cochrane, was returning to England in a ship which had just touched at Pitcairn. The captain said so much of the goodness and happiness of its people that Mr. Nobbs resolved to go there. He did so, and became pastor, teacher, and surgeon for the community, which now numbered sixty-eight persons. He married a granddaughter of Lieutenant Christian, the chief mutineer, and for fifty-six years, until his death, the news of which has just reached England, he continued to be the beloved leader of the flock. He lived to the age of eighty-five.

In 1852 Admiral Moresby, with the *Portland* man-of-war, paid the islanders a visit, and attended their church service on Sunday. The report sent home to England says: "The most solemn attention was paid by all. They sang two hymns in most magnificent style; and really, I have never heard any church-

singing in any part of the world that could equal it, except at cathedrals. . . . It is impossible to describe the charm that the society of the islanders throws around them. They are guileless beyond description. They depend for supplies on whaling-ships, and the sailors behave in the most exemplary manner among them. One rough seaman, to whom I spoke in praise of such conduct, said: "Sir, I expect if one of our fellows was to misbehave himself here, we should not leave him alive." No intoxicating liquors are allowed on the island, except a little for sickness.

In 1856 the population had increased to 194, and it was thought the island was too small for them. It is, in fact, only two and a quarter miles long and a mile

CHURCH AND SCHOOLHOUSE.

broad, and a portion is too rocky for cultivation. The English government therefore transferred the people to Norfolk Island. Six families of forty persons who became homesick for Pitcairn have returned thither, and have now increased to 103, while the Norfolk Islanders number 476. Mr. Nobbs remained with the latter. They continue the same kind, contented, God-fearing race. Many gifts find their way from England to Pitcairn, and Queen Victoria herself has sent them a church organ, of which they speak with great pride and delight. One of a ship's company which touched there last year asked the islanders, as they were about to leave the vessel, if they wanted any Bibles or other books. They said they had plenty of Bibles, but eagerly and anxiously asked for a concordance, or for books explaining the Bible. After getting into their boat they said: "We will sing you a hymn, captain, before we go": and they sang "The Lifeboat" and "Pull for the Shore" in beautiful harmony.

May we not learn many lessons from these Christian Children of the Sea?

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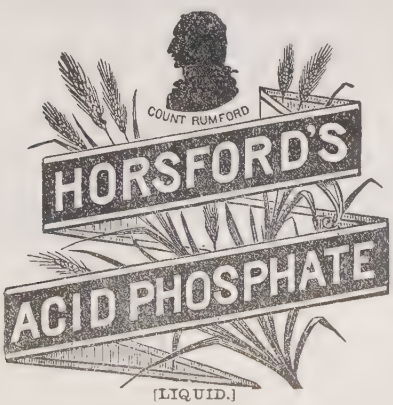

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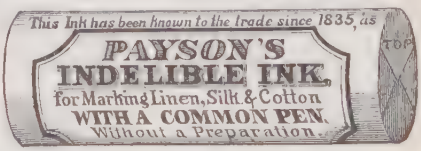
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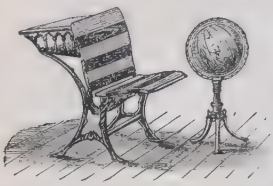

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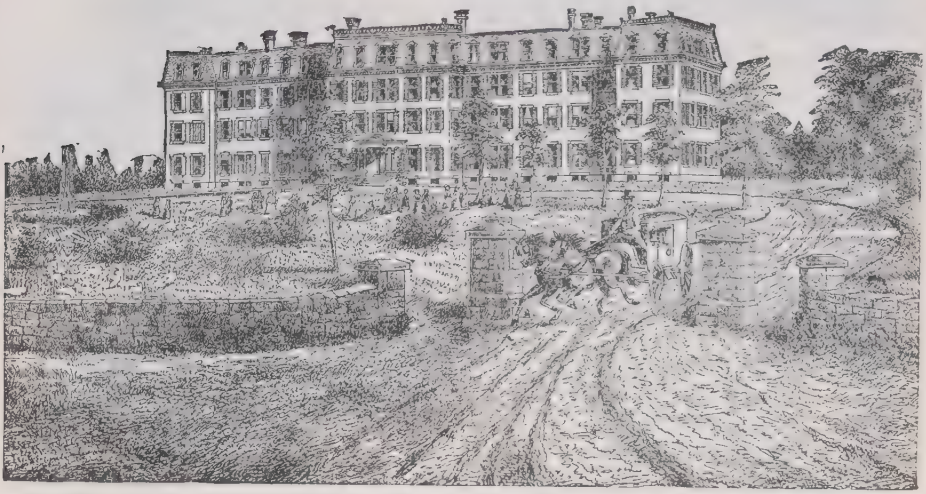

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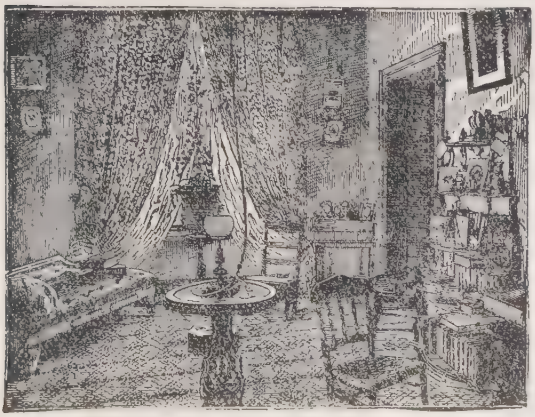

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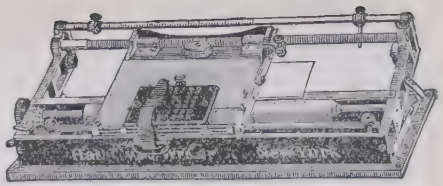

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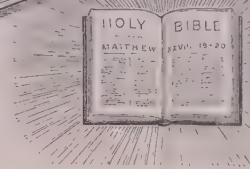

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THE

MISSIONARY HERALD.

VOL. LXXXI. — AUGUST, 1885. — NO. VIII.

TEN MONTHS. — The total receipts for the first ten months of the year are about $6,500 less than those of the corresponding months a year ago. The deficiency from the gifts of the living is over $28,000. Two months only remain — July and August — before the financial year closes. During these hot months nothing is more refreshing than to sing the fourth stanza of the missionary hymn commencing "Waft, waft, ye winds, the story." But we very much need those $28,000 in order to help the winds waft. Please do what you can to make the breezes blow through the Missionary Rooms in Boston, during the month of August, at the rate of $3,000 a day.

AN OPPORTUNITY. — A tower clock is asked for by the Japan Mission for the Collegiate and Theological Seminary at Kioto. It will cost, delivered and put in place, $350. If some generous friend, who wishes to assist the young men of the Empire of the Rising Sun to keep good time in the prosecution of their studies, will send this amount, as a special donation for the purpose named, to Langdon S. Ward, Treasurer, the appropriation will be made with pleasure by the Prudential Committee, and the clock will be promptly forwarded.

A MISSIONARY who has been prevented by reason of ill health in his family, from returning to the foreign work, writes from his present place of labor in the United States: "I love my native land, I enjoy the peace and safety of America, I enjoy using the English language in the pulpit. I have a very important work here. So far as money goes, Mr. Vanderbilt does not possess enough to induce me to return to the mission field; but I should be more than willing to make the sacrifice, and run the risk of robbers, if I could spend five years more in leading the souls in Macedonia to Christ. There is a great deal to do at home, but every town here has some Christians to lead souls to Christ, or to whom an anxious soul can go for a knowledge of the way of salvation, and almost all towns have churches and the preacher; but in Macedonia thousands have no one to whom they can go for light. Were I in Macedonia, I could speak to scores almost every Sabbath who could not hear the truth were I not here, and there is a joy in thus speaking which words fail to describe. But we must submit and say, 'Thy will be done.'"

THE first response received to the suggestion made in our last number of thank-offerings in connection with the seventy-fifth anniversary of our Board comes from a former missionary, unable, on account of ill health, to return to the foreign field. She sends thirty-five dollars for this purpose, and if one half the members of our churches should give in like proportion, a thank-offering far exceeding $75,000 would be received very speedily. It is interesting to notice that those who have engaged personally in foreign missionary work have the greatest faith in its success. They who have seen most of the sin and degradation of heathenism are the ones who have no doubt as to both the necessity and the adequacy of the gospel as an agency for the redemption of the world.

A MISSIONARY lady, while dining at a hotel in a New England town, was greatly surprised to hear certain persons sitting near her speak in terms of great disrespect of the action of the American Board in the treatment of one of its missionaries. The statement was made that this missionary, by dint of great care and frugality, had saved from his moderate salary, during his many years of service, a few hundred dollars; that, on retiring from missionary service, this fact came to the knowledge of the Board's officials, and he was compelled to pay back the amount into the Board's treasury. It was, moreover, stated that a well-known clergyman was seeking to collect from various quarters the amount that was thus taken from the returned missionary. This clergyman has since denied that he ever heard of such a complaint. The person who heard this statement was not credited, when she said that there must be some mistake about it, and possibly this absurd story will float about in coming months and be believed by some who hear it. We hope that the missionary referred to saved something from his salary, though we have no means of knowing. The statement that he or any other missionary was ever asked to return his savings to the Board is as ridiculous as it is untrue.

HOW speedily the gospel can elevate those who, though born in the midst of paganism, have been in early life separated from its influences! Here is a sentence from a letter written by a girl of eighteen, whose parents, at the time of her birth, had probably never heard of a Christian preacher: "I wish," she says, "to be diligent in study, less in speech, high in virtue, and deep in faith, bearing the Christian charity and meekness as my ornament, and striving ever to labor as a faithful maid-servant for His honor and glory."

AN interesting service was held at the Beneficent Church, Providence, Rhode Island, Sunday evening, July 5, in anticipation of the departure, under the care of the A. B. C. F. M. and of W. B. M., for Madura, of Miss Mary P. Root, M.D., and for Smyrna, of Miss Rebecca G. Jillson, members respectively of the Beneficent and Central Churches. Seven of the pastors, with one of the secretaries of the Board, assisted in the services of the evening.

A MISSIONARY lady in Central Turkey writes of the interest awakened among many of the women in that region by reading Rev. E. P. Hammond's volume on the "Conversion of Children," and sending for additional copies of the work for distribution. We are happy to say that the author, on learning of the fact, sent one hundred copies for use in the mission.

Since the matter for this number was made up, letters have been received from Messrs. Sanders and Walter, of West Central Africa. The so-called war for which King Kwikwi has been preparing has ended in the failure of his expedition, and the general result is such as gives good ground for hope for a period of peace in the kingdom of Bailundu. Mr. Walter, while temporarily staying at St. Paul de Loanda, on business, met Bishop Taylor and his party, and reports that, with the exception of some of the unmarried men, the party were well, and all were full of confidence in the success of their undertaking. Bishop Taylor thinks that it will be more difficult to carry on self-supporting missions in Africa than in India, yet he hopes by different methods to carry out his scheme. The children of the party, it seems, have returned to America.

Word has just reached us that on Monday, June 8, while on the road between Tocat and Marsovan, Mr. and Mrs. J. F. Smith and Miss Wright were assaulted by four Circassian robbers, their money and watches seized, their trunks opened, and their clothing and nearly everything of value taken. The robbers flourished dirks and pistols in a threatening way, but with the exception of a few blows did no serious personal violence. They seized three horses to carry away their plunder. This robbery was committed on an open plain, where no danger was apprehended, and in sight of several villages, and with a police-officer looking on. When asked why he did not interfere, this officer replied: "What could one man do against so many?" Some ten men are now in prison charged with being the robbers or their abettors, but Mr. Smith has little expectation that any one will be convicted by the officials. The incident illustrates in a sad way the condition of affairs in Turkey.

Word has reached us from Natal that Mr. Richards, accompanied by a native helper, Maziana, has returned from a proposed journey up the Limpopo River to find the town of Baleni. Mr. Richards has not been able to write out his report of the journey, but the following facts are communicated: Baleni is under the rule of Umanjoba, who is tributary to Umgane, Umzila's son and successor. The place can be reached either from Delagoa Bay, or from Inhambane. The language is essentially Zulu. Umanjoba consents to the residence of missionaries, but says that Umgane's permission must also be obtained. The country about the town is low and malarious, but it is believed that higher ground is not distant. The natives of Natal seem to be as much in danger from the fever as are Americans. We hope to receive soon a full report of this interesting exploration.

It is pleasant to see so many of the ideas and so much of the language of the paper presented by the Senior Secretary, at the last Annual Meeting of the American Board, on "Self-support of Native Churches," reproduced in the last annual report of the English Baptist Missionary Society. Though we cannot help thinking that a few quotation-marks and an acknowledgment of indebtedness would have been in place, we greatly rejoice in the wide dissemination of sound principles in reference to self-support in mission fields. We doubt if our English friends could find any better statement of these principles than that given in the paper they have quoted from so liberally.

The many friends who are coming to the Annual Meeting of the Board should keep in mind the item in the invitation of the Committee on Entertainment, given on the fourth page of the cover of this number, that they cannot undertake to provide entertainment for any persons who do not apply before September 5. We do not understand that the Treasurer of the Board makes the same limit of time in regard to those who are proposing to make "memorial offerings" by which the seventy-fifth anniversary may be marked, though it would be well to have such offerings sent in as early as possible.

We have abstained hitherto, though not without some effort, from commenting editorially upon the facts stated in the letters sent us, a few of which have been printed, respecting the intrusion of certain Baptist evangelists among the native Protestant churches connected with the missions of the American Board in Turkey. We were confident that, as soon as the facts of the case were understood, our Baptist brethren in this country would respect the principles of missionary comity, and would repudiate the acts of these men in Turkey. We are happy to find that our expectation has been realized. The Baptist Missionary Union, which has never had anything to do with this movement, and leading Baptists in different parts of the United States, have taken what we conceive to be the only proper ground, and have refused to endorse schemes which were sure to result in sad divisions among Protestant Christians. The exaggerations and misrepresentations of those who claim to have received new light as to one of the ordinances of Christianity have been exposed, and it is clear to all that the movement is designed to reach those to whom Christ has been preached, rather than those to whom he has not been preached. In an excellent editorial article on the subject, *The Watchman* of June 25 says: "We do not think that the conversion of imperfect Congregationalists into worse Baptists is an end worthy of our efforts. Nor do we mean to cultivate the vineyard of the Lord by uprooting and destroying what others have planted." It would be wrong to hold a denomination responsible for what individual members of it have done or may do, and we cordially recognize the Christian courtesy shown by the great body of Baptists in the United States in reference to this unwarranted interference with the work of well-established evangelical churches in Turkey.

At a recent meeting of the Western Turkey Mission, our brethren were greatly cheered by the presence of the Vice-president of the American Board, E. W. Blatchford, Esq., and his wife, and of Prof. Geo. N. Boardman, D.D., of the Chicago Theological Seminary. Their words of counsel and cheer were greatly appreciated, both at the meeting of the mission and at the missionary homes in Constantinople and vicinity. We are reminded in this connection that not all visitors in the Orient manifest an interest in missionary work. A few weeks ago, a gentleman on board a vessel in the harbor of Smyrna, said to be an American and a minister of the gospel, who had been in the city for two days, spoke disparagingly of missionaries and their labors. When asked if he had seen the "Rest" or the centres of missionary effort in Smyrna, he admitted his utter ignorance of their existence. He had not been interested enough to inquire for the Christians of the city. Is it at all strange that he was doubtful whether missionary efforts were of any avail? How can such a man call himself a minister of him who said: "Go ye into all the world"?

A NOTABLE MEETING IN JAPAN AND SOME OF ITS LESSONS.

BY REV. M. L. GORDON, D.D., OF KIOTO.

THE *Dai Shimbokukai*, or *Great Fellowship-Meeting*, of the Christians of Japan was held in the city of Kioto, beginning on May 7, and lasting four days. This was the fourth meeting of the kind that has taken place; the last one having occurred in Tokio two years ago, at the time of the memorable revival. As was to have been expected, this meeting was larger than any of its predecessors, the delegates numbering over seventy, and representing nearly fifty churches, while the number of Christians present unofficially brought the aggregate to near 500.

The meeting was held in a temporary building erected for the purpose on the river-bank. The delegates were provided with tables, on each of which was a little pyramid marked with the corresponding delegate's number, and in all the discussions the delegates referred to each other and were addressed from the chair not by their names but by their numbers. The formality resulting from this was less than might have been expected, and it no doubt added to the dignity and decorum which marked all the proceedings. In this and some other respects the meeting compared very favorably with similar ones seen in America. The delegates were generally men of manifest ability and experience. The addresses, as a rule, were able, and the prayers and exhortations bore witness to a good deal of spiritual life. In many hearts there seemed to be an intense longing for greater spiritual blessings, and if these were not received during the meeting in the fulness hoped for, many felt, at least, the blessing of "hungering and thirsting after righteousness." The spirit of union was very marked, and although no missionaries took part in the exercises, those present were very cordially received as advisory members. On Sunday, Christians connected with the Presbyterian, Cumberland Presbyterian, Dutch Reformed, Methodist Episcopal, Canadian Methodist, Congregational, Episcopal, German Evangelical, and doubtless some other churches, united in celebrating the Lord's supper.

The meeting proper closed on Sunday, May 10, but the Christians of Kioto took occasion of the presence of so many pastors and preachers to hold *Sekkiyokai*, or preaching-meetings, on the 11th and 12th. These were held in a large theatre, and lasted from two to eleven P.M. each day, with a short intermission for supper. There were eight or ten sermons daily, only one or two having been preached by Americans. Hearers were admitted by ticket, and nearly 5,000 tickets are said to have been issued during the two days, though not more than 1,200 or 1,500 were present at any one time. The utmost good order prevailed throughout.

Such a meeting as this teaches many lessons. It shows among other things the progress Christianity has already made in Japan. These men are the pastors and teachers of several thousands of Christians. They represent Christian work that is going on in almost every part of the land. Their ability and position is shown by their appearance and by the thousands who flock to hear their sermons. No one could follow them in their prayers and deliberations and see how they embrace the people of the whole land in their purposes of love, without feeling that

Christianity has come to stay; that if, by some revolution in the government or in popular feeling, the missionaries should be driven away, the banner of the cross would not be suffered to trail in the dust. Hundreds and thousands would bear it aloft at the hazard of their lives.

Such a meeting is pretty sure to have impressed the Japanese favorably. The one thing which more than all else fills the mind of a citizen of Japan of to-day is the idea of *a representative government.* In this his hopes centre. Through it he expects relief from all, or almost all, the ills that flesh is heir to. Such a person entering this Christian assembly would see representatives from all parts of the land coming together to consult over common interests. He would see them taking their places as equals and deciding all questions by vote. Moreover, he could not fail to notice that the meeting was purely Japanese. Foreigners were present, it is true, and treated with proper respect, but they were, after all, outsiders, with no vote and no voice. Seeing this, he could hardly have failed to say to himself: "This is what I have been looking for; this is what I like."

Again, the prospective missionary to Japan would have found this meeting an interesting object-lesson. Looking at these educated gentlemen, with their Japanese, Chinese, and English Bibles and other books in their hands, he would have realized that his work was not among a barbarous people whose language he would have to reduce to writing, whose literature he would help to create. He would have seen, also, that his work is not to lay the foundations of a church, but to assist in building up and guiding a church already established. He would have learned that in his work he must stand by the side of native preachers who read English with ease and Japanese and Chinese better than he can ever hope to do; and that whatever influence he exercises on this growing church must be personal rather than official; mental, moral, and spiritual rather than ecclesiastical and formal.

And then, if he is the sensible man he is likely to be, he will say to himself: "If to be a doctor, or a lawyer, or a dentist, or a dressmaker is worth years of special study and untiring effort, how swiftly and gladly will the months and years go by which prepare me to take part in the building up of a Christian nation!"

THE SLAVIC CHILIAD.

BY REV. WILLIAM H. BELDEN, OF BRIDGETON, NEW JERSEY, FORMERLY OF EUROPEAN TURKEY.

Our picture reproduces from a Servian lithograph the traditional features of the two brothers, Cyril and Methodiy, or Methodius (Cyril on our right), who introduced Christianity among the Slavs in Northeastern Europe in the ninth century. The triple Slavic cross adds interest to the picture. Various dates in the career of these men have been seized upon by the several nations which gratefully cherish their memory; but the present year has been notable throughout the Slavic world as the one-thousandth anniversary of the death of Methodius. The people of Moravia celebrated this great period in 1862, dating from

the introduction of Christianity into their kingdom instead of the death of the saint. The Bulgarians, however, held a great festival this year on April 6 and 7 (corresponding to our April 18 and 19), throughout the Principality and, so far as practicable, in the Turkish Provinces. At Sofia there were ceremonies lasting

CYRIL AND METHODIUS.

for two days, and elsewhere there were the laying of the cornerstone for a memorial church at Prislav, the planting of twelve trees, and the founding of a circulating Cyril-and-Methodius library in every school district of the Principality, the endowing a memorial professorship in a government seminary, etc. Our missionaries also improved the occasion by appropriate articles in the

Zornitza, the Bulgarian missionary paper of the Board at Constantinople. They held up to the race which rejoices in having possessed Christianity for one thousand years the necessity of showing the fruits of the Spirit; and remark that "the Christian faith is called so, not because it was founded by Christ, but *through* Christ; not because proclaimed by Christ, but because it is a *faith in Christ*."

The work of the long-ago Slavic apostles loses nothing of its importance when we consider that it brought forth from a half-savage heathenism a race which now numbers some ninety millions of souls. The Slavs of to-day stretch over the larger portions of Northeastern Europe, and include the Russians, the Poles, the Bohemians, the Moravians (not the sect but the race), the Slovaks (of whom are those low-down immigrants known among us lately as "Hungarians"), the Servians, Croatians, and the Bulgarians; besides that little fragment in Saxony, far away to the west, the Wends. To the most of this vast multitude of souls the lifeless forms and doctrines of what we know as Greek-catholicism are all, save a certain racial enthusiasm, which remains of the self-denying, pious work of Cyril and Methodius.

Methodius was born in A.D. 827, in Thessalonica, and it is the opinion of Dr. Irichek, whose Bulgarian history is in use in the public schools of the Principality of Bulgaria, that the brothers were probably themselves of the Slavic race. Their father, Lev, was a man of military rank, wealthy and well known. Methodius early became an ambassador of the Greek emperor to the caliph; but when Cyril became a monk he joined him, and from that time their lives flowed on together.

Cyril was the more learned of the two. Educated at Constantinople with the young emperor (Michael III), under direction of the famous Patriarch Photius, he there attained a reputation in philosophy, and mastered the Hebrew and Latin as well as his vernacular languages. After some years he entered upon the monastic life, and as early, probably, as A.D. 855 began to make for his fellow-Slavs a translation, largely dependent upon the Septuagint, more or less perfectly, of the whole Bible. In order, however, to accomplish this, in that then half-barbarous tongue, he was obliged, as Ulfilas, in the same region, had done five hundred years before, to invent an alphabet in which to write it; and he fashioned the famous "Cyrillic" characters impartially from those ready to his hand in the Greek and the Roman letters. The Eastern Slavs still use more or less varied imitations of these early characters.

At the instance of the emperor, the brothers undertook two missionary enterprises: the first, of which no permanent results are known, to that great "vanished nation," the Chozars, above the Caucasus; and the second, not long after, in A.D. 862, to Rostislav, king of Moravia. It was between the times of these two missions that Boris, king of Bulgaria, also (A.D. 861) abandoned heathenism for Christianity.

The missionaries were cordially welcomed by the Moravian nation, and in their capital they eagerly undertook every department of training in the faith. Their last years, however, were vexed with the vacillations of the Bulgarian king between Rome and Constantinople, and the disastrous favors lavished upon

themselves by Pope Nicholas I and his successor. They went to Rome, where Cyril, whose own name had been Constantine, assumed the one more familiarly known to us, and died February 14, 869)which is St. Cyril's day in the Roman calendar). Methodius returned to the North, and died at Constantinople, on the date this year commemorated — April 6, 885. He was buried in Velegead.

The conversion of nations by wholesale has never proved better than a kingdom "coming with observation," and the ignorance of the art of printing soon fatally weakened, on that perpetual battleground of Europe, the hold of Cyril's Bible, as it had earlier of that of Ulfilas. But Cyril and Methodius were holy men whom, without doubt, God sent to that important region at a time of preparation, and it has been and is the glory of the Bulgarians, not excluding their fellow-Slavs, that their Christianity, imperfectly preserved as it was, has been the bulwark of Europe against a long-threatening Mohammedanism. In another age, when other and deeper needs are in peril, God has not refused to send to Bulgaria "modern Cyrils and Methodiuses," as a grateful Bulgarian has described our present missionaries. Oh, may they be sustained! not indeed now by an Eastern empire, but by people of a Western republic; extending anew the blessings of the Scriptures over all the regions where men praise God in the Slavic tongues.

REV. GEORGE A. DUTTON.[1]

The death of this young missionary, which occurred at Chihuahua, Mexico, June 6, is a sad blow to the mission with which he was connected. For but little more than one year has he been connected with the work, and now he has fallen just as he was about to return home to take back with him one who should be his companion in missionary service. Mr. Dutton had been teaching for some time past a young lad who had come daily to his study to recite, and from this lad, as it now appears, he contracted the disease, smallpox, of which he died. He had felt himself secure from an attack of this disease, which has prevailed somewhat in Chihuahua, on account of his vaccination; but the result proved otherwise. When the nature of his sickness was first discovered, before taking the first particle of medicine, he bowed with his faithful attendant in prayer for the blessing of God upon the use of the remedy, adding, "That is all I want, the blessing of Christ." During his sickness his mind seemed fixed upon Christian themes, singing some precious hymns of trust and devotion, and even in the wanderings of his mind expressing his wish to be with Jesus.

Rev. Mr. Eaton, his associate at Chihuahua, writes of the sore affliction which has come upon them, saying of his departed brother, "You know our high admiration of his consistent Christian character, his faithfulness, his patience, his sympathy with the distressed, his modesty and readiness to receive suggestions and to coöperate with others." The prayers of the friends of missions will ascend for the afflicted mission, as well as for the afflicted household of our brother.

[1] Born Norwich, Vermont, September 15, 1854; united with the Congregational Church of that place in 1868; graduated at Dartmouth College in 1880, and at Hartford Theological Seminary in 1883; ordained Norwich, Vermont, September 5, 1883; joined the Northern Mexico Mission April, 1884; died, Chihuahua, Mexico, June 6, 1885.

THE SPIRITUAL NEEDS OF MISSIONARIES.

Rev. Dr. Ashmore, of Swatow, China, in an article in the *Baptist Missionary Magazine* entitled "Fallacies about Missionaries," touches upon some points which only missionaries are competent to write about, but which they are usually indisposed to allude to in public. To be sure, they often tell us to remember that they are but men and that, in their weakness and want of wisdom, they need our sympathy and prayers. But such utterances are usually looked upon rather as a sign of proper humility than as the eager cry of men who are looking for help. It is not strange that those who must be quite aware that they are regarded as persons of superior graces and devotion are loth to say some things about themselves which will surprise their friends, and will very likely be wholly misunderstood. Nevertheless, the position of our brethren who are at the front ought to be understood, for their sakes, that they may be constantly remembered in the prayers of Christians, and also for the sake of these Christians at home, that they may not expect of missionaries more than is right. It is commonly supposed that the calling of a missionary and his life on a mission field are in themselves favorable to devotion and spiritual growth. Dr. Ashmore maintains that the contrary is true. We make room for his testimony on this point, which is specially valuable as coming from one who has been long on mission ground.

"A brother minister at home lives in the bosom of a great household of faith. He is made strong by a host of strong men around him. He dwells in a garden of spices. He has ever an Aaron and a Hur at his elbow. If his prayer ever returns to his own bosom, it returns laden with blessing. The church to which he preaches gives back the good he imparts. When he has to denounce ungodliness, the response comes back from Ebal; and all the people standing by their faithful minister shout Amen, in the name of the Lord. When he blesses the heritage of the faithful, the chorus comes from Gerizim, Hosanna to God in the highest. Is it a little thing to have such backing as that? Some of these saints are old veterans in spiritual warfare. They have an intelligent sympathy with the pastor in all his trials; they quickly answer to the sound of the trumpet; they quickly catch the fire of his spirit. Their words, their prayers, and their responses gird him with strength. Preaching to them becomes an instruction and an inspiration.

"Nor is this all. He has conventions and associations and ministers' meetings and other assemblages of the men of Israel, as many as he can possibly attend. In these he is made to feel the mighty moral support of numbers. He becomes conscious of the back-water pressure of a vast aggregate of common conviction. He daily exchanges handgrips with the denominational "mighties," and his occasionally trembling nerves are made firm again. Every day, life is passed amid reminders of the Christian faith. Christianity is to him something real, tangible, almost visible. Churches and church-spires and church-bells, and Sabbath sights and Sabbath sounds are ever speaking to his eye or ear. The very air is filled with Christian breath. Christians, Christians, Christians, everywhere meet him on the right hand and on the left, in the market, and in the thoroughfare, and in the social circle. The combined educational power of all these adjuncts is vastly more than is commonly supposed.

"Very different is it with the missionary. For him to enter into the shadow of heathendom is to pass from the warmth of a midday sun into the shadow of an eclipse, and there to remain. The chill of midnight creeps over him at noonday. When he bade farewell to all behind him, he bade farewell to more than he dreamed of. He finds himself in the midst of a vast, festering mass of corruption. No longer a vestige of a Sabbath, no sign of a church, no sight of a Christian, no song of praise, no voice of prayer, no joy of the Holy Ghost, no Christ, no God. Instead thereof are smoky, grimy temples, filled with hideous idols covered with dust and cobwebs and soot and the ashes of incense offered to devils. Everywhere are sores and ulcers, and rags and patches, and beggars, with dirt and stench, and nastiness and filth, and pollution of manners, and pollution of speech, and pollution of thought, and vileness out of the mouths of men and women, and boys and girls, and tottering children, shameless and disgusting beyond conception. . . .

"After a time, the initial force becomes expended; the convocations of the saints have ceased to come around; the former ones have receded far away; they have entered into the memories of bygone years; the letters, too, drop off one by one; and the missionary becomes conscious of some sort of exhaustion. There is a lowered vitality in his spiritual life, the cause of which he cannot perceive, and the nature of which he cannot describe. The simple truth is, his supplies are cut off, his seven years of famine have commenced; he is living on old stores, and they lack freshness. Possibly it may be his lot to be sent where there are already companies of native Christians. This will help him some, but not much. Their plane of experience is too far below his own to furnish him needed spiritual companionship. To them it is a perpetual giving out; but they furnish nothing, or next to nothing, in return. They are babes; they cannot enter into the missionary's thoughts and feelings. It is better, of course, in regard to his brother missionaries; but there are only three or four of them, perhaps, whom he meets for years, and they get "talked out." His own thoughts and his own prayers are in danger of falling into a rut, from which it is hard to get out. He is like a poor man in a forest, who keeps going round in a circle by the light of his own torch. He has a library of good Christian books, to be sure; but who can live forever on potted meats in spiritual, any any more than in material, things? This lowered vitality is not the whole of the malady: ubiquitous heathenism asserts itself, and continuous contact with it produces a *numbness* of the spiritual nature. The graces seem not to act freely at times. They are affected by something outside of themselves. . . .

"Take it all in all, the missionary often repeats in his spiritual life the experience of Elijah. He drinks of the brook, but the brook dries up because there is no rain in the land. More than one brook has he seen dry up in that way. When he first came out, he thought that the warm fervor of the home life would be enough to keep him going; but that brook dried up. Then he depended much on cheering and helpful messages from home; but that brook dried up. Then he thought he should recuperate his spirit with the loving fidelity and single-hearted consecration of the converts; but that brook also proved to be as capricious as a hillside rivulet. Then comes the crucial hour. Happy the

missionary that finds his way to the cruse of oil, and has his faith and hope nourished by the Holy Ghost, until it shall please God to send down upon the land the great rain of his strength. When a missionary has learned to lean wholly on God, and do his work patiently and persistently, with or without the cheer of others, with or without success, simply because it is God's work, then he has really begun to attain. But what a long time it takes, and what a weary journey over a rough road it is, to reach that mount of God! The late William Burns, of apostolic zeal, used to be so deeply affected by his experience in this way that he would sometimes withdraw from all heathen surroundings, and shut himself up for days, until his exhausted spirit could recover its tone.

"And now, what is all this being said for? To excuse any shortcomings among the missionaries? Not at all. Let them be weighed like all other men: with the shekel of the sanctuary. But let this be taken as the expression of a great need, or rather of two great needs: one is, that you need to pray earnestly over the men you are about to choose; the other is, that you need to pray earnestly and continuously for them after you have chosen them. Let it also be remembered, concerning those who toil in the "uttermost parts," that it is not always an enervated body that drives a man home. The spirit needs freshening up. The stagnant pond of heathenism sends out spiritual, as well as physical, malaria. An alterative is needed for the one as much as the other. Paul speaks with more pathos of the refreshing of his spirit than of the supply of material wants."

ELEVATING THE OUTCASTES OF INDIA.

Missionaries of the gospel, while devoting their main energies to efforts for the moral and spiritual good of the people to whom they are sent, are yet able incidentally to do much for their physical and social welfare. In the prosecution of his missionary work, Rev. Dr. S. B. Fairbank, of the Maratha Mission, Western India, undertook some time since to devise means for rescuing the *Mahars*, the caste to which a large portion of Christian converts belong, from their dependent condition. It was felt that the native churches would never become independent and self-supporting until the people of this caste secured some better means for support than the perquisites received from other castes, and Dr. Fairbank has therefore, for some years, been trying various schemes for aiding these poor people to establish themselves in some independent business. Recently, farming has seemed to be the occupation to which they could best turn their energies, and sums sufficient for the purchase of oxen and necessary implements have been loaned, and many who could by this slight aid be set on their feet have secured an independent position. We find in the *Bombay Gazette* of February 13 an editorial article based on the remarks of Dr. Fairbank made at a meeting of gentlemen, held in Bombay, for the purpose of considering the condition of these outcastes. We learn that, as a result of this meeting, offers of aid amounting to over two thousand rupees have been received by Dr. Fairbank, the sum to be used in aiding those who by their

energy and good character give promise of being able to repay the amount, which is to be kept as a fund for aiding others in a similar way. The article to which we have referred in the *Bombay Gazette* presents the condition of these Mahars so clearly, besides affording so good an illustration of the incidental benefits of missions, that we make an extended extract: —

"At a recent private meeting of a few sympathizing English and native friends, Dr. Fairbank, of the American Mission at Ahmednagar, invited their coöperation in a scheme for improving the condition of the Mahars, Mangs, and other Atisùdras in the Deccan. He represented that these classes were parasitic, and entirely dependent upon the farming class for their living. Circumstances having strained the relations between the two, it was necessary to provide some independent occupation for the Mahars, and he found nothing so suitable as farming. All that was required, he said, was a little preliminary help from capitalists in lending small sums of money to enable them to make a start. Such an investment, he thought, would be fairly profitable. His case, fully stated, is this: In the Deccan village system the farmers are the producers. The artisans who live inside the village boundaries, and the lower castes or outcastes who live outside the village boundaries, are, so far as they are parts of the village system, only consumers. They do, each in his trade or occupation, whatever work the farmers require, and receive for wages a part of the produce of the field. The great advantage of the system, Dr. Fairbank says, is that each one does what he is hereditarily born to do, asking no compensation at the time, but claiming his percentage of the crops raised in the village. The services rendered by the Mahars are as multifarious as they are anomalous. They act as gatekeepers, and as carriers of burdens from village to village. They help the village head men and scribes to collect the revenue, and convey the money collected to the *mamlatdars*. They perform the work of postmen and messengers between villages, and the government and village authorities. They are told off for menial service whenever a government officer visits the village. They have to pitch his tent, chop his wood, and bring fodder and other supplies. When the camp is raised, they have to fetch carts for transport and act as coolies. Each man is generally hereditarily attached to some cultivator's family, whose drudge he is. Amongst their other duties the Mahars must remove all dead animals, keep the village rest-house and its surroundings clean, and in the cold season provide heaps of fuel for the village fires.

"The Mahars have in most villages, says Dr. Fairbank, become far more numerous than is necessary for the work they have to do. They therefore are obliged to do the work by turns, a part of them performing the duties and receiving the perquisites of the Maharka for one year, and another part doing the same another year. But there are villages where the turn comes only once in ten or twelve years. Those who are not employed by the village have then to find something to do for a living. Some become day laborers under the farmers, others go to cities to pick up work, and often become servants to Europeans. Some get carts and gain a living by hawking about grain, cotton, salt, and similar articles. Others raise goats, trade in cattle, or work on the roads. Some engage in farming. But so strong is their regard for their ancestral inheritance as Mahars, that when their turn comes for doing the village Mahar work they will give up any other occupation and engage in this, which they regard as honorable, being specially their own. Among the fifty-two kinds of perquisites that, according to the village system, they are entitled to, are dead animals. As soon as a cow, or an ox, or a sheep dies, it belongs by right to the Mahars. This has led to great abuses, and has been the fruitful cause of cattle-poisoning. Consequently a bitter feud is constantly waging between the Mahars and the farmers. Dr. Fairbank says that, though the hostile feeling is to a great extent latent, it may blaze out far more destruc-

tively. He therefore sees imperative reasons for taking means to allay this mutual irritation. What is wanted is to provide the Mahars with some profitable employment by means of which they might themselves become producers, and cease to be parasitic and dependent. It would be for the welfare of the Mahars themselves, as well as of the farmers and the people generally, he asserts, if the present system were entirely abolished, and the Mahars were hired to do the work required of them. They might, if it were thought desirable, be paid at harvest-time, as they are paid now. Such a plan would do away with the forcible claiming of service from the Mahars by the villagers, with whom they are at feud. And nothing, Dr. Fairbank says, suggests itself as an occupation which might lift the Mahars from their present low estate better than farming. It would, he thinks, be a useful experiment to lend small sums of money to such Mahars as seem best suited for transformation into farmers. Many of them have been, and are, employed as field laborers by farmers and know the business fairly well. . . . He therefore asks capitalists to invest in farm lands in the Ahmednagar Collectorate, and allow those who commence farming to take the land they need and pay for it by instalments, receiving the title for it when they have paid up its full price and the interest that has accrued on the investment. Such a course would, he says, answer two purposes. It would secure a fair return for the money invested and so be a success financially, and would bring men out of a state of enfeebling dependence and so prove a success philanthropically."

Letters from the Missions.

East Central African Mission.

THE MAKWAKWAS.

Mr. Wilcox, in March last, visited the king of the Makwakwas, arriving at his kraal on the fourth day from Mongwe (Inhambane). At each stopping-place on the way from thirty to ninety people were present, to whom Mr. Wilcox preached the gospel, and he was listened to with evident interest. Writing of the morning of the day on which they reached the king's place, Mr. Wilcox says: —

"When we started, about forty people accompanied us, and about twenty of them kept on with us for about two miles, telling us that we must come back and live with them and be their missionary, and wishing that we might have success in our mission to the king. I noticed quite a marked difference between these people and the Batongas, the former being more manly and respectful than the latter. Their habits and customs seem to more nearly resemble those of the Zulus. Their dances, their warlike spirit, their treatment of women, are essentially Zulu, and there is much aping of the Zulu tongue; not a few can speak Zulu quite well.

"After a hard march of about eight hours we arrived at the chief's kraal. I was a little disappointed to find only thirteen huts, and nothing to remind one that it was the abode of royalty, except one hut which was surmounted with a pair of cow's horns and surrounded by a high paling of reeds. But there were several large kraals near, and there were a good many people about.

"As soon as I could conveniently do so, I asked for an interview with the king. This was granted, and I approached the hut of the king, followed by one of my servants bearing a present of a blanket and a piece of cloth. About the entrance were seated several *indunas*, or officers, backed up by quite a concourse of young men, perhaps thirty or forty. The induna who led the way could speak Zulu fluently, and when we reached the entrance he sat down and said, with a wave of the hand: 'There is our king.' I was puzzled to know which one of the three or four young men standing near was the king, and I turned to the indunas for an explanation, but no one seemed disposed to help me out of the difficulty. Then I called upon

my boy and said: 'Angelasi, tell me which is the King Mpande.' 'None of those you are looking at,' said he, 'but there he is, looking through the reeds.' Then I saw a boy of about eighteen years, half-hiding behind the paling of reeds. As I stepped up and held out my hand, greeting him by the Zulu salutation, he came forward and took my hand. But he seemed to be very retiring, and about as ill at ease under my gaze as a freshman making his monthly rhetorical oration.

"I began to make known the object of my visit, but I soon saw that the young king would not have much to say about it, so I addressed the indunas. They all listened with marked attention, and the induna who spoke Zulu, having lived in Natal, understood it all thoroughly and explained it to the others. He told them that if I came there I would call the people together on Sundays and read to them out of the book, and preach, and sing, and pray, all of which he explained by ample gestures, flourishing his hand as if preaching, and kneeling and partially closing his eyes, as in the act of prayer. I told them if they wished I would give them a practical illustration on the spot of what we would do. They did not seem inclined to accept that proposal, but told me to retire and wait for my answer.

"I did so, and in a few minutes the induna came bearing my present and leading a sheep. He said: 'We kings have considered your request, and we would like very much to have you come and be our missionary.' He added that, since I was the first missionary who had ever come to them, they would keep the place for me, but they were afraid to grant permission before Umzila had been seen, because he would say: 'Why have you taken a missionary to live like white people without consulting me?' Therefore they would like to have us go on and see Manjobo at Baleni, one of Umzila's chief officers, and if Manjobo gave consent, then they were perfectly willing.

"'But,' said I, 'what is Manjobo? Will he not tell me to go on and see Umzila?' 'Manjobo is only an induna, and he will probably tell you to go on to see Umzila.' 'But Umzila is dead,' said I. 'Yes, he is dead, but his son Umganu reigns, and it is the same.' 'Well,' said I, 'I had better go and see Umganu first.' 'Yes,' he answered, 'that would be the best way.' Thus ended the interview, except I should have said he returned my present, for if he should accept it we might say we had purchased some privileges; and he brought the sheep for a present to me. I told him to keep the present and I should claim nothing for it."

Mr. Wilcox afterward had some singular experiences in trying to see the king and say farewell. One person after another attempted to palm himself off as the king, apparently with the design of keeping Mr. Wilcox from the presence of their chief. On his return to Inhambane Mr. Wilcox wrote of his decision to visit Umganu, the successor of Umzila, at Umoyamuhle, and that journey may have been undertaken before this letter is in the hands of our readers.

Mission to Spain.

INTERESTING CONVERTS.

Mr. W. H. Gulick, of San Sebastian, writes that in visiting Zaragoza, as he has about three times yearly for the last three years, he has on each occasion, save one, had the privilege of receiving some one or more members to the church, and he reports the following incidents: —

"On one occasion six persons presented themselves. Two of these were a young cabinet-maker and furniture-dealer and his wife, of Pamplona. They had been tried by fire, as it were, for a year. As soon as it became known that they had accepted the gospel, strenuous efforts were made to win them back to Rome. These failing, they became the victims of bitter persecution, in which the parish priest, a boyhood's friend of the young convert, especially distinguished himself. The young man had inherited from his father an excellent business of some forty years' standing, The priest organized a house-to-house mission through a large part of

the city to warn the faithful Catholics from buying at the heretic's store; while from all the pulpits of the city the excommunication and the curses of the church were fulminated against him. The result was as complete 'boycotting' as was ever suffered by Irish farmer in the Emerald Isle, and the total wreck of the valuable business, the only means of livelihood of the young man.

"He had once been a Carlist soldier; his wife was a native of Estella, and they both had been fanatical Roman Catholics until they came to a knowledge of the gospel. They bore the test of their faith, in the 'spoiling of their goods,' in the loss of friends, and in the thousand trials of such a situation, with a gentle and patient spirit and with unflinching steadfastness. For a few months the young man served the American Bible Society as colporter, but the scant pay not giving himself and family a livelihood, he has gone to Buenos Ayres. He reports that he is doing well there at his trade as cabinet-maker, and he expects to be soon joined by his wife and children, who are still in Pamplona.

"Others of the group joining the church at that time were a father and his two sons of sixteen and eighteen years of age, he a widower. His occupation is that of distributor of daily papers at the houses of subscribers, for which he receives about thirty-five cents a day. His sons are typesetters in the employ of two different daily papers, and earn thirty cents a day each. Their combined earnings of about a dollar a day enable them and the little daughter to live in a large attic in honorable poverty.

"This good man says of himself that for years he was an earnest, if not a fanatical, Roman Catholic, but that for a long time, guided as he now feels by the Holy Spirit, his heart turned in worship almost exclusively to Christ, the saints and the Virgin Mary occupying his thoughts but little. His longing was to know more of the Christ whom he loved, and in the darkness that hid him from sight his heart's cry was: 'Where have ye laid him?'"

"One day during the great feast of the Virgin of the Pillar, when there is also an eight days' fair in Zaragoza, passing down the principal street of the city, which on such occasions is lined on either side with booths and stalls, he bought a copy of Luke's Gospel at our Bible-stand. Knowing that it was a book prohibited by his church, he stealthily slipped it into his pocket and went away without exchanging further words with the colporter. Finding that it was nothing more nor less than a Life of our Lord, he literally devoured it in secret. He then returned to talk with the colporter about it and to find out something of the history of the book — the one book that he had ever seen that gave him the longed-for knowledge about Christ.

"Though he had known of the Protestants for years, and had lived near to them, he held in horror their supposed doctrines, and had never attended one of their meetings. Imagine his surprise and alarm on finding that this good book that filled the desire of his heart was *their* book, and that it was forbidden and cursed by his own church! The result of it all was that he bought a Bible and, under the guidance of the pastor, began reading it to his children at home; and that he came to our meetings and brought all his children with him; and that he put his little girl into our day schools; that the boys became Christians; and that now, about one year from the time he bought the copy of the Gospel, he and his two sons publicly confessed Christ in the church that for years he had sincerely believed was the 'sum of all villanies'!

"He has been elected deacon of the church, and the young pastor says that he is his right-hand man — always ready to visit the sick and to seek out those who have gone astray, and is unceasingly laboring to bring others to the Saviour. It is an unfailing pleasure on my visits to Zaragoza to meet him, and the two bright boys, with his kindly face beaming with the goodwill of the gospel."

European Turkey Mission.

AMONG BRIGANDS.

THE fact of the release from brigands of Mr. Kyrias, the Albanian colporter employed by the British and Foreign Bible Society, was stated in the last *Herald*. Mr. Kyrias is a member of the church at Monastir, and during his captivity the church has held a weekly prayer-meeting specially to pray for his deliverance. Mr. Bond, under date of May 4, sends the following account of Mr. Kyrias's imprisonment: —

"Mr. Kyrias returns looking remarkably well, considering the sufferings he endured. When he was with the two captains of the band he fared tolerably well, but most of the time he was assigned to the care of two men who seem to be perfect fiends. They kept him in small, dirty, darkened rooms under strict guard, night and day. His food was a starvation supply of dry cornbread, let down to him, in one house, through a hole in the ceiling. It was served in a goat's-hair bag, such as horses and donkeys use. Water was given once a day, and he was obliged to drink it from his *fez*. Sometimes a little salt was given with the bread, and very rarely a bit of cheese. His arms were generally tightly drawn back with a rope — always so at night. At one time for over five weeks his arms were thus pinioned both night and day, and he was also blindfolded, while his ears were stopped with wax.

"Once he became aware that some policemen, who had been sent to the village, were quartered at the house, and he made a frantic effort to attract their attention by shouting. For this his enraged keepers came very near cutting off his head, being encouraged to do so by the women of the household. When Kyrias began to shout these women, inspired by the devil, immediately drowned his cries by a terrific wailing of their own, one of them feigning toothache. The two guards seized the prisoner by the throat, and for hours one of them held a rope drawn tightly about his throat to the verge of strangulation. When he was taken from place to place he was usually led by a rope fastened about the neck. Occasionally he was tortured by a brief hanging to make him tell how much money he was able to pay. Often in the coldest weather they made him ford rivers, the water coming sometimes above the waist. Whether on the mountain or in a village, he never got a softer pillow than a stone or a block of wood.

"Sometimes they gave him an extra coat for covering at night. One week he was kept in a little pen of some kind, where the low ceiling prevented him from even sitting up straight. For about five weeks he was nearly beaten to death daily, so that he often despaired of life. The clubbing was sometimes administered two and three times a day. The keepers, being Mussulmans, seemed to think that torturing a Christian dog was good for their souls. Of course, during the whole six months of captivity he was nearly devoured by vermin, as his clothing was washed for him but once.

"It must be in answer to prayer that he lived through it all. He testifies that, in spite of cold, and hunger, and thirst, and pain, he was kept in perfect health, without experiencing even an ordinary cold in the head or a headache. This he attributes to a special providence. Last Sunday a full room listened with rapt attention as he modestly told portions of his experience, and assured us that never in his life had he felt such peace as during the past months, for the blessed Lord himself was with him. His keepers would n't allow him to pray in a Turkish house, but they could n't prevent silent communion with his Saviour in prayer and praise. The way he was kept in body and in soul is a miracle of grace. The Sabbath was a happy day for our friends here. In the afternoon, instead of the usual prayer-meeting in behalf of Mr. Kyrias, we held a delightful praise-meeting. It is plain that our brethren have grown a good deal this winter, and I attribute it largely to the fact that while praying for Mr. Kyrias they have been drawn out in Christian love for him, and for one another, and

for Christ. Last Sunday we decided to receive two more persons to communion.

"There are fresh cases of persecution at Strumnitza and Monospitovo. The grave of a child recently buried by one of our brethren in Strumnitza was opened, and the body left exposed. The straw-stacks of a brother in Monospitovo were set on fire and destroyed, and at Easter, while three of our friends in the village were conversing with others, the village priest appeared on the scene and vigorously applied his walking-stick to the backs of two of the Protestants. He then went to the city, and after consultation with the Greek bishop had the three arrested for beating him, four members of his flock readily testifying to the lie. The other Protestant, who was arrested some three months ago on a manifestly false charge of complicity with rebels, is out of prison on bail, but still forbidden to go to his village. The military commander at Strumnitza is evidently on good terms with the bishop."

Western Turkey Mission.

HOSTILITY AT SMYRNA.

MR. CONSTANTINE writes from Smyrna, May 8:—

"The enemy has surrounded us very closely since I last wrote you, and we have been much in prayer, realizing more and more our weakness. Thus far we have had the pulpit and the press on our side, but not only the press has now become violent against us, but even the pulpit. In a single article headed 'The Wolves' I was abused with no less than nineteen vile epithets. This was followed by another to the effect that we were not worthy to be called by so dignified a name, but should be styled 'The Jackals,' straying behind the flock, glad to pounce on the dead sheep left behind. At last the new archbishop opened upon us, calling us 'the sons of the devil,' whose end will be like that of Judas, who for silver betrayed his Master. The people were warned to keep away from us, etc.

"Yet it pleased the Lord to disregard the bishop's wishes and fill the hall with interested hearers. Our enemies have been aroused to form a society called 'Orthodoxia,' whose object will be to diminish, and even destroy, the influence of our preaching by employing able speakers, who will preach on Sundays and other public days at the churches and schools, etc., little thinking that when the place is well supplied with gospel-preaching we may go where there is none. God is with us in Smyrna, and the interest is more positive than usual. We have several new additions.

"From Isbarta we have severe news. The anathema has been read in all the churches, and but three families have stood the ordeal. Our preacher feels much concerned, yet he is able to do something at his book-stall."

MARSOVAN AND ITS OUT-STATIONS.

The Annual Report from this station says:—

"We feel deeply the inadequacy of our forces for the great work before us, and rely not on them, but on that Power which fed five thousand with five loaves and two fishes. We rejoice to see that that force is producing results, and that progress is being made in our field. In some cases it is very slow, and in some it is only manifest in the development of public opinion in favor of enlightened views, higher education, and spiritual religion. But such results constitute the ultimate, if not always the immediate, object aimed at by our whole work.

"The money contributions of the congregations in our field were larger for 1884 than for any previous year, and that in spite of ever-increasing depression in trade and wellnigh universal poverty. The churches and congregations are wholly free from internal quarrels, and for the most part appreciate and love their preachers and teachers, while the latter are faithfully working in harmony both with the congregations and with the missionaries. The recent meeting of the Pontus Evangelistic Association was an occasion

of much interest, and an example of the cordial sympathy and mutual confidence which exist among the laborers in this field. The second meeting of this Association was much more efficient and harmonious than the first. And this third meeting has been by far the most satisfactory of all. This body sat for three days, received reports of the work in all parts of the field, considered some of its special difficulties, labored over and adopted a scheme of estimates for 1886, and closed with public exercises on the Sabbath. In several of our out-stations the work has continued steadily and quietly."

We have not room for the accounts given of the various out-stations. One may stand as a fair representative of nearly all of them:—

"In Amasia a steady and gratifying growth continues to appear, and especially in the direction of the formation of an independent church. Steps have been taken toward this end, but it has not yet been consummated. The brethren are still laboring under the burden of debt incurred in the purchase of their fine chapel grounds and buildings, but they bear it bravely, and are rapidly reducing the amount. They also manifest a commendable vigor in the effort to improve their schools, both as regards instruction and accommodation.

"A marked item in their history the past year is the receipt of a chapel bell, sent them as a gift by the Rev. J. Y. Leonard, of New Haven, so long a missionary in this field. It arrived only a few weeks ago, and was received with much joy and gratitude. By a little bold and skilful manœuvring they outflanked the local government, and, getting their bell hung over the chapel one dark night, they are now freely ringing it, while the government officers are out of patience with themselves for not being quick enough to prevent it. We pray that as its peals ring out across the Iris, and are echoed from the walls of Mithridates's castle, so wide and clear and telling may be the influence of the gospel preaching which it announces."

CONFERENCE AT CESAREA.

The Third General Conference of the Cesarea station was well attended, twenty-five persons, including pastors, licensed preachers, and helpers, having been invited. Reports were received from all the out-stations, and the estimates for the coming year were carefully gone over. Dr. Farnsworth writes:—

"This Third General Conference strengthens us, if we needed strengthening, in our views of coöperation. The fuller and freer the consultations, on all matters pertaining to our common work, the better. Load men with responsibility if you would develop their highest manhood. Confidence inspires a sense of responsibility, and the sense of responsibility leads to cautious, deliberate action.

"One day was given to the examination of the Girls' Boarding School at Talas. Nearly all the members of the Conference attended, also a large number of friends from the city. The Istanose pastor, with a neat and appropriate speech, delivered diplomas to thirteen young ladies. These girls represent nearly all parts of our great field. Four of them find employment at once as teachers. Others will have needed rest till autumn, when they will find appropriate work as teachers. Of the thirteen, all except two are church members. This was a grand finale of Miss Closson's second campaign of service in the missionary work.

"The Sunday preceding the Conference, nearly all the pastors and preachers being present, the Lord's supper was solemnized, several children were baptized, and five new members were admitted to the church on profession of faith. The Sunday following, similar exercises were held in the nice village of Zinjir Dereh, about six miles from Cesarea, where five persons were admitted to the church.

"In the absence of the Cesarea pastor, his pulpit was well supplied by the helper from Angora. The audience was one of the largest that I have ever seen in that church, probably not less than eight hundred. In the afternoon, a special service was held for listening to reports from preachers from various parts of the field,

when there was again a large and interested audience, and in the evening the Istanose pastor, having returned from Zinjir Dereh, gave an intensely interesting report of the work in that place.

"The influence of this meeting on the great work in progress in this city is most hopeful, and the influence of the large and appreciative audiences that our fellow-workers saw and addressed will inspire them with new courage and new enthusiasm for the work to which they are called."

Eastern Turkey Mission.

FIERCE PERSECUTIONS.

MR. W. N. CHAMBERS, of Erzroom, reports sad instances of persecution occurring at Packarich, an out-station between Erzroom and Erzingan. During the first week of April he visited the place in company with Pastor Tashgean, and he writes:—

"We found the church in sore straits and greatly discouraged. The Sunday audience, which had formerly an average of one hundred, scarcely mustered forty persons. The young Protestants found in Gregorian homes were carried by force or by threats of great injury to the Gregorian church, and were prevented from setting foot in the Protestant chapel. Because one young man held out and refused to go to the church his father literally kicked him out of the house, threw his bed after him, and trampled it in the mud, and otherwise so abused the young man that he became sick, and fears were entertained of his death while we were there. A young woman returning from prayer-meeting was set upon in the street and cruelly beaten. Because a Protestant brother remonstrated, the crowd turned on him. Still another young woman, because she refused to go to the Gregorian church, was bound by the neck with a rope to a post, and so cruelly beaten that she was lying sick in bed while we were there.

"The Gregorian Armenians had formed a league, signed by all, binding themselves not to have any intercourse with Protestants. According to the terms of this league the Protestants were not to be received into their houses, no business was to be transacted with them, their shops were not to be patronized, the artisans were not to be allowed to work, their cattle and sheep were not to be allowed to go with the herds and flocks to pasture, their wheat was not to be ground in the mills, and any one having any intercourse with Protestants further than giving and receiving salutations would be liable to a fine of from $2.20 to $4.40. As a consequence the poor Protestants were eating their bread in bitterness, and as many of them depended on trade for a living they were subjected to great loss.

"Besides this persecution of the Protestant Armenians, a Christian Turk had been imprisoned for the third time. He had not been betrayed to the government up to this time, though he had been subjected to great trouble. This time he was so betrayed, and he is now lying in the 'inner prison,' a dark and loathsome place.

"Until September 7, 1884, there had been no open breach between the Protestants and Gregorians. But on that date, in accordance with governmental arrangements for the census of the country, officers came to Packarich to take the census. In this census the government has been very particular to write the name and religion of each individual, getting the declaration from his own lips, previously, however, ordering the heads of communities to present lists of their adherents. In doing this the Protestant pastor had occasion to go to the chief man of the village to ask about a young man in his house who had previously been written as a Protestant. This chief man, though previously showing no open hostility and always friendly, suddenly became very angry, and from that moment persecution commenced. The next day, when the officer had about finished the census, he asked if there was not one Hussein, and declared that he would not leave the village till he should be brought before him, and the following dialogue occurred:—

"'What is your name?' asked the

officer. 'Hussein,' answered the man. 'Of what community?' asked the officer. 'Protestant,' said Hussein. 'Why?' questioned the officer. After a pause Hussein asked: 'Is not the holy gospel true?' 'Certainly,' answered the officer. 'Therefore,' answered Hussein, 'because the gospel is true, and it says, 'Come to me,' I came and found the truth, and am therefore a Protestant.'

"The officer, in anger, ordered Hussein to be immediately bound, after which he said: 'Eleven years ago you were called to Erzingan to become a soldier, but because you could not serve you were dismissed, but you retained a gun and a suit of clothes, and for that reason you are now a prisoner.' The officer drove him off to a neighboring village that night. The Protestants collected six *liras* ($26.40), and persuaded the *mudier* to accompany one of their number, and they thereby secured Hussein's release. A month passed during which the persecution grew worse, and at its close a *zabtieh* (police-officer) came to the village and summarily arrested Hussein and carried him off to prison. He was charged with harboring robbers, and cast into the dungeon. The charge could not be sustained, and all the people of the village, Turks, Gregorians, and Protestants, signed a paper declaring their belief in his honesty and innocence. For two months he remained in prison, and finally the friends collected twenty-five liras of his money ($110), and by bribes secured his release at New Year's."

STEADFASTNESS.

After this the persecution increased in violence, blackmail was levied on Hussein, and he was beset with exhortations to return to Mohammedanism or, if he would not do this, to attend the Gregorian church. His constant reply was: "Islamism is better to me than the 'Gregorian church.' I will *never* deny Christ." The pastor at Packarich, amid great indignities, was brought before the governor at Kemakh, and Hussein was also arrested and taken to the same tribunal. Mr. Chambers thus reports the examination: —

"The pastor having been charged with persuading Hussein to change his faith on the ground that Hussein had in his previous examination so stated, Hussein was questioned on that point. He denied having made that statement and said: 'The Protestants read the holy gospel in their houses and I went and heard them; they preached it in their chapel and I went and listened, and thus hearing from the Holy Testament the words of Christ, 'Come to me,' I came and found the truth. No man turned me; I was turned by the words of the Holy Book.'

"At this point the pastor begged permission to ask Hussein a question, and being allowed to do so he asked: 'Brother Hussein, when and where have I ever exhorted you to turn from your religion?' Hussein answered: 'Who are you that you could change me? I was turned only by the truth of the gospel.' Then the district governor asked: 'Son Hussein, have you never read or heard the Holy Koran? Have you only heard the gospel?' Hussein answered: 'I have never heard nor read the Koran. I have only heard the gospel saying, 'Come to me,' and for that reason I am a Christian.' He was then remanded to prison and the pastor was dismissed. Afterward Hussein was called and examined further; this time under the charge of his claiming to be an English subject."

The only basis for this charge was the fact that Hussein had used the word "English" when he intended to say he was a Protestant. This is a common use of the word. A week later Hussein was brought from his dungeon and his wife thrice demanded his return to Mohammedanism, and failing of this called for a divorce. The matter has now been referred to the authorities at Constantinople, and it is expected that the divorce will be granted, Hussein's property be confiscated, and he himself possibly be banished.

FRIENDLY GREGORIANS.

In striking contrast to the foregoing account of hostility comes the following account from Dr. Barnum, of Harpoot, of

union services between the old Armenians and the Protestants: —

"The 'latter rain' having delayed to come, the government sent a crier through the streets on Friday of last week calling upon the people to close their shops and to assemble in their respective burying-grounds to pray for rain. The Armenians invited the Protestants to meet with them, and the invitation was accepted. These meetings were held on Friday, Saturday, and Sunday. Sunday night there was a refreshing rain, and this morning the government asked the people to meet again to render thanks for the rain. A large crowd assembled at each one of these services, ranging probably from one thousand to two thousand. At each service the Armenian ritual was read, and after that Pastor Giragos was asked to preach, which he did with thrilling effect, the whole crowd remaining to the close, and responding heartily to the petitions in his prayers. These sermons have produced a great impression upon the Armenians, and some who have hitherto been most opposed express the purpose to come to one of the Protestant churches to hear more of this preaching, and others express a wish to have Pastor Giragos come to their churches to preach. God grant that these impressions may abide and be deepened!"

THE MARDIN STATION WORK.

After a residence of two months in Mosul, Mr. Gates and Pastor Jurgis, of Mardin, were requested by the station to investigate the whole of their mission field, with reference to the extension of the work and the ability of the people to support Christian institutions. This led to the preparation of a report which was presented to the Association of Churches, which assembled at Midyat, April 2. From this report it appears that there are connected with the Mardin station seven churches, three of which received during the present year thirty-eight members. There are twenty-one preaching-places, supplied by seventeen pastors and preachers; six schools for boys, and nine for girls, aside from some schools taught by the preachers in the small villages. Two Bible-readers are employed visiting the houses and the shops.

The twenty-one places occupied contain 15,610 Syrians, or Jacobites; 9,595 Papists; 2,245 Armenians; 7,850 Chaldeans; 1,805 Jews, and 93,740 Moslems. In summing up the results of their investigations, Mr. Gates says: —

"In general we can say that the congregations give evidences of growth and improvement in religion, in knowledge and civilization, such as to afford us a firm hope for their future development. The beginnings of work in this field were made in Mosul forty-four years ago, but it is only within the last thirty years that the work has extended to other places. During these years 2,127 souls have been gathered into Protestant congregations; seven churches have been organized, with 312 members; 703 scholars have been gathered into our Sabbath-schools, and 650 boys and girls now receive instruction in our day schools.

"It is an occasion for regret that the church attendance is only 1,163, or about one half of the total number of Protestants; that the Protestants still form so small a proportion of the Christian population, and are still so far from self-support; and yet, when we review the history of Mardin station, and see that sickness and changes have left only one missionary, much of the time, to care for this wide field, we are moved to say: 'This is the Lord's doings, and it is marvelous in our eyes.'

"Moreover, a good work has been done indirectly by the influences which have permeated the old communities from Protestant teachings and example, weakening old superstitions, making more universal the observance of the Lord's day, causing profane swearing to be more commonly recognized as a sin, and awakening desires for instruction and progress. The Bible has been placed in the hands of the people, and in some places the family altar has been set up in Syrian families. Even the Moslems have received some impressions, and have come to cherish a more kindly

feeling toward Protestants, if we except the rulers, whose hatred is kindled by that which wins the common people.

"The report concludes with these words from the pen of Pastor Jurgis: 'At all events, reflecting upon what we have seen in this rapid tour of the field, we are exceedingly filled with joy and we ought to thank God that his word does not return unto him void; nay, but the grain of mustard-seed becomes a great tree. This beginning incites us to the important work placed before us, and to earnest efforts to increase the necessary instrumentalities for the growth of the work. It is fitting that we seek the blessing of the Lord and implore him to raise up laborers, for the harvest truly is great, but the laborers are few.'"

Madura Mission.

A NEW CHURCH.

Mr. Tracy, of Tirumangalam, wrote May 10: —

"A new church has been organized in Tirumangalam village, known as Trinity Church, having its membership in five or six of the surrounding villages. It starts with a membership numbering sixty, and will, I trust, by good service, justify its separation from the station church. It was organized by the South Local Union at their stated meeting in March. They hope soon to settle a pastor, being able to give a half or more of his support. The other churches in the station will for the present aid them in paying the balance. The new church stands in imperative need of a place of worship large enough for its regular and occasional gatherings. The little church at Tirumangalam is not sufficient for the purpose.

"During the month of June we hope to dedicate a new and commodious church at Vellakulam. Work on it was begun, and some progress made, before Mr. Herrick left, and since then the people, with considerable aid (none from the mission), have finished the building. It stands in a very nice position in the village, and is quite central for the several congregations in the vicinity. I hope it may some day became a centeral point with a pastor.

"Three families of weavers have just joined the new church formed in Tirumangalam. They live two miles from there on the high road to Usalampatty. They are to have a school and prayer-house, and will be likely to remain firm, having relatives in a village near by who have been Christians many years."

TEACHERS FROM PASUMALAI SEMINARY.

Mr. Washburn sends the following account of what has been accomplished in the preparation of Christian helpers by the Pasumalai institution: —

"We are beginning to get back as masters some of our own pupils. Ten years ago we received, among others, the son of Pastor Clark into our newly opened Grammar School, as he supposed, with about enough English to enter college. Since then he has gone up regularly from class to class every year, with one exception, till he passed the University Bachelor of Arts examination in January, and came back at once to take his place as a master in the institution. He is a fine young man of much promise. The little time he has been with me he has been a great comfort and assistance in all the work of the school. A few such men would reward me for many years of toil. I have also employed another old pupil, a Brahman, and a graduate from the Madras Christian College. The son of another pastor is in the senior class, and I expect he will graduate at the end of this year. These first ten years have been years of foundation work, and I have had to do my work not with such masters and instructors as I could wish, but with such as I could command.

"I find, on examining our lists, that twenty-three Christian young men who have been connected with our school have passed the University examination since we began to send up candidates in 1879. Of these, one has died in the service of the mission, one has returned to service in the mission whence he came to us, one is a schoolmaster in another mis-

sion, and one in government employ. The nineteen that remain are all in mission employ or under the direction of the mission in other institutions. I may also say that we have in service a large percentage of those we care to employ who have left the lower classes of the school. This is sufficient to remove anxiety as to our ability to keep in service students who have left the school. And that but one of twenty-three Christian undergraduates should have turned to purely secular work is at least remarkable. The college department contains, in its two classes, twenty students: eight Christians and twelve Hindus.

"The students have carried on for several months a sunrise prayer-meeting. It originated wholly from their own feeling of need of such a season, and it has been very well sustained, and manifestly is a blessing to the students and the school."

Foochow Mission.

A CHINESE WEDDING. — A PASTOR'S WIFE.

MR. WALKER reports the wedding service at the marriage of the son of Dr. Ting at Yang-chin-kang. Dr. Ting is the native physician referred to in the last *Herald*, who is doing such excellent evangelistic work. This son is about twenty years old and the bride fifteen.

"The wedding ceremony took place about eight P.M. First we sang the marriage hymn, then the Shao-wu preacher prayed, after which the bride and groom came out from their chambers and knelt in an act of worship to God. I read the marriage ritual and pronounced them man and wife. Then the father and near relatives and the more important guests, including Mr. Woodin and myself, saluted the couple, who returned the salutations by kneeling and knocking their heads. This part of the ceremony we hope to see done away with in time. The idea of thus kneeling is not bad, but the form used is excessive. At ten P.M. the bride's father came, for the custom is for her relatives not to be present at all at the bridegroom's house. After they came a lunch was served, and then, after interminable waiting, at about two A.M. the wedding feast was served. This lasted two hours or more, but at the end of an hour and a half Mr. Woodin and I withdrew. During all this time we had some excellent opportunities for setting forth Christian ideas and practices, so that on the whole it was a profitable occasion. Sunday was somewhat broken up, as many of the guests were heathen and the feasting must continue. Everything, however, was made to give way to the morning service and communion."

Mrs. Walker, in a letter written from Foochow, speaks of several helpful women who are laboring faithfully in proclaiming the gospel. Of one such, Mrs. Ting, wife of the pastor at Yung-fuh, she speaks as a woman of rare ability coupled with earnest piety. Mrs. Walker says: —

"To-day and yesterday there have been companies of women and children, and sometimes men, to see our houses, and it would do you good, as it does us, to hear Mrs. Ting talk to them. She is a stranger to most of them, but she *commands* their attention. Shall I tell you what she says?

"I had given a little sick boy and his brother oranges to eat, which called forth thanks from the mother, whereupon Mrs. Ting said: 'For the oranges you say she is good. That is true, but that is a small thing compared with what the missionaries have done. Because of the love of God in their hearts and their pity for our blindness, they have left parents and native land.' Then she describes in a most graphic manner how when on the sea nothing can be seen but 'sea and sky, sky and sea,' how the vessel rocks like a little duck on the water, etc. 'And all this because of the love for us which God has put in their hearts. And greater than all this, and wonderfully great in comparison, is God's love in giving his only Son for, not foreign people only, but for us Chinese, and for all the world. You, from your birth, eat God's rice, — just scrape it in, — and think it a matter of course, and

never in all these years have thanked him or had anything to give in return. Where is the merit in that?'

"She speaks of God's wonderful works of creation: 'If you have a piece of cloth with needle and thread, you can make a garment, but God, out of nothing, mere nothing, made all these wonderful things which we see.'"

North China Mission.

MR. SPRAGUE, of Kalgan, reports that at their communion season in March twelve persons were received to the church, making twenty-one during the year. Of a recent visit to Yucho and vicinity Mr. Sprague says: —

"I took with me as donkey-driver and servant a young man who had studied with us three months this last winter in our station class, and who had just been baptized. When we reached his home, Chingkê Ta, he brought his old father, fifty-nine years of age, to hear more of the doctrine. The result was, he took down his idols, destroyed them before us, and was baptized at once, as he understood the truth, and was thoroughly decided hereafter to serve God. Another young man from this place was still studying at Kalgan and acting as chapel-keeper. His father, mother, and brother were at this time baptized.

"Another village not far away, Houchia-chuang, is the home of our gate-keeper, who had just joined the church. So I visited his native village, and was very hospitably entertained by his father and family. They invited in their relatives, neighbors, and friends, and we had a house full of interested listeners all one afternoon and the next morning. Two or three other families are seriously considering the question of adopting this new religion. The Roman Catholics have also several families in this village."

HELD BY SUPERSTITION.

"The gatekeeper's father is decided in desiring to cast out all his idols and join the church, but after his wife died he married again, and this good housewife has one only son of her old age, all her former children having died. She has made a sort of vow to their household divinity — the kitchen god, Tsao Wang — that, if he will spare her this son, she will not unlock from the child's neck an iron collar which she placed there in his first year. This collar is locked with a key which she carefully guards till the specified time, namely, till the boy is twelve years old. The idea seems to be that if this collar is removed before, the vow is broken, and the god is not bound to fulfil his part of the contract.

"This kitchen god is a paper picture of the god and his attendants, usually pasted on the mud stove. It is so cheap — costing only one cent — that the poorest can have its protecting (!) presence. I could not baptize the husband because, out of respect to his wife's feelings, he would not take down and destroy this idol. They were willing to destroy all the rest, including several expensive ones, and many ancestral tablets. The wife said she knew the god was *nothing* — but if her boy should die! Alas, the power of superstitious fears! This bit of paper keeps this whole family away from God. We hope grace will soon conquer.

"But the old grandmother had no such scruple. She is eighty-five years of age. She wished to be baptized at once. She had heard and believed the truth for years, but had hitherto been kept back by her husband, who is now dead. After examination we were pleased to receive her to the church, and I baptized this child of nearly a hundred years."

Japan Mission.

"THE GREAT FELLOWSHIP-MEETING."

MR. LEARNED alludes to the Fourth Fellowship-Meeting of the Japan Christians, described more fully by Dr. Gordon in an article on another page. Mr. Learned says that, good as were the former meetings of this organization, the last one is conceded by all to have been better than its predecessors. He writes: —

"For the meeting this year a temporary structure or tabernacle was built on a vacant lot by the side of the river. That it was of rude construction is easily inferred from the two facts that it held a congregation of five hundred, and that its cost was only thirty dollars; but it answered the purpose very well, and the interior, adorned with flags and evergreens, and filled with eager audiences, was by no means unpleasing — and without was the river and beyond it were the beautiful mountains. The convention was favored with some beautiful weather, and nothing can be much finer than a beautiful day in early May in Japan. The fields are covered with the green wheat and yellow rape-plant, and are fragrant with the rape blossoms; the white and purple blossoms of the wistaria show their beauty on arbors and on trees, the mountains are covered with a delicate, dreamy haze, and are filled with azalea blossoms. It was a pleasant sight on one of the most perfect of such days to see this convention gather to honor the Creator of all this beauty.

"It was also exceedingly pleasant to see the depth of Christian experience and of spiritual culture to which many have attained. And not least worthy of mention was the strong spirit of Christian union which was manifested. Several of the Tokio delegates on their way home stopped at Nagahama, on the east side of the lake, and assisted the evangelist there in a large preaching-service. We rejoice in hoping that a similar spirit of union and coöperation and Christian fellowship may always characterize the Japanese Christians; and we hope that this Alliance may always be filled with the spirit of fellowship and be guided by the Holy Spirit to the building up of Christ's kingdom in Japan."

FUKUOKA AND VICINITY.

Mr. Atkinson, in company with Miss Dudley, has visited the great island of Kiushiu for the special purpose of assisting the helper, Mr. Fuwa, at the large castle town of Fukuoka, which is reached from Kobe by steamer across the inland sea to Shimonoseki, and thence by *jinrikisha* some forty miles. Mr. Atkinson writes: —

"Mr. Fuwa and his wife were delighted to see us, and at once informed us that they expected a long visit, as there was a great deal they had for us to do. Miss Dudley settled down quickly to work among the women, though the men also claimed some of her attention. I engaged in the usual frequent and (from the American standpoint) long sermon, conversation, and informal service work. One afternoon we all went to a village distant six miles, and held a double sermon service at the house of a man, now a Christian, who first heard the truth in prison. The whole village — not excepting a very numerous and open-eyed company of youngsters of both sexes, who with their elders were curious to know how the blue-eyed foreigner would speak, and what language he would use — seemed to be present, and gave patient and interested attention to the very end. The village people of Japan — like village people in other lands — are more conservative than city people. It is only during the last year or so that we have had any success in the country places.

"During the service I have just spoken of a quite pretty woman with her child sat on the mats close to Miss Dudley. At the close of the service a man sitting near by, whose face had seemed very familiar to me while I was speaking, though I could not place him anywhere in the past, drew nearer to Miss Dudley and said: 'Do you not remember me?' Miss Dudley thought she ought to do so because his face seemed so familiar. He replied: 'I was one of the Fukuoka rebels in the Kobe prison who with others, in chains and red convict clothes, used to be employed sometimes at the Girls' School premises, and to whom you used to speak of Christianity and to teach the Bible. And this,' he said, pointing to the little woman close by, 'is my wife, and this is our child.' He seemed perfectly delighted at the opportunity of the day; so also did his wife. Though neither of them are yet Christians, we cannot but hope that they may soon be numbered among those who

believe. A weekly service, conducted by Mr. Fuwa or some of the Christians of Fukuoka, is now to be held in that village and house."

SELF-SUPPORT.

"I passed a busy and, I hope, a useful week in Fukuoka. Miss Dudley remained longer. The company of Christians does not number over twenty, and none of them are people of means. One of the most earnest and humble is a man of over fifty, who in the days of the daimios had an annual income of a purchasing value of ten thousand dollars and a host of servants, but is now reduced to keeping a little shop that brings in barely enough to sustain the life of the family. This little company of believers is setting about the erection of a church building, which is an absolute necessity. At present they meet in the house of Mr. Fuwa, their evangelist. They are supplementing their own self-denying gifts by seeking some aid from friends here and there; and two or three of them, with Mr. Fuwa and his wife, who know English, have opened a school in Mr. Fuwa's house for the instruction of such as may apply. The tuition is but fifteen cents a month. The afternoon only is given to this work. A few young women are among the students. The school numbered sixty when I was there. The teachers *give* their time, and the tuition is to be applied either to the church building or to the salary of Mr. Fuwa after June. In June they hope to be organized into a church, to have Mr. Fuwa ordained as their pastor, and to dedicate their church building. At present Mr. Fuwa receives his salary from the Japanese Home Missionary Society, but from June the church expects to be self-supporting. But in order to be self-supporting Mr. Fuwa will be obliged to continue his English school, and apply the tuition to his own support. This willingness to attempt self-support by the churches and pastors is very helpful in carrying on missionary work in the Empire. We are *not* raising up a host of pauper-spirited children who will be a drag for many a weary year. Each church on its organization comes squarely to the front, presents arms, and then sets bravely out on its soul-saving mission. May God bless them in so doing!"

WAKAMATSU.

From Fukuoka Mr. Atkinson went forty-three miles to Wakamatsu, concerning which he says: —

"On reaching the end of our journey we found that our late arrival had awakened the thought of probable non-arrival. A Christian man, a member of our Hiogo church, is engaged in coal business at Wakamatsu, and I had sent him word that I would spend one night with him — that night. In anticipation of my arrival he had rented a house, hung out a huge advertising lantern announcing a sermon by me, and then anxiously watched the hours as they went by. He seemed greatly rejoiced at our arrival, and as happy as a child. After supper Mr. Fuwa and myself preached the usual length of sermon to a very quiet audience. There was no rudeness — only the most interested and marked attention. It certainly is very pleasant to address such an audience, however weary one may be. On returning to the house of our host we sat up until near midnight conversing of his personal life and experience and of evangelistic work in that region."

ORDINATION. — A PROMINENT CONVERT.

Mr. Atkinson writes: —

"On May 4 Mr. Harada was ordained pastor over the Kobe church. The examination indicated growth in both knowledge and grace on the part of both examined and examiners. The forenoon was taken up with this part of the service. The church was well filled with a patient and interested congregation. It is as true in Japan as in America that the purest and most unselfish of work — such as that of the Christian ministry is — makes its ennobling imprints on face, voice, and expression.

"After the ordination services closed fifteen adults were received into the church by the new pastor, and ten infants baptized. After this came the administration

of the Lord's supper, and the closing of the services of the day. In the afternoon the audience was fuller even than that of the forenoon."

Writing on May 20, Dr. Davis, of Kioto, says: —

"Last Sabbath the 'Blind Yamamoto,' who has been for many years the chairman of the Kioto-fu Representative Assembly, received baptism and united with the Second Church. He has been blind for many years, and he is also unable to walk or stand erect from paralysis of the legs. He heard of Christianity first from Rev. O. H. Gulick, during his brief sojourn in the city thirteen years ago. He was the first friend of the Kioto school, the *Doshisha*, and has been one of the trustees from the first. His sister is the wife of Mr. Neesima, and his eldest daughter is the wife of Pastor Ise, of Imabari."

Notes from the Wide Field.

THE DAKOTA INDIANS.

THE *Foreign Missionary* for July contains an article by Rev. J. P. Williamson, referring to the completion of fifty years of missionary labor among the Dakotas. This work, begun by the American Board, has now passed into the hands of the American Missionary Association and of the Presbyterian Boards of Home and Foreign Missions. Fifty years ago the Sioux, or Dakotas, were estimated as numbering 25,000. The government census now shows that there are over 40,000. Since the days of Williamson and Riggs, there have been fourteen ordained missionaries laboring among the Dakotas, who have given, in all, 207 years of service. The tribe was found degraded and savage, with an unwritten language, knowing nothing of divine truth. The following table is given, showing the work among the tribe as carried on in the last year by the different societies: —

MISSION WORK AMONG THE DAKOTA INDIANS.

SOCIETIES.	Ordained Missionaries	Assistant Missionaries	Ordained Preachers	Received on Profession 1884	Church Members	Contributions
Presbyterian Board of Foreign Missions	3	3	2	27	254	$848
Presbyterian Board of Home Missions	...	7	5	30	429	1,130
American Missionary Association	2	14	1	34	224	461
Native Missionary Society	...	...	2	26	74	102
Total	5	24	10	117	981	$2,541

AFRICA.

THE FRENCH MISSION ON THE ZAMBEZI. — We learn from *Le Journal des Missions Evangéliques de Paris* that Mr. Coillard and his associates are welcomed by the new king of the Barotse, Aku Juna. It seems clear that he wishes for the establishment of the French Mission on the Upper Zambezi. "He desired to see the missionaries even before the chief men of the country, in the hope of receiving from them good advice to guide him in the exercise of the power confided to him." He sent to Sesheke two bands of messengers with urgent invitations, and two of the chiefs of

Sesheke went in search of Mr. Coillard, taking with them twenty porters to carry the luggage of his expedition. The rainy season was approaching, and Mrs. Coillard had suffered from fever, but no harm resulted. The king's messengers treated the missionaries with great kindness, bringing with them provisions for the journey and giving them valuable information.

American Baptists on the Congo. — The Baptist Missionary Union, having undertaken the work originally started by the Rev. H. Grattan Guinness, on the Congo River, has decided to send its president, Rev. Edward Judson, D.D., and Rev. A. Loughridge to visit the region and make all needed explorations. The deputation is already on its way, the expectation being that some six months will be required for the completion of its investigations. This certainly is a wise way of proceeding in the inauguration of a mission in this new and vast region. It is a singular providence which calls the son of Adoniram Judson, who opened the way for Baptist missions in Burma, to supervise the commencement of the work of that denomination in Africa.

The Livingstonia Mission of the Scotch Free Church. — This mission on Lake Nyassa is having continued prosperity, both in its schools and in gathering the natives at preaching-services. In one of the schools, taught by a lay missionary, over one hundred scholars are gathered; a dozen are reading in the First Reader, and a class of eight boys is reading in John's Gospel. The language is the Chinyanja. In a school taught by a native teacher thirty-eight were present. On one Sunday it was estimated that eight hundred persons were present at worship.

Catholic Missions. — It is reported that a company of forty Romanist missionaries have started from Algiers, destined for Eastern Equatorial Africa, purposing to move from Zanzibar across the continent down the Congo basin. The *Missions Catholiques* commits itself to the plan of propagandism adopted by these priests for the purchase and baptism of pagan children by acknowledging the receipt of certain contributions for the purchase of children, and it suggests the names to be given to the children on their baptism. These priests are said to wear an oriental dress with a red cap.

SYRIA.

The *Foreign Missionary* has a number of interesting items from the Syrian Mission, in which the American Board has such deep interest. Dr. Jessup writes that on May 17 nineteen persons were received on confession of faith to the Beirut church, making forty-one members received within five months — an event unprecedented within the history of the church. Rev. Mr. March, of Tripoli, reports that at an inquiry-meeting in the out-station Amar seventy-five persons were present for the express design of engaging in religious conversation. One comer said on entering: "We will talk of nothing else to-night." At Hums, where there is a church of fifty-nine members, there is also a Boys' Christian Association, embracing about forty members, who meet every Sabbath for prayer and the study of the Bible. The religious interest has reached the Mohammedans, and some Moslems have been in attendance at Christian services.

INDIA.

Mohammedan Converts. — The *Church Missionary Gleaner* reports that several notable conversions from Mohammedanism have occurred within the past year: one, a famous preacher against Christianity, at Calcutta; another, a medical man in Punjab; third, a medical man from Bombay; fourth, a hitherto bigoted Afghan lad at Peshawar; a fifth from Madras; three in Kashmere. These are only the prominent converts among many others. The statement so often repeated that no converts are made from Mohammedanism is a thing of the past. The coming years are to witness their reception into the Christian church in increasing numbers.

Revival of Heathenism. — In the midst of hopeful religious progress among the Telugus there is, on the part of the opposers of the Christian faith, a new enthusiasm. Mr. Thomssen reports in the Baptist *Missionary Magazine* that during the last few months many houses have been burned by the heathen, and in almost every village among the Telugus people appear bearing idol-houses on bamboos, with drums and shouts, seeking to arouse the people to a defence of their ancient faith. The Christians are severely treated, and yet on the whole they are standing firm. It is said that there has not been such a revival of idolatry in the land for forty years. Dr. Clough, however, reports the reception at Ongole, since January 1, of 310 persons into the church of Christ by baptism.

The Theosophists. — It is reported that Madame Blavatsky has finally left India, the exposure of her fraud having been so complete that it is apparent to herself, as well as to others, that she can no longer impose upon the people. The Theosophical Society is purposing to continue its work in the development of the Sanscrit, but its chief apostle, Colonel Olcott, is himself ignorant of that language, and there seems little occasion for anticipating much success in that line.

PERSIA.

Dr. Shedd, of Oroomiah, reports a congregation at Geogtapa of five hundred, and on the first Sabbath of April seventy-six new persons were received, and sixty were propounded for admission at the next communion. These new converts embrace a large number of young men, both married and single.

CHINA.

Hangchow. — Rev. J. L. Stuart, of Hangchow, writes to the *Chinese Recorder* that in February all the missionaries in the city, with their native assistants, organized themselves into a society, with the twofold object of mutual improvement and the preaching of the gospel to those who do not attend the street chapels. A daily open-air preaching-service has been held in some place of concourse in the city. The twenty working members of the society are divided into four companies, each consisting of two missionaries and three native helpers, each company being on duty for one week. The services are always begun and closed with prayer, and there are two addresses of about fifteen minutes each. Audiences vary from a few tens to two hundred, and it is estimated that during the services an average of 160 persons listen to the preaching of the gospel. Though this movement was in progress while the excitement in regard to war with the French was at its height, there was a total absence of anything like disturbance, and the people listened attentively. This exhibition of unity among Christians of different nations and different communions cannot fail to impress the Chinese with the oneness of the faith which is presented them. This form of preaching is not in place of, but supplementary to, the usual street-chapel preaching.

COREA.

Dr. H. N. Allen reports, in the *Foreign Missionary*, that he is now established at the head of a royal hospital which the king has fitted up, and which he calls the "house of civilized virtue." This king has desired that a modern hospital be established, and though there was much opposition on the part of some of the people and many of the officials, he has persisted in his work. He knows the character of Dr. Allen as a missionary, yet he has placed him in charge of the institution. So far no missionary work has been attempted, but it is hoped that the way will be open as soon as the present opposition shall pass away.

FIJI.

THE fiftieth anniversary of the landing of missionaries in Fiji occurs on the eleventh of October next. In celebration of the event, Rev. J. E. Calvert, aided by the Religious Tract Society, has prepared an illustrated Bible, which has been sent out to the people. The returns from the islands for the past year, given in the *Wesleyan Missionary Notices*, are as follows: chapels and preaching-places, 1,236; missionaries, 11; native ministers, 55; catechists, 40; teachers, 1,058; local preachers, 1,785; communicants, 26,839; on trial, 4,659; Sabbath-school scholars, 42,651.

MELANESIA.

FRENCH INTERFERENCE. — The influence of the French in the South Sea Islands is sadly opposed to Protestant missions. The London Missionary Society has a most hopeful work on Maré, one of the Loyalty Islands, not far from New Caledonia, where the French rule. Recently the French authorities sent a steamer to Maré absolutely forbidding Mr. Jones, of the London Society, to retain charge of the schools or chapels he had established, or to superintend the works done by the native pastors. Mr. Jones, while declining to hand over the work to the French officials, did not venture to resist them by continuing his supervision. He gave into the hands of the *natives* all that belonged to the London Society, and the native churches and pastors, numbering about fifteen, are now wholly independent of aid or supervision from without. These natives have entered upon this plan of self-direction and support with enthusiasm. Mr. Jones says: "This to me is a most remarkable step, that a people who have been so lately savages and cannibals, and have had only the life of one European missionary to teach and guide them, should be able now, by themselves, to undertake the management of their own religious affairs." The French have thus far, save in one case, refrained from using force against these native Protestant teachers. One young man was imprisoned and most cruelly treated, but he has since been released. Mr. Jones remains on the island translating the Bible and other books, but not daring to attempt evangelistic work.

Miscellany.

THE MAINSPRING OF MISSIONARY ENTERPRISE.

WE have all been urged at times by various incentives to the vigorous propagation of our faith. Sometimes, no doubt, in our own thoughts there is a mingling of motives. Sometimes one, and sometimes another, is uppermost. Now it is the pity which we feel for our unfortunate brotherhood, in the darkness and cruelty of paganism, and now it is fear lest they shall perish in their sins, and the blood of their souls will be found cleaving to our skirts. And again, we are inspired by some grand vision of a regenerated humanity, and our prayers and aims and efforts are quickened like the footsteps of pilgrims, as though we already saw the city of God descending out of heaven to fill the earth with its latter-day glory. But whatever of value there may be in such incentives as these — and they certainly have their value — they are not, and never were intended to be, the mainspring of missionary enterprise. That is to be found, and found only, in simple loyalty to the bidding of Christ. "Go ye." Behind that imperative "Go!" I see One who has blessed me with the knowledge of the true God, and who has taught me that I might look up into his face and say, "Abba, Father!" In the word "Go!" I hear the voice of one who spake the parable of the Prodigal Son, and showed me by the dark shadow of the prodigal's elder brother what He, the true Elder Brother, was, and what Christianity, the elder brother of prodigal heathendom, should be. Speaking, in the

tone of resistless authority, "Go!" I recognize One who has identified himself with my humanity, and with the humanity of the most degraded fragment of flesh and blood that can be found between the poles of the world — making my very sin his own burden, and taking into his own experience that sin's darkest and bitterest outcome; made sin along with me for his very love of me, his helpless, sinful brother. Back of the unconditional command "Go!" I recognize One who has made me feel that I am a sinner, and caused me to see the mercy of God and the forgiveness of sin for the sake of him who is one with me in the shame of my transgression and the pain of its penalty, and who, by the impartation of his own life, has vindicated his right to be my life's Master and Lord. In that word "Go!" I own the right of him who has thus found me to bid me go and find my brother, and his brother, and remember that he has said: "As the Father hath sent me into the world, even so send I you into the world." And his authority, nay, "his love constraineth me." And though obstacles as high as mountains and as broad as seas should intervene, and even if I were seized with the discouraging thought that no single soul might be converted through my utterance, and that my words or my life itself might be poured out in the endeavor, like water upon the desert sands, still should I be holden to do his kingly and brotherly bidding. What a tax upon the faith and courage and loyalty of those eleven men must have been imposed by such a cumulative command as this — every successive word enhancing the difficulty of accomplishment: "Go!" "Go ye!" "Go ye and make disciples of all the nations." What facilities, what qualifications, had they for such a labor? What resources could their poverty command? What governmental protection, what earthly patronage, could they hope for? What reception for them and their message could they anticipate? But go they must, under the impulsion of that loving authority. — *From a sermon in behalf of the A. B. C. F. M., by Rev. S. E. Herrick, D.D.*

BIBLIOGRAPHICAL.

The Island World of the Pacific Ocean. By Charles Marion Tyler. San Francisco: Howard & Pariser. Pp. 337. Price, $2.

Beginning with a chapter on "Ocean Lore," this volume gives its ten succeeding chapters to a brief description of the island-groups of the Pacific; following these with nine chapters on the products and resources of the islands, with their ethnography, commerce, and history. A large amount of interesting material is here presented, and so far as we have noticed, the statements made are accurate. The vast field described, if it be proper to call an ocean-world a *field*, is full of interest. There is a cordial recognition of the value of the work done by missionaries, though it is the purpose of the author to treat of the islands as they were found, rather than upon what they have become through the preaching of the gospel.

Work and Adventure in New Guinea, 1877 to 1885. By James Chalmers and W. Wyatt Gill. London: Religious Tract Society. Pp. 342. Price, 5 shillings.

Few portions of the world can show such marked and rapid changes as have been witnessed in New Guinea within the past few years. The region itself is full of interest. How many of our readers are aware that, next to Continental Australia, New Guinea is the largest island in the world? stretching away for 1,400 miles between its extreme capes. It is but fourteen years since native teachers from the Loyalty Islands, under the general direction of the London Missionary Society, landed on that inhospitable coast, and heard of snakes, alligators, and other fearful creatures abounding in the region. But are there men there? was their question. And when told that the men were dreadful savages, among whom they could n't live, their answer was: "Wherever there are men, missionaries are bound to go." This volume gives the story of what these native teachers and those who came after them have accomplished. Mr. Chalmers, who writes the principal portion of the book, joined the mission in 1877, and his descriptions of the people and of scenes on the island are full of interest.

Mr. Gill contributes a few chapters in which he gives an account of a recent visit of seven weeks, contrasting the present condition of the islanders with that of thirteen years ago. It is a remarkable story of the triumphs of the gospel. The book is beautifully printed and well illustrated.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the health of missionaries: that those who by reason of impaired physical strength are compelled to return to their native land may be restored to wonted vigor, and be able to renew their active service, and that those who remain, whose labors are greatly increased on account of the departure of their associates, may not be overwhelmed by their cares and responsibilities.

DEPARTURES.

July 7. From New York, Rev. James C. Perkins and wife, to join the Madura Mission.

ARRIVALS IN THE UNITED STATES.

May 28. At San Francisco, Rev. Chauncey Goodrich and wife, of the North China Mission; also Miss Lizzie B. Pierson.

June 20. At New York, Rev. H. M. Bridgman and wife, and Miss Martha E. Price, of the Zulu Mission; Rev. T. L. Byington, D.D., and wife, of the European Turkey Mission; Rev. Edward Riggs and wife, and Miss Susan P. Blake, of the Western Turkey Mission.

ORDINATIONS.

July 8. William O. Ballantine, M.D., of the Maratha Mission, was ordained to the ministry at Dorchester, Mass.

June 28. At New Haven, Vermont, Mr. James L. Barton, under appointment to the Eastern Turkey Mission.

MARRIAGE.

May 14. At Mardin, Eastern Turkey, Rev. John F. Smith, of Marsovan, to Miss Sarah E. Sears, of Mardin.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Explorations in East Central Africa. (Page 310.)
2. Interesting converts in Spain. (Page 311.)
3. A captive among brigands. (Page 313.)
4. Fierce persecutions in Eastern Turkey. (Page 316.)
5. The graduates of Pasumalai Seminary. (Page 319.)
6. Converts amid abounding superstitions in North China. (Page 321.)
7. A notable meeting in Japan. (Pages 301 and 321.)
8. A visit at Fukuoka, Japan. (Page 322.)

Donations Received in June.

MAINE.

Hancock county.		
Bucksport, Elm-st. Cong. ch.	40 78	
York county.		
Saco, 1st Parish Cong. ch.	33 40	
	74 18	

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Merrimac county Aux. Society.
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Hampton, Cong. ch. and so. 8 77
217 80

Legacies.—Francestown, Joseph Kingsbury, by Mrs. E. J. Donnelle, to const. ALBERT J. DONNELLE, H. M. 100 00
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Harwichport, Mrs. Freeman Snow, 2 00
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Sheffield, Cong. ch. and so. 5 00
Williamstown, Williams College ch. 470 36——526 06
Brookfield Asso'n. William Hyde, Tr.
Holland, Cong. ch. and so. 11 00
North Brookfield, 1st Cong. ch. 50 00——61 00
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Andover, Teachers and scholars of Abbot Academy, 127 44
Lawrence, South Cong. ch. 13 10——140 54
Essex county, North.
Amesbury, Cong. ch. and so. 10 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
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Hampshire co. Aux. Society.
Enfield, Cong. ch. and so. 55 00
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Haydenville, Cong. ch. and so. 14 00
Huntington, 2d Cong. ch. 10 57
West Cummington, Cong. ch. and so. 4 00
Williamsburg, Mrs. R. B. Rice, 5 00——101 79
Middlesex county.
Ashland, Cong. ch. and so. 7 40
Cambridgeport, Pilgrim ch., m. c. 19 72
Melrose, Orth. Cong. ch. 12 66
Newton, Eliot ch. 175 00
Southville, Cong. ch. and so. 10 00——224 78
Middlesex Union.
Leominster, Orth. Cong. ch. 27 85
Norfolk county.
Holbrook, Winthrop ch. 194 09
Medway, Village ch., with other dona., to const. WILLIAM S. RICHARDSON, H. M. 83 00
Norwood, Cong. ch. and so. 61 29
Randolph, 1st Cong. ch., m. c. 68 02
Stoughton, Cong. ch. and so. 19 59——425 99
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Bridgewater, Cent.-sq. Cong. ch., 81; Miss E. Leonard, 5, 86 00
Brockton, Porter Evang. ch. 200 00
South Abington, A friend, 100 00
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Suffolk county.
Boston, Old South ch., 350; 2d ch. (Dorchester), 243.57; Pilgrim ch., 60; Eliot ch., m. c., 6.05; Highland ch., 4; Mrs. C. A. Spaulding, 100; George P. Smith, 10, 773 62
Chelsea, 1st Cong. ch. 55 00——828 62
Worcester county, North.
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3,276 95

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8,300 89

RHODE ISLAND.

Pawtucket, Cong. ch. and so.. 150 23

CONNECTICUT.

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Bridgeport, Park-st. ch. 15 89
South Norwalk, Cong. ch. and so., to const. Rev. HERBERT S. BROWN, H. M. 91 11
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De Kalb, 1st Cong. ch.	3 00		
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PENNSYLVANIA.

Philadelphia, Charles Burnham,	100 00		
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NEW JERSEY.

Lakewood, Rev. George Langdon,	1 00		
Montclair, 1st Cong. ch.	45 00	46	00

GEORGIA.

Woodville, Pilgrim Cong. ch.		3	10

TENNESSEE.

Nashville, Miss'y Soc'y of Fisk University, for work of Mr. and Mrs. Ousley at Inhambane,		25	36

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Wellington, Edward West,	20 00	287	97

ILLINOIS.

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Buda, Cong. ch.	29 36		
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Sheffield, Cong. ch.	38 00		
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Old Mission, Cong. ch.	5 00	563	48
Legacies. — Grand Haven, Rev. Wm. M. Ferry, add'l, by Edward P. Ferry, Ex'r,		2,873	86
		3,437	34

WISCONSIN.

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Footville, Cong. ch.	5 92		
Hartford, Cong. ch., Rev. D. Denison,	10 00		
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Neenah, Andrew Frederickson,	10 00		
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MINNESOTA.

Minneapolis, Plymouth ch., 33.25; do., A friend, 10; Open Door ch., 6.35,	49 60		
Owatonna, 1st Cong. ch.	10 00	59	60

KANSAS.

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Crete, 1st Cong. ch.	26 00	30	50

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Portland, Ladies' Foreign Miss'y Soc., 1st Cong. ch., specials for Japan,	125 00	127	50

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DOMINION OF CANADA.

Province of Quebec. Montreal, "C. A."		5	00

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Germany, Wiesbaden, Mr. Schneider and friends, for medical instruction in Japan,	9 65		
Scotland, Edinburgh, Miss Shande, for medical instruction in Japan,	9 68	34	33

MISSION WORK FOR WOMEN.

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NEW HAMPSHIRE. — Pembroke, Cong. Sab. sch., 30; Sanbornton, Cong. Sab. sch., 23, 53 00

VERMONT. — Bennington, Green Box Bank Co., 25; Holland, Cong. Sab. sch., 12.50, 37 50

MASSACHUSETTS. — Auburndale, Young Ladies' Miss. Circle, for Boys' School at Pasumalai, 55; Barre, Evang. Cong. Sab. sch., 15.36; Fitchburg, Primary dep't of Rollstone Cong. Sab. sch., for a pupil at Bardesag, 18.10; Hyde Park, Cong. Sab. sch., 8.50; Warwick, Cong. Sab. sch., 2.09; Whitinsville, Cong. Sab. sch., 30; Williamstown, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy, Madura, 25; Worcester, Salem-st Sab. sch., 1, 155 05

NEW YORK. — Brooklyn, "Useful Workers," of Rochester-ave. Cong. ch., 10; Buffalo, Young People's Asso'n, 6.10; New York, Olivet Sab. sch. Miss'y Asso'n, 88, 104 10

MISSISSIPPI. — Tougaloo, Miss'y Soc'y, for Africa, 2 50

OHIO. — Cleveland, Children's Mission Band of Plymouth ch., for China, 40; Saybrook, Sab. sch. Mission Band, 6, 46 00

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For Young People.

THE BLIND ZULU BOY'S STORY.

[Condensed, by permission, from a story written out by a missionary lady at Umvoti, Natal, South Africa, and printed in a new edition of "The Seed and the Sheaves," recently issued by A. D. F. Randolph & Co., New York.]

My name is Tungwana. I was born in Natal, South Africa, and my home is twenty miles from the great Tugela River. My father was chief of a tribe. When I was a baby I lost the sight of one of my eyes. When I was about ten years old I saw one day at the English government station a man working in iron, and I went near to see how it was done. The sparks were flying and that was the last thing I ever saw, the last ray of light. One of the sparks flew into my eye, and I became totally blind. It was like death; often I cried with the pain in my heart, which was sometimes harder to bear than the dreadful pain in my eyes.

MEMORIAL CHURCH AT UMVOTI, NATAL.

At times, like weddings and feasts, when the people would all go and I could not, I felt as if my heart would break. My mother would never go and leave me, and many bitter tears we shed when alone together. I longed to die, and often felt as if I could kill myself. Then I thought all would end; I would just die as the beast dies. Sometimes I ran hard, saying I did not care where I went or how I fell and hurt myself. I would fall in the tall grass many a time, and lie there hoping I might never get up again. But my mother would be sure to find me. I knew nothing of God; all was dark, dark to body and soul. I knew not that I had a soul.

I always liked to take a bath in the river every day, but I had never gone alone. One morning I waked when the cocks began to crow, and thought I should like to try if I could go alone and take my bath. The river was about half a mile away. I got up and set out. The air was fresh and pure, and the birds were waking up to sing their morning song. I did not know if it was yet light; it was all the same to me, night or day; I could never see again. I went safely to the river and had a nice bath. I came out and was able to find everything just as I had left it; my native dress on one side of the path and my sticks

on the other (a Zulu will never go away from home without sticks; every little boy carries at least one or two).

I do not know when I had been so happy as that morning; I was pleased to have got on so nicely alone; I wondered how it was that I had such nice thoughts; where they came from; where everything came from! As I quietly walked home thinking on these things, it seemed as if I were not alone, that some one was with me, was helping me, and that was the reason I had gone on so well this morning. Yet I could hear no sound that told me any one was near.

I now believe these were my first thoughts of God. It was like a little trust. I hardly know what it was like. From the children in the school I had heard that there was a God. But the thought was very vague, and had taken no real form in my mind.

About this time "Inkosazana" (Miss H.) and Titise, a native woman, began to have meetings at our kraal for the women. They were sometimes in my mother's house. One day I was there at the meeting; they spoke to me, but I would not say much. I just sat, as I often did, with my blanket on my bowed head. They have since told me that they then thought I was very stupid as well as blind. They had no idea that I had listened to every word they had spoken at the meeting, or that I had listened at all.

When Panda died in Zululand, and his son Cetewayo was made king, in that year I began to understand truly that the Son of God had come into the world. I had heard the name of Jesus, but I did not seem really to know who he was, or why he came. One day "Inkosazana" came to the meeting, and she told us about Jesus walking on the water; how kindly he helped Peter when he was sinking and unable to help himself; how he put him in the boat where he was safe from harm. Then she said: "That is the same Jesus who loves *us*, who is our friend. He took Peter out of his trouble, and put him in a safe place. So he can take us out of our sins, can help us, can keep us safely, and at last take us to his own beautiful home." Those words did not go out of my mind; I thought of them continually.

I could not get away from the thought that this same being, Jesus, was near me, was my friend, and I longed to know more about him. I could scarcely wait for the next meeting, and then only Titise came. I asked her to tell me more about Jesus. She told me something that he did, but I longed to see "Inkosazana," that she might tell me just as she had done before.

The next week she came. When I heard her step my heart bounded with gladness. I *then* did not wish to keep my head in my blanket! I told her how very glad I was that she had come. She sat near me, and I asked her all I liked. We talked much about the Son of God, and what he had suffered and done for us. As I heard more and more of his love, a stillness came into my soul when I thought of his being *my* friend. She told me of his opening the eyes of the blind, and then she said: "It may not be in this world, but some day you will again see. Jesus can make you see; it will not be a dream! In another world much better than this, there will be his home, the home of God and the redeemed. He loves you, is truly your friend. When it is best for you to go, if you will trust in him and obey him, he will bring you safely there. Then you will no longer be blind."

Oh, I cannot tell you how sweet it was to me to hear all these glad tidings! They were continually in my thoughts, and were to my heart like rain in a dry

FOREST SCENE IN AFRICA.

and barren land. Yet I felt that I did not know how to speak to him, who was so great, so pure, so holy; yet *I hoped that he would understand me.* So that

night, and when alone, I often put my head in my blanket, and whispered a few words to him.

"Inkosazana" said that I could go to school, and the teacher would teach me verses from the Bible. He wished me to learn the third chapter of John. So I went to school, and while learning that chapter I saw very plainly that Jesus Christ the Son of God was my Saviour. I asked him with all my heart to take my sins away, to take me and keep me. I trust that I was then truly born again.

Since that day I have never known a time when I did not feel that God was with me and heard my prayers. It is not difficult for me to remember chapters and verses from the Bible, or where they are written. I have learned a great many, so that now when I preach I can get on without any one helping me by reading the Testament or hymns. I sometimes think that it is better for me to know the Testament and parts of the Bible in this way than to be able to read it. I am glad when I speak to others of Jesus that I can remember his words to tell them. I never now feel lonely and sad, as I used to do; I have continually so much to think of that is pleasant. I have even grown happy in the thought of being blind. If I had not been blind, I might never have sought and found Jesus Christ. To have found him is more to me than eyes or any earthly thing.

AN AFRICAN BAOBAB TREE.

My one great desire and joy is to tell others of Jesus, and how they may find and follow him. I have been in the Theological School at Adams for over two years. I learn by listening, and hope in that way to be better fitted for the Master's use.

I am twenty-nine years old. I have a wife and a little daughter. My wife is being taught by one of the ladies at Adams. When we have finished here we shall hope to return to Umvoti, and live near our old home, where I trust that God will help me to be pastor over the people of my father's tribe, and to lead many of them to love and follow our Lord Jesus Christ.

I want to thank you, more than words can express, for sending missionaries to us. I love to pray for them and for you who send them. Will you not pray much for the native pastors, that God will raise up many more to work for him, and give us much of the Holy Spirit? For the darkness here is great — very, very great!

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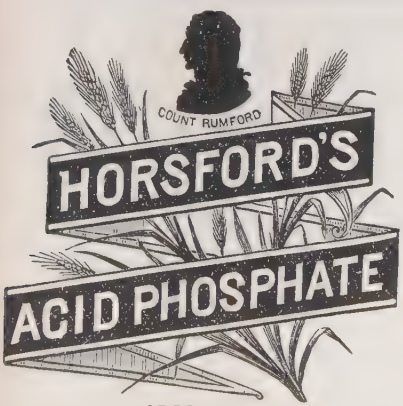

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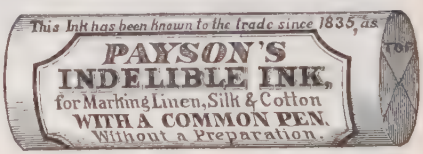
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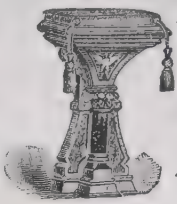

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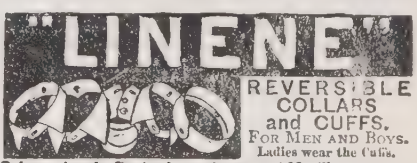

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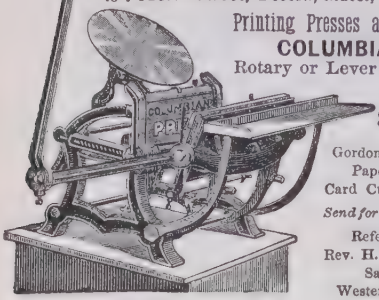

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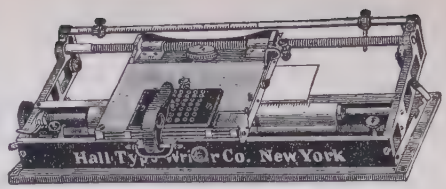

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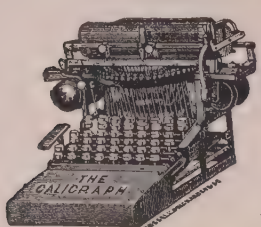

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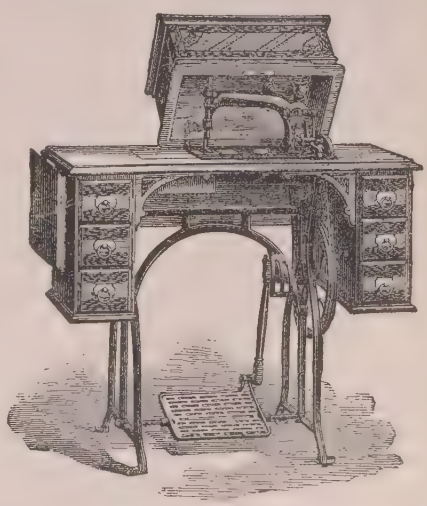

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Seventy-Fifth Anniversary of the A. B. C. F. M.

The Seventy-fifth Anniversary of the American Board of Commissioners for Foreign Missions will be held at Boston, Mass., in the Tremont Temple, beginning Tuesday, October 13, 1885, at 3 P.M., and closing Friday morning, October 16.

The Annual Review of the Home and Foreign Departments will be presented on Tuesday afternoon, and the Annual Sermon will be preached by Rev. George Leon Walker, D.D., of Hartford, Conn., in the evening.

The Citizens of Boston and vicinity will cordially entertain the Corporate Members of the Board, its Missionaries, Pastors of contributing Churches, with their wives; also the officers of the three Woman's Boards of Missions, and of their Branches: Professors and Students in Theological Seminaries, and, as far as practicable, other Honorary Members, but the Committee cannot undertake to provide for any persons *who do not apply before September* 5.

The attention of applicants is called to the following suggestions:—

1. All who intend to accept this offer of hospitality are requested to forward their applications to the REV. D. W. WALDRON, *Chairman of the Committee on Entertainment*, 19 Congregational House, Boston, Mass., before September 5.

2. Give name in full, with title (Rev., Mr., Mrs., or Miss, as the case may be). If Corporate or Honorary Member, state the fact.

3. As soon after September 5 as practicable, the applicants will receive cards of introduction to the families in which they will be entertained, and should any applicants fail to receive such cards before September 26, they will please renew their application.

4. Should any person after receiving a card of introduction find that he cannot attend, he will please notify the Chairman of the Committee on Entertainment at once, that his place may be assigned to some other person.

5. Accommodations will be engaged at Hotels for all who desire to provide for themselves while in attendance upon the meetings, if applications are made prior to September 26. Letters of inquiry in regard to special rates at Hotels will receive prompt attention.

Due notice will be given through the press of any reduction in Railroad fares.

Any further information which may be needed will be gladly furnished upon application to either of the undersigned.

REV. EDWIN B. WEBB, *Chairman Committee of Arrangements.*

MR. WM. F. WHITTEMORE, *Secretary.*

BOSTON, June 15, 1885.

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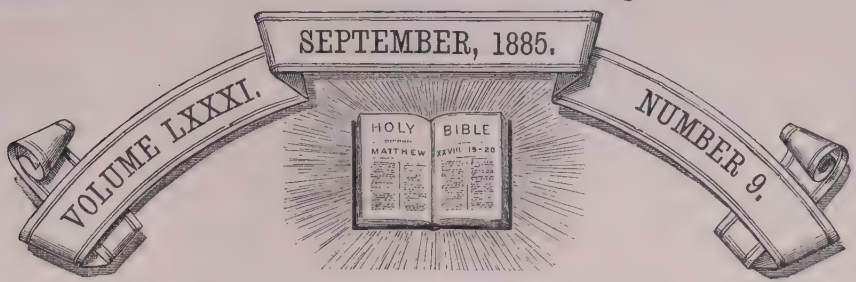
THE MISSIONARY HERALD



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THE

MISSIONARY HERALD.

VOL. LXXXI. — SEPTEMBER, 1885. — No. IX.

THE LAST DAYS OF THE FINANCIAL YEAR. — When this number of the *Herald* reaches its readers, only a few days will remain before the financial year of the Board closes. It is desirable that all who wish their contributions to be included in the receipts of the present year should send them in immediately. For the reception of such gifts, the books of the Treasurer will be kept open until Monday, September 7.

Take note, that the donations for the first eleven months of the year are less than those for the same period of the preceding year by over $33,000; also, that the total receipts are less by over $15,000. In order that the receipts for the present year may equal those of the year preceding, we need to receive, during the month of August, over $100,000. Let these last days, closing seventy-five years of missionary history, be fruitful in bringing in special generous gifts.

ALL persons expecting to be present at the Annual Meeting in October are requested to note the limitations given in the notice upon the last page of the cover, namely, that the Committee on Entertainment "cannot undertake to provide for any persons *who do not apply before September 5*." Please, therefore, send name and post-office address without delay.

THE reason for taking so much space in this number for a second article concerning the services of Dr. Marcus Whitman in Oregon will be apparent to those who read the article. While so many and such unjust aspersions are cast not only upon Dr. Whitman but upon the memory of other faithful servants of Christ once connected with our Missionary Board, it is but fitting that the clear evidences in their favor presented in Dr. Laurie's convincing paper should be given to our readers.

WE think our readers will agree with us that few reports of African exploration are more interesting than the account given by Mr. Richards, on another page, of his visit to Baleni and the region near the Limpopo River. It seems that the country between the river and Inhambane is very populous, but it is doubtful if foreigners can live in such swampy and malarious regions. What can be done for the myriads of Africa?

THE University men from England, laboring in Northern China as evangelists, are reported as doing successful and important work.

NOTHING can be more affecting than the childlike way in which some of the poorest people in pagan lands receive the message of the gospel. Here is what a woman in India, in very humble circumstances, wrote to a missionary lady: "Because of your efforts and the Bible-woman's, I have received the blessing to be together with you in the presence of the Lord to praise him. I desire to receive the happiness which I have read to-day in the First Epistle to Corinthians, first chapter and eighth verse. I have read in the twenty-seventh and twenty-eighth verses that he chose the foolish, the ignorant, those who were nothing, the weak, and the small. I and my family are in this condition. Therefore, I pray that, for the Saviour's sake, we also may be chosen for the heavenly inheritance. I humbly ask that you will pray that these blessings may come to us."

HELP, BUT NOT MONEY. — "This church needs help from outside," writes a missionary: and no one who knows the poverty of the people would for a moment question the statement, if quite a sum of money had been named as needful. But nothing of the kind was named. "This church needs help from outside," the missionary says, "in the form of *intercessory prayer*." There are many churches having this need, and there are multitudes of Christians who can aid in just this way. Indeed, there is no one who cannot render this kind of help. But prayers and alms should go together. The proportion of each must be determined by the circumstances of the individual, but let it be remembered that both are needful.

N. B. — A Sunday-school class, connected with one of the home-missionary churches in Oregon, voted some months ago that the offerings of one Sunday in each month be given to foreign missions. Was that wise on the home-missionary side? Their teacher sends the following report: "The result has been very gratifying. Their contributions in the meantime to the Sunday-school were more than doubled, thus proving that giving to missions does not tend to diminish the amount given to home work, but rather to increase it." The person who sends the message adds: "When we can prove this to our churches, the hardest part of our work is done." Compare Matthew vi, 10, 11, noting that verse eleven *follows*, and does not precede, verse ten.

WE can hardly appreciate the strong gratitude and affection which the converts in heathen lands often feel toward the missionaries. A Kaffir Christian thus expresses himself: "I look upon all Christians of whatever denomination as friends and benefactors, and as worthy the esteem of all native Christians. And particularly I look upon the venerable missionary who baptized my father and mother thirty-six years ago, and myself when a child, superintended my education, gave me good advice whenever I needed it, taught me the way of salvation, loved and cared for me as a father should love and care for his son — I look upon him and his wife, whose kindness I shall never forget, as indeed my father and mother." "Such words as these," writes a missionary, "are the missionary's joy and reward."

Sensational reports of a great Mohammedan outbreak, organized in the name of the Sultan of Zanzibar, with a view of bringing Central Africa under Moslem rule, prove to be false, having arisen from some local raids of plundering Arabs near Stanley Falls, for which the chief of the district has made ample reparation.

The Societies of Christian Endeavor are coming in as a fresh and important force of influence among the youth in the mission fields, as in our own land. The one at Foochow, China, is increasing in interest and usefulness, of which Miss Newton writes: "This is just the training-school our young Christians have long needed."

The Chinese classics have for ages been the chief source of intellectual training for the intelligent Chinese, and the missionaries still feel it wise to introduce them in a measure into the curriculum of their schools. One successful teacher writes: "The battle is a hard one to convince the natives that Western sciences are of more value than their rusty classics, but it must come in time; and for the present no education will be respected that does not include a fair knowledge of the writings of Confucius and Mencius. And, really, there is a great deal of good in them after all."

The foreign-missionary spirit existing in some of our faithful, self-denying home-missionary pastors is illustrated in the following extract from a letter recently received from pioneer home-missionary ground upon the Pacific slope: "I remit herewith twenty dollars, seven of which I want placed to my credit as a subscriber for seven copies of the *Herald* for distribution. The balance please credit to the First Congregational Church as a contribution to the treasury of the Board. I have received hitherto seven copies of the *Herald*, and wish them continued. The twenty dollars is half of an amount raised, not in the public congregation by plate contributions, — all which go into the treasury of the society for home expenses, — but it has been begged from door to door by the pastor in person, who has visited every home in his congregation, with his missionary box under his arm, and given every person an opportunity to deposit the widows' mites, which have run from five cents to one dollar. All this the pastor has done, while his own salary is four months in arrears, and while he was borrowing money for his own current expenses. This is mentioned as an apology for the smallness of the offering, which, I hope, will be accredited, not for its magnitude, but for the Christian sacrifice there is in it. The other half of the contribution so raised is remitted to the treasury of the Home Missionary Society. When my adherents cannot pay five, ten, or fifteen dollars on their quarterly dues to my salary, they will not refuse me a quarter of a dollar when I go in person and ask it for missionary purposes. The box is always in its place at the church entrance to receive deposits; but it is neglected, unless I go in person to each one, with the box under my arm. Then I am seldom refused. My membership is small and all poor. I think if every pastor in the United States would do as much according to membership and means, there would be no lack in the missionary treasuries. In the remittance, every person in the church (except non-residents) is represented, and many of the congregation outside of the church."

THE ignorance of saving truth, which is found in many countries where the Church of Rome includes all the people and is supposed to give some Christian instruction, is appalling. The late Mr. Dutton, of Chihuahua, Mexico, wrote of a visitor who inquired, on casting his eyes about the room, why there was no picture of Mary or of the saints on the walls, but who confessed, when the Bible was referred to, that he had never before heard of such a book. This is said to be by no means an exceptional case, for many who conform to all the requirements of the Romish Church are wholly ignorant of the existence of such a book as the Bible.

THE pastor of a home-missionary church of the interior, in sending a contribution from his Sunday-school, writes as follows: "I trust this is the beginning of a different state of things in this church. I came here last fall. The Sunday-school was taking penny collections to pay for supplies. With the year 1885, the church assumed the financial, as well as spiritual, care of the school, so that 'the school may inform itself in regard to mission and other benevolent enterprises, and devote its collections in that direction.' The enclosed is the result, in cents, of the first quarter. I believe the results will continue for at least the lifetime of some quite young children. . . . It is touching to see the eagerness with which the people catch at suggestions looking toward a broader Christian sympathy with our fallen race. I feel that pastors are largely to blame for the negligence of the churches in the matter of supporting our missionary causes."

TOO much cannot be said to arouse Christians in every land to an appreciation of the sad condition of widows in India. The sympathies and prayers of all lovers of their race should be given to this unfortunate class of our fellow-beings. Official statistics show that in all India there are not less than twenty-one millions of widows, a number which is more than five times the population of the New England States. We can have little conception in this Christian land of the sufferings endured by these poor creatures, especially by the child-widows. There are hundreds of thousands of these child-widows, who have never left their fathers' homes, but who are esteemed cursed, and are saluted with every opprobrious epithet, simply because some old man or boy to whom they were betrothed, and whom possibly they never saw, has died. The Hindu belief is that the gods hate these widows, and hence any act of kindness shown to them will be an offence to the malignant deities, who may vent their wrath on the person who does the kindness. Men are expected to hate "the vile things," as the gods have done. They are to be exiles from society, to sit on the ground, to fast twenty-four hours twice a month, never singing, nor laughing, nor joining in any social festivity. Their life is so bitter that it is not to be wondered at that many of them regret that the English have abolished their old custom of suttee, in accordance with which they might be burned on the funeral pyres of their dead husbands. But the Hindus themselves are beginning to appreciate the cruelty of their treatment of widows, and organizations have been formed to favor their remarriage. Some Brahmans and persons of high caste have encouraged the practice by personal example, and have even married widows of lower caste than themselves. This change of sentiment will bring relief to myriads of our fellow-beings.

OKAYAMA, STATION, 1884–85.

EARLY in the year 1879, Dr. Berry and Messrs. Cary and Pettee, after due examination of other openings for missionary labor in Japan, decided to settle, with their families, at Okayama, a city of about 32,000 inhabitants, the principal city of Okayama Ken, which has an area of 25,000 square miles and a population of a little over one million souls. There now lies before us the report of this station for the year ending March 31, 1885, during which period only two missionary families have been on the ground, Dr. and Mrs. Berry being absent in America. The following facts are gleaned from the report, illustrating the remarkable progress of Christian work in Japan.

At the end of the sixth year since work was begun, there are connected with Okayama station four churches, with a total membership of 369; two pastors; five evangelists, two of whom were in service only a portion of the year; also, during a portion of the time, four student evangelists. The total number of places occupied is twenty-seven, eleven of these having been opened during the year; one hundred and fifty-nine persons have been received on confession of faith within the twelvemonth, and the money contributions have amounted to 1,963 *yen*. Aside from the number now on the church-rolls, there are about eighty others who are regarded as converted souls.

The map herewith given shows the central portion of Japan, including Okayama Ken and the great southern island of Shikoku. The missionaries at Okayama have visited, during the year, some of the cities on Shikoku and also in Kiushiu, the other great island on the west. Here is what the report says of the city of Okayama: —

"This city begins at last to show the impress of Christian work upon it. New comers are not the rarity of the past few years, and they come to stay. The merchant class is being reached. The city begins to think well and speak well of Christianity, and shrinks only from personal submission. People are glad the new faith is here. They want it for their families and neighbors, if not for themselves. The new church edifice, on which eight Christian carpenters from Imabari and two from Okayama are hard at work, in order to complete it by July, is the talk of the town. One rumor says the Christians are building a 30,000-yen temple for their God, 25,000 of the sum being received from America. The whole bill, including furnishing, will hardly touch 2,000 yen, nearly all of which has been, or will be, contributed by the Japanese themselves.

"One special feature of the year's history is the large number of friendly calls from Buddhist priests and students; twelve in a single day at one missionary's house being the largest number reported. Nothing but the question of support prevents desertions in large numbers from the ranks of Buddhism. One priest has been converted and joined this church; two similar cases are reported in Ochiai, not yet baptized, and others are interested. As the year closed, regular Christian meetings of various kinds were held in at least ten places within the limits of the city. The young men of the church have formed a Young Men's Christian Association, with a membership of twenty-nine. The two Sabbath-schools are steadily growing, and in addition to work in the city,

which feature has been specially emphasized the past year, the church, under the lead of its efficient pastor, Mr. Kanamori, has done a fair amount of outside service.

"As showing that the work of the members of Okayama station lies more and more outside of this city, it may be noted that ninety-four visits have been made

CENTRAL JAPAN, SHOWING OKAYAMA KEN AND THE ISLAND OF SHIKOKU.

to out-stations during the year. Nine of these we gladly credit to Miss Barrows, of Kobe. We go to no place uninvited, and we cannot begin to respond to the calls that come. Thus far we have been a little conservative about opening up new places because of the lack of Japanese workers to follow up such efforts. This objection will be very considerably removed by summer."

The report of the several out-stations shows with what vigor and devotion the native Christians undertake the work of evangelization. At Takahashi, twenty-eight miles northwest of Okayama, the native pastor has work at four new out-stations, and has received fifty-six members to his own church. This church has contributed 477 yen, and has sent one of its young men to the Kioto Training School. At Kasaoka, thirty-two miles west of Okayama, the young church has grown from seventeen to thirty-seven, and held two outside meetings, notwithstanding it sent in September last its pastor-elect and three other young men to the Kioto school. Amaki came into independent existence in November last, supporting its own pastor, and has now forty-five members. Saidaiji, Ushimado, and Katakami are new fields, but giving promise for the future.

In the old province of Mimasaka, which forms the northeast third of Okayama Ken, four strategic points have been taken, Ochiai, Kuse, Takata, and Tsuyama, while occasional meetings are held in three other places. The detailed reports from these out-stations are interesting, but we have not room for them here.

Such is, in brief, the record of one station of Japan for the sixth year of its existence. Have not the missionaries on the field and they who support them in their work reason to thank God and take courage?

STANLEY'S CONGO AND THE FOUNDING OF ITS FREE STATE.[1]

It was but eight years on the twelfth of August last since the intrepid African explorer, Henry M. Stanley, emerged from his perilous journey through the unknown regions of the Dark Continent, and, almost dead from fatigue and starvation, reached with his straggling company the mouth of the Congo. Two years later he appeared at the mouth of the same river, down which he had sailed with hostile arrows flying after him from either bank, with the purpose of conquering the region, not by force of arms, but by words and acts of peace. The attempt was bold and praiseworthy, though it impressed most observers as bordering on the quixotic. Yet only six years from the date of his return to Africa he puts forth these two superb volumes, describing the founding of a Free State on the Congo, and no one can dispute his right to affix to his account the motto: "The end crowns the work." It is certainly one of the marvels of modern times that one who but eight years ago revealed to the world the sources of this mighty river of Central Africa is now able to report that, in the interests of the International Association, of which he has been the principal agent, over four hundred treaties have been made, signed by some two thousand chieftains, great and small, living along the banks of the Congo, and that at a great European conference, at which were present distinguished representatives of the principal nations of the civilized world, the Congo Free State was recognized and its national rights guaranteed. Surely a nation has been born in a day! If any one suggests that the Congo State is in a very infantile condition, it may

[1] *The Congo and the Founding of its Free State. A Story of Work and Exploration.* By Henry M. Stanley. With over one hundred full-page and smaller illustrations, two large maps, and several smaller ones. In two volumes. Pp. 528 and 483. New York: Harper and Brothers.

be answered that this is no reason why it should not live and grow. Hercules at his birth might have been stronger than other babes, but his capacities were not to be estimated as if he were then in the prime of his manhood.

The story told in these volumes of Mr. Stanley is intensely interesting as well as instructive. It is difficult to conceive of a work requiring more patience and courage than the building of a road by which steamers and goods can be taken on wagons along the rough cañons which separate the smooth waters of the Lower and the Upper Congo. For twenty-eight months, Stanley was engaged in this gigantic work without competent European assistants and with a force of laborers far below his requirements. It is not surprising that the man who could level a road from Vivi to Isangila, and from Manyanga to Stanley Pool, was called by the natives, Bula Matari, "breaker of rocks," and that under this name his fame should spread far into the interior whither he was going. But engineering was only one of the many talents required for this undertaking. Sometimes rocks are more easily managed than men. To conciliate chiefs, to make treaties of peace, including the right to build stations and to trade, to keep open a long line of communication while still advancing toward the interior, required skill and persistence such as few possess. It is not surprising to find Stanley complaining of his European lieutenants as weak and incompetent. A man of his energy would find few like himself, search where he might.

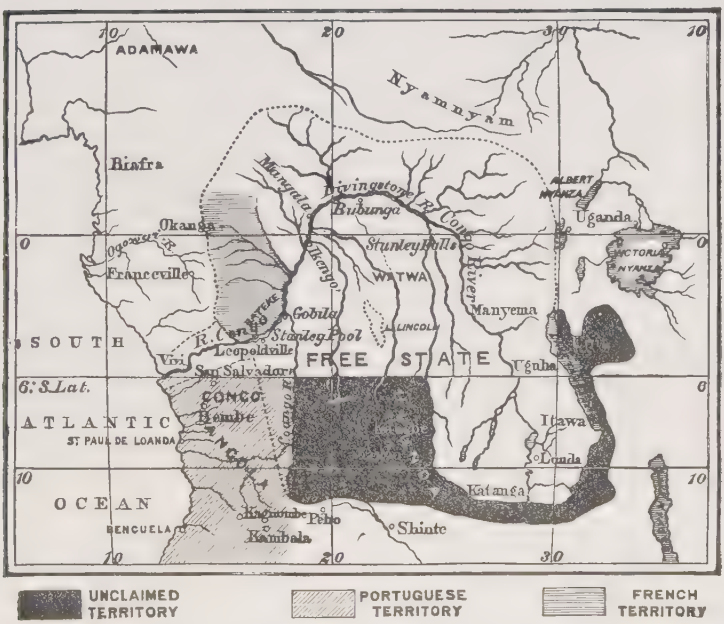
From a missionary point of view, also, there is much of interest in these volumes. It is specially pleasant to find that the very tribes which fought so fiercely when Stanley came down the river in 1877 were with no great difficulty won to friendliness on his return. The African is not such a savage as some of us suppose. Some lessons of value may be learned by missionaries as to methods of negotiating with chiefs and people. Doubtless the missionaries would reject some of the methods employed by Mr. Stanley. They would not under any circumstances make presents of ardent spirits, nor would they continue such a noise as that which frightened chief Ngalyema out of his wits. But the mingled firmness and suavity which seem generally to have characterized his intercourse with the people are worthy of much commendation.

As to the healthfulness of this region, we see no reason to doubt the conclusions reached by Mr. Stanley, as the result of his long observation. Admitting that the gorges along the lower Congo are unfavorable to health, he allows that the chief source of trouble to Europeans is their want of due care as they meet the new conditions of life in equatorial regions. Fever is caused, not so much by malaria, as by overheating the body, or by unduly stimulating it with wine, followed by exposure to cold draughts of air. It certainly is not a bad statement that, of the 263 Europeans who, since 1879, have for a longer or shorter period been engaged in the service of the International Association on the Congo, only twenty-four have died from sickness, especially when it is known that several of these deaths were the result of the grossest carelessness. The suggestions made by Mr. Stanley as to the care of the health are worthy of serious consideration by all who would serve God in Africa.

While our author certainly believes that there are all the elements of a great state in this Congo region, he cannot be accused of concealing the difficulties

in the way of developing the territory, of subduing nature, and of civilizing and Christianizing the people. He sees in the great basin of the upper river, stretching over one thousand miles from Stanley Pool on the west to Stanley Falls on the east, many sections that remind him of Eden's loveliness, rich in all products which give prosperity to a nation; but he clearly shows that the natives are not hastening to the coast and beckoning to the merchants of

——	Divisional Areas.	Population.
Total area of Congo basin—		
French territory	62,400	2,121,600
Portuguese territory . . .	30,700	276,300
Unclaimed	349,700	6,910,000
Free State of the Congo . .	1,065,200	42,608,000
	1,508,000	51,886,000



POLITICAL DIVISIONS OF THE CONGO BASIN.

Europe and America to send their ships and carry away this wealth. On the other hand, he tells us that the African is not easily tamed; that he will have to be taught to work; that it will take time and much patient labor to develop the resources of the country. From a report recently made to a department of our government, a summary of which has been given in the public press, it would almost seem that the officer in charge expected on arriving at the mouth of the Congo to find cargoes of goods waiting for shipment to America and that

it was only necessary to open a trading-post to secure a profitable traffic. For any extravagant notions of immediate returns, Mr. Stanley's book gives no warrant. But we believe that he has clearly shown that there are in this Congo region all the elements of a great state, and that whatever power shall wisely and patiently undertake to develop the region will reap a rich reward.

By the kindness of the publishers of these elegant volumes, we give above their sketch-map of the political divisions of the Congo basin as determined by the Berlin Conference.

Mr. Stanley gives a favorable report of the two Baptist missions now engaged in Christian work on the Congo, and, after referring to the trials they have endured, affirms that the prospect before them is vastly brighter now than they could have anticipated some time ago.

DR. MARCUS WHITMAN'S SERVICES IN OREGON. II.

BY REV. THOMAS LAURIE, D.D., OF PROVIDENCE, R. I.

With the communication in the *Herald* for February, I supposed my work for Dr. Whitman was done; but first a letter from Chicago, furnishing new testimony, and then some papers from Oregon, showing that the attacks on the martyred missionary still go on, lead me to add this supplement.

Some deny that Homer wrote the Iliad, others would rob Shakespeare of his writings, but these did not attack the dead till ages after their bodies had turned to dust. Happily, the assailants of Dr. Whitman make their onset before all the witnesses are beyond our reach.

These assailants are the same as before. Mrs. F. F. Victor repeats her charges in *The Oregonian* of November 7, 1884. She had written a volume eulogizing a man who, according to her own showing, was a drunkard, and guilty of offences against the honor of her own sex. While for such a one she has little but commendation, yet writing of Dr. Whitman she says: "He had been six years in the Cayuse country without having either benefited or conciliated the Indians." As though the few who murdered him blotted out the many who were benefited by his labors and revered his memory.

The animus of her paper appears also in such remarks as this: "We have the testimony of his associates that he had a *secret* motive (in going East). No one has ever told us what that object was, so we are at liberty to speculate about it. It seems to me to point to a design of establishing himself in some office under the United States in Oregon." Dr. Eells had said: "He had a *cherished* object." Why does Mrs. Victor change that for a *secret* one? Then, why should he go to Boston to get a government office? and with that "speculation" about his object it is strange that she insists that there is no proof he ever went to Washington. Since much has been said about the mercenary ends of Dr. Whitman and his associates, it may be well to mention the only thing that gives color to such accusations. They were afraid lest their position as missionaries might deprive them of the rights of citizens, and so the lands belonging to their stations be pre-empted by squatters. Dr. Whitman thus writes to Rev. David Greene, April 8,

1844: "Perhaps in some way, as we have so eminently served the government by being among the first to cross the mountains, the first to bring white women over them, and last, but not least, as I brought the late emigration to the shores of the Columbia with their wagons, contrary to all former assertions of the impossibility of the undertaking, we may be allowed the rights of private citizens."

Notice both the claim he asserts to bringing over the emigration, and the modesty of his desires: not reward — only that the Board be allowed to retain the products of his labor, for mission property does not belong to missionaries. The Secretary, in reply to some previous letter, writes, April 12, 1844: "I will endeavor to write to Washington respecting the title to your stations in case the settlement of the country is to go forward. I see not why you will not have as good a right to preëmption as any later immigrants."

Again, she charges him with "deceit," because he did not unfold all his objects in going East to Mr. McKinley, an agent of the Hudson Bay Company. How very different from the spirit of Dr. W. F. Tolmie, another official of that company, who wrote: "No doubt, amid conflicting influences my departed friend, Marcus Whitman, found it necessary, without breach of integrity, to adhere as much as possible to the injunction 'Be ye wise as serpents and harmless as doves.'" She also charges that when he had promised his associates in September, 1842, to wait for their written reports till October 5, he left on October 3, and asks: "What did he fear in their reports that he thus gave them the slip?" It is a sufficient answer that he delivered their reports safely at Boston, and the same fact may answer her other question: "Was it then that Whitman was planning to enrich himself at the expense of his missionary character that he practised so much strategy? To me this seems to be the solution of the puzzle."

Again she writes: "It is further claimed that Whitman piloted the emigration of 1843 to Oregon. Like the other claims, this one dissolves on investigation. J. Gaunt piloted the main body as far as Fort Hall." But Fort Hall was only the beginning of the difficulty. Up to that point it had been comparatively plain sailing. And yet, according to the Hon. J. Applegate, "he worked in harmony with the guide; and his knowledge of the country and of the best ways of traveling at times made him guide *de facto*." When they discussed the safety of dividing into two companies, it was Dr. Whitman that led them to do so as far as Independence Rock, when they separated into smaller parties. When the Laramie was so high from melted snow that it had to be forded, Mr. Waldo tells us: "No one was willing to risk himself in swimming the river and carry the line across, but Dr. Whitman tied it round his waist, plunged in, and soon landed safe on the opposite shore." At the south fork of the Platte he crossed and recrossed for three days, often swimming his horse in search of the safest ford, and then ordered one hundred and eleven wagons to be chained together and driven in one line for two miles through the water, cheering the drivers, and not allowing any to halt a moment lest they should sink in the quicksand. When the hour of woman came on that long desert journey, Dr. Whitman attended her till she was able to rejoin the rest. Says J. Applegate: "I would fain pay a passing tribute to that noble and devoted man, Dr. Whitman. His stay with

us was transient, though the good he did was permanent. From the time he joined us on the Platte[1] till he left us at Fort Hall, his great experience and indomitable energy were of priceless value. His great authority as a physician saved us many ruinous delays, and it is no disparagement to others to say that to no other person are the emigrants of 1843 so much indebted for the success of their journey as to Dr. Marcus Whitman." Dr. Whitman himself says, in a letter dated July 22, 1844: "No one but myself was present to give them the assurance of getting through, which was so necessary both to keep up their spirits and to counteract reports to the contrary, which met and disheartened them at every stage of their progress."

Mrs. Victor says: "Had he not required any pay, it would not have been too great a service to requite those who, as they express it, 'hauled his provisions across the plains';" but in a note she confesses that "Applegate says he alone paid him $45." Then, however Mrs. Victor, who was not present, may think that Dr. Whitman was not worthy of his hire, Mr. Applegate, who was on the ground and paid him so much, does not write about the good doctor as though he had not received from him the worth of his money.

Another one, J. B. McLane, writes: "The doctor was a man among men. You may judge something of him by the following fact: The Indians (his own people) had brought considerable flour to him at Fort Hall, and the morning we left there he distributed all the provisions he had to the needy emigrants, except about fifty pounds for five of us who were in his mess, and the only ones who went ahead of the wagons."

Mrs. Victor's mode of dealing with evidence is somewhat original. Dr. S. J. Parker had said: "My first memory was that both went in a day or two to Washington, but I may be mistaken as to my father. I know that Dr. Whitman went either the next day or a day or two after." Mrs. Victor says: "He is not sure that his father went. How, then, can he be sure that Whitman went?" If forgetfulness of one fact destroys the force of what we do remember, of what use is memory? It is not strange if a writer who deals with evidence in that style comes to a wrong conclusion. We would not credit Dr. Whitman's effort to save Oregon for the United States, if to prove it we had to browbeat honest witnesses in that way.

Sometimes her statements of facts are not more trustworthy. In one place she asks: "Admitting that he (Dr. Whitman) feared the treaty would draw the line at the Columbia River, *leaving him in British territory*, could he hope to reach Washington before it was concluded?" Now, Mrs. Victor was not dependent on maps for her knowledge of the geography of Oregon. She had herself visited the locality, and yet she tells us that a line drawn at the Columbia River would leave a station a number of miles from the river on its southern (or, as it is there, eastern) side, in British territory!

[1] E. E. takes occasion from this to deny that Dr. Whitman was with the emigrants previously, but Governor Burnett testifies that they held a meeting at Independence, Mo., and two days after (May 20) at Big Springs. Dr. Whitman was present at the adjourned meeting. Even before then he had not been out of reach nor hard to find, and after he left them he sent a pious Indian, whose character had been formed under his own training, to take his place, and, according to the testimony of all parties, he did his duty well. The Annual Report of the A. B. C. F. M., 1844, p. 213, shows how that body understood the matter: "The large company who crossed the mountains last year succeeded, under the guidance of Dr. Whitman, in finding a route by which they were able to proceed the whole distance with their wagons, thus greatly diminishing the hardships of the journey."

We have seen the value of her use of testimony and her statements of facts. How is it with her arguments? Look at her attempt to break down Dr. Whitman's statement to the emigrants of 1843: "We had taken our wagon, our cattle, and our families through seven years before." Now, any child sees that Fort Hall is on the western side of the Rocky Mountains, for it is on the headwaters of the Columbia River, and much more Fort Boise, which is quite a distance down the river, and to that place Dr. Whitman took his cart. But how does Mrs. Victor argue against this fact? I quote her words: "In 1829 Smith, Sublette, and Jackson took ten wagons, each drawn by five mules, *to* the Rocky Mountains (that is, on the eastern side), and reported to the Secretary of War that they *could easily have crossed* them had it been desirable! Twelve head of cattle and a milch cow accompanied the expedition, and four of the oxen and the cow were *driven back to Missouri!*" One hardly knows whether to be amused or amazed by such arguments.

The Hon. Elwood Evans, her coadjutor in the work, is an able man and a successful lawyer, whose talents have won for him high position. The part he has taken in this debate shows him to be possessed of marked intellectual power, but as to his moral and religious position he himself tells us: "I aspire to no sanctity of character. I am not a churchman (church member), nor had I ever the benefit of a Sunday-school training." But what harm would it do him to aspire after sanctity, and that not in profession but in "character"? We are sorry to quote the next sentence: "I admit my reputation for truth may have suffered when relying on the statements of Gray, Spaulding, Eells, and *id genus omne*," for this hardly shows such feelings toward missionaries as he would like others to feel toward him; but with such feelings it is not strange that he thinks he knows more about missionary facts that occurred before his arrival in Oregon than do the living actors in those events. That in saying this I do Mr. Evans no injustice, take the following example: Dr. Eells had spoken of a meeting held at Waiilatpu, September, 1842, at which Mr. Gray was present. One would think that a man ought to know who was present at an important business meeting which he attended, especially when only five were there. But Mr. Evans knows better. He tells us: "It is certain that he (Mr. Gray) was not at Waiilatpu after June, 1842. So, if he was present, as stated by Eells, it must have been the Annual Meeting in June; but Mr. Eells is mistaken on that point. The official organ of the A. B. C. F. M. should be accepted as conclusive authority"; and then he professes to quote the *Missionary Herald* as follows: "It was thought advisable that Dr. Whitman should personally communicate the condition and prospects of these stations to the Prudential Committee." Now, we would hope even against hope that he did not notice the opening of the statement he quoted. Yet here it is: "At a special meeting of the mission, held in October last, it was thought advisable," etc.[2] We have no desire to mortify Mr. Evans by this exposure, but when the minds of good people are troubled by alleged wrong in missionaries we must set forth the methods employed in maintaining those charges. It is not unkindness to Mr. Evans, but regard for the memory of Dr. Whitman, and for the honor of the Saviour whom he served, that

[2] It was in the end of September; but we can easily see how the editor confounded it with the date of Dr. Whitman's starting for the East immediately after.

constrains us to speak. We might have passed it in silence had Mr. Evans ingenuously retracted his charge when its incorrectness was ascertained. The charge was made in a communication in *The Oregonian* of December 16, 1884. In the issue of March 20, 1885, he writes: "Medorum Crawford corrected my error. I accept the correction, as it is corroborated by a reliable witness." Mark the fling here at the testimony of missionaries. Further on he says: "If there was any such meeting." Yet still later he boldly affirms: "I do not believe that such meeting was held." Three who attended it had borne witness that it was held. He had denied it on the alleged ground that one of them had previously left the place. An outsider satisfies him that the alleged ground of denial has no existence, and still he refuses to believe the meeting was held. But let us finish our quotation from Mr. Evans. "I do not believe that such meeting was held, much less do I believe that Gray participated in it, but the assertion is ventured, nor will it ever need to be recalled because a mistake, that if Gray had never been a member of that mission, or if he had not made the complaints and charges which caused the order of the Board to abandon Lapwai and Waiilatpu stations, the winter journey of 1842–43 would never have been made by Marcus Whitman." Now, the writer will not say how it was, but let Dr. Whitman speak for himself in a letter to Rev. David Greene, dated April 1, 1847: "The disaster was great again last year to those who left the track which I made for them in 1843, as it has been in every attempt to improve it. Not that it can not be improved; but it demonstrates what I did in making my way to the States in the winter of 1842–43 after the third of October."

"It was to open a practical [practicable] route and safe passage, and secure a favorable report of the journey from emigrants, which, in connection with other objects, caused me to leave my family and brave the toils and dangers of the journey, notwithstanding the unusual severity of the winter and the great depth of snow." And then he mentions the "saving the mission from being broken up" as "another" object of his going.

October 18 of the same year he writes to the same correspondent: "Two things were accomplished by my return to the United States. By the establishment of the wagon-road, due to that effort alone, the immigration was saved from disaster in 1843. Upon that event the present rights of the United States acquired by her citizens hung, and not less certainly upon the result of immigration to this country the existence of this mission and of Protestantism in general hung also."

He had written from Fort Walla Walla, November 1, 1843: "Great inconvenience and expense have been incurred by my absence, yet I do not regret having visited the States, for I feel that this country must either be American or foreign and mostly papal. If I never do more than to have established the first wagon-road to the Columbia River, and prevented the disaster and reaction which would have followed the breaking up of the present emigration, I am satisfied. I cannot see foreign and papal influence making great efforts and we hold ourselves as expatriated. I am determined to exert myself for my country." These extracts show what was uppermost in his mind, and that it was uppermost all the while.

But all these things have to do with things afar off. We are naturally better judges about matters and persons with which we are acquainted. What then do the readers of the *Missionary Herald* say to the explanation of the origin of "the myth" of Dr. Whitman coming East to try to save Oregon to the United States, as given by Mr. Evans in *The Weekly Ledger* of Tacoma, January 16, 1885? He writes: —

"Mr. Evans (*sic*) has satisfactory evidence to warrant his belief, and so alleges upon belief, that the motive for that 'myth' was inspired about 1865 by Rev. S. B. Treat, Secretary of the A. B. C. F. M; that such motive was *a mercenary scheme or purpose to secure from the United States grants of land to the said A. B. C. F. M., not for the pious services of the missionaries in Oregon, but because pretended political results grew out of their having been present in Oregon during the period in which the sovereignty was in dispute between the United States and Great Britain.*"

As this is rather an astounding statement he proceeds to justify it thus: At that time the Hudson Bay Company was claiming compensation for its possessory rights, and one item was for "having mollified the savage disposition of the native population," and so prepared the way for the peaceable settlement of Americans, and then he proceeds: "How plausible the argument! If a foreign corporation which had labored to wrest the country from the United States was entitled to remuneration for such Indian civilization, how much greater was the merit of the American missionary who came here designedly to subdue the savage by converting him to Christianity? Then, if political benefits accruing from patriotic sacrifice could also be asserted as the effect of the presence of the missionaries in the country, how much stronger such claim? Grants of land would be but a trifle. The government would hasten to respond in a more tangible recognition of those services."

"After the report of the 'Great Treat,' mooting the claim, prominent Eastern journals were used to ascribe political importance and national benefits to the presence of the Protestant missionaries in Oregon. The 'myth' soon after became known for the first time on this side of the land."

"Mr. Evans (*sic*) long ago abandoned the belief that 'any missionaries here' conceived the 'Oregon Saving Scheme,' or originated that immense abortive afterthought of attributing such motive to Whitman's return in 1842–43. That was the divine inspiration of a 'great man like Treat,' and when he said such was the result, at once they taxed their brains to recall the circumstances which would support such a theory."

I shall not insult the readers of the *Herald* by replying seriously to such a charge, though I have stated it in his own words lest any should say that I either misunderstand or misrepresent him. Surely, if he "had enjoyed the benefit of a Sunday-school training," he never would have even imagined anything so preposterous.

The world without Christ is very selfish, and that man is to be pitied whose religious standpoint shuts him out from the sight of Jesus Christ transfusing his own holy love into human hearts. Even to his apostles he said: "Apart from me ye can do nothing." But one of them testifies: "Christ liveth in me,"

and so the church is the body of Christ in which he lives and works to-day, making what would else be a dreary desert to bud and blossom as the rose.

Mr. Evans happily cannot prevent this, for "if we believe not, yet God abideth faithful;" but he robs himself of the uplifting power of this truth, and so is to be pitied.

It may be said that he does not deny the missionary work of Dr. Whitman, only his patriotic toil and suffering for his country. The answer is that when Mr. Evans refused to believe a missionary fact except on the evidence of an outsider, and branded missionary testimony as unworthy of credit, he attacked both missionaries and missionary work, and his preposterous slander of Mr. Treat, lacking even the first element of verisimilitude, awakens our sincerest pity for the man who could think such thoughts.

Compare with this romance about Mr. Treat a specimen of the apostolic letters of Mr. Greene, Secretary for Indian Missions at this time. He writes, February 25, 1846: "I fear, from your account of what you have to do for the whites and Indians, in respect to mills, fields, and herds, that you will almost lose sight of the great spiritual objects of your mission, and be too nearly satisfied with seeing the Indians advancing in industry and the arts of civilized life. Why should they not grow covetous and selfish if their thoughts are mostly turned toward these things, and they form the habit of regarding them as the great end of life? We see no reason to doubt that your secular plans are wisely formed and carried out with energy and discretion. What we desire is that at the same time you make your missionary character and object prominent. You are doing well a most important work for the temporal and social welfare of the Indians, and one perhaps indispensable to their full enjoyment of Christian privileges; but is as much done proportionately for their spiritual interests?"

The following parts of a letter from Dr. Whitman may throw light on his relations to the Board. The letter is dated Vancouver, April 1, 1847: —

"I often reflect on the fact that you told me you were sorry that I came (East). It did not then, nor has it since, altered my opinion in the matter."

"American interests acquired in the country, which the success of the immigration of 1843 alone did and could have secured, have become the foundation of the late treaty between England and the United States in regard to Oregon; for it may be easily seen what would have become of American interests in this country had the results of that immigration been as disastrous as have been the two attempts in 1845 and 1846 to alter the route then followed. Any one may see that American interests, as now acquired, have had more to do in securing the treaty than our original rights. From 1835 till now it has been apparent that there was a choice only of two things: (1) The increase of British interests to the exclusion of all other rights in the country, or (2) the establishment of American interests by citizens (on the ground). In the fall of 1842 I pointed out to our mission the arrangements of the papists to settle here, which might oblige us to retire. This was urged as a reason why I should return home and try to bring out men to carry on (the secular work of) the missionary stations, and (others) to settle in the country on the footing of citizens and not as missionaries. You will please receive this as an explanation of many of my measures and much of my policy."

These words from Dr. Whitman's own pen demolish much of the elaborate arguments of opponents, especially that statement of Elwood Evans which he was so sure "would never need to be recalled." It completely overturns also his three positions laid down so emphatically in his article in *The Oregonian* of December 26, 1884: (1) Dr. Whitman's journey in 1842–43 had no political intent or significance whatever. (2) No desire or wish to defeat British claim to the territory or any part of it had any influence in actuating such journey. (3) His exclusive purpose was to have the Board rescind its order to abandon Lapwai and Waiilutpu.

Let us now examine his fourth position: "There is no evidence that he (Dr. Whitman) visited Washington in the spring of 1843." In *The Oregonian* of March 20, 1885, he reiterates: "I also say that there is no proof whatever, nor has a single witness been produced to establish, that he was there." And yet the Hon. Elwood Evans is the first witness I shall call to prove the contrary. Exactly opposite the strong assertion just quoted, in the very next column, so that the eye may run continuously along the lines, Elwood Evans says: "What are the facts?" — It is not some opinion or theory of the opposite side that he is about to quote, but "facts."—"What are the facts? Dr. Whitman left the Columbia October 3, 1842, and *arrived on the Potomac* March 3, 1843." But it may be said he could have arrived on the Potomac and never have seen Washington. That is not the idea of Elwood Evans; for a little further down the same column he informs us: "When the treaty was all settled Whitman was floundering in New Mexican snows, and *when he arrived in Washington* the treaty had been the law of the land nearly four months."

The next witness is my old friend Dr. Edward Hale, of St. Louis, who showed kindness not to me only in his line (dentistry), but also to my predecessor and associate, Dr. Asahel Grant, as well as to Dr. Whitman. He writes July 19, 1871: "I had the pleasure of entertaining Dr. Whitman at St. Louis on his last visit eastward *to confer with the President and heads of department in relation to the settlement of the boundary question.* Also, on his return to Oregon, my house was his home while in St. Louis." Here so strong was the impression made on Dr. Hale by the conversation of his guest that he thinks of nothing else as the occasion of his visit East, and his intercourse with him on his return gave him ample opportunity to know whether he had been to Washington or been prevented from going there.

If now Dr. Whitman could rise from his martyr grave and give us his testimony, the matter would be settled beyond dispute, and God, who, "when his people went about from nation to nation, suffered no man to do them wrong; yea, reproved kings for their sakes, saying, Touch not mine anointed ones, and do my prophets no harm," has most wonderfully interposed to vindicate the memory of his servant. Soon after the article appeared in the *Herald* for February, I received the following letter from Judge James Otis, of Chicago: —

"In the month of April, 1843, Dr. M. Whitman and myself were at the same hotel in Buffalo, N. Y., waiting for the ice to leave the harbor so that we could take the steamboat for Cleveland, Ohio. After some four days, we took the stage for Dunkirk, and thence went by boat to Cleveland.

"He was a good talker and a man of great observation. He gave me an account of his experience among the western Indians; *his trip to Washington; his interview with Webster at Washington*, who, he said, listened with much interest to his statements, and then remarked: 'I want the President and Cabinet to hear what you have said to me.' They were called together, and Dr. Whitman spent an evening with the Cabinet, answering their questions and giving them his views as to the importance of Oregon, and the steps that needed to be taken in order to secure it for this country. Our life together at the hotel and on the boat was intensely interesting.

"At Cleveland we were told that the boat would not sail under ten hours; so Dr. Whitman proposed that we walk up town and see something of the city. A slight snow had covered the ground, and when we reached the top of the hill the doctor saw a steeple and said: 'Let us go to that church, for there is something about a church that always interests me.' We reached it and walked along its southern side where the sun had thawed the snow, and the green grass had started up fresh and beautiful. The doctor remarked: 'This green grass by the side of this church is the smile of the Lord on the work to be done by its minister and members for Christ in this growing city.'"

I quote this last paragraph lest any should charge Judge Otis with lapse of memory. The man who so distinctly remembers that scene at the church in Cleveland can be trusted to recall the words of Dr. Whitman about his visit to Washington.

I could add much more on the relations of Dr. Whitman with the emigrants at Fort Hall and onward, and in reply to the allegation that no one in Oregon heard of this patriotic work of Dr. Whitman till 1866; but this paper is already too long, and I forbear.

Letters from the Missions.

Micronesian Mission.

FROM KUSAIE.

By a trading-vessel which touched at Kusaie last winter, an unexpected opportunity was afforded our missionaries to send letters home. The following from Miss Cathcart is dated December 26, 1884:—

"It is such a little while since our vessel, the *Jenny Walker*, came that we do not begin to feel the need of news. Well, I don't know that you would call it so very short a time — four months, but I did not think till after I wrote it how it might seem to you in the home-land. A vessel came from the Gilbert Islands, *via* Namerik, and brought a letter from Joralik, our teacher there. He writes encouragingly of the work; over a hundred are in the school and all eager to learn, but there comes the same plea which came by the last vessel from Jaluij and Ailwonlaplap: 'Cannot you send us books? We are poor for books.' Yet months must pass before their need can be supplied.

"When I see how greatly our people need the Testament which will come when Dr. and Mrs. Pease return, I think nothing of the increased care, work, and responsibility that must come while they are absent, and am glad they are gone. Several have asked Joralik to recommend them as pupils for our school when I go next year.

"I think that as soon as the doctor comes back we ought to have the means to receive to the school from twenty to twenty-

five men. It cannot be expected that all who come here will prove faithful and make good teachers; and many of our people yet wait for the gospel message. Must they wait for lack of means to educate teachers? I can almost hear the response, 'No!'

"Cobra, or dried cocoanut, the only salable article our people have, has gone up a little. Some vessels pay as high as two cents a pound. They write from Namerik that a pound and a half of cobra will buy some hard bread, and that the children don't have to go hungry now.

"I have done my usual amount of schoolroom work, besides keeping up the evening prayers, prayer-meetings with school, and a great many little things that Dr. and Mrs. Pease used to do, and that require some one who speaks the native language. You know this is the first time I have ever had any real care and responsibility since I entered the work. One can't accomplish much till the language is learned, while at the same time new missionaries find plenty that they can do. The Lord has wonderfully helped and strengthened me, and with all my heart I thank him. I often think the strength for new duties comes in answer to the prayers of Christian friends; and I rejoice in the thought that now, when you come to know our greater need of help from above for this year, you will increase your prayers in our behalf. You who have not been on mission ground cannot know how we long for an outpouring of the Holy Spirit here in our field. You who have stood as we stand, in the midst of dawning light, know just how we feel.

"Two months have passed since Dr. and Mrs. Pease left, and we hope for only six more before some one comes to strengthen our hands and take charge of this school. God only knows what is in waiting for us. Pray that we may be prepared for all he has prepared for us."

It is painful to think that this strong expectation of reinforcements was to be disappointed. No new missionaries went out upon the *Morning Star*.

West Central African Mission.

THE END OF THE WAR.

In the Young People's Department of this number will be found extracts from a letter from Mrs. Sanders descriptive of their life at Bailundu. The following from Mr. Sanders, under date of April 24, reports the collapse of King Kwikwi's war scheme: —

"The *osoma* and the 'hundreds' got back on the 22d. Their expedition seems to have been an utter failure. They say they arrived within sight of the sea, being about twenty miles from it; that the country was covered with a dense undergrowth which deprived them of the advantage of their numbers, compelling them to crowd along in the narrow paths. Then, too, it seems that the people, having sent their wives and children to the rear, were unkind enough to lie in ambush and shoot at the invaders. This was too much for them to bear, so they came home!

"On the way back they picked a fuss with some little place and forced a payment of twenty or thirty slaves and about one hundred cattle, it is said. This is quite in contrast with the boasts that they would bring so many slaves, that it would be hard to find enough food for them, and that the cattle would be innumerable. The result has been the best that could have been planned. The people have been humbled a little and are quite meek. At the same time they have practically had no loss nor been able to inflict any on the people down there.

"Yesterday I went up to see Kwikwi. He and the head-men were very pleasant; he protested that he was not the one who expelled us; also said that if I would tell him who had our things, he would compel restoration. That is a fine proposal, truly. I have little hope that he will make efforts to restore anything. To get him to do so, it would be necessary to work upon his fears. To do this, it would be necessary to declare that failure on his part to make restoration would certainly bring him into trouble with the Portuguese or with our

government. I am not prepared, in my present ignorance, to make this assertion.

"The Bailundu loss, that I have been able to get at with certainty, is four. But supposing it to be at least thirty or forty, as one claimed it would prove to be, were diligent inquiry made in all the country, it is extremely funny to hear them solemnly remark that 'the country has been depopulated,' and that 'the osoma has wasted the seed of man.' They seem like a horde of boys who were after rabbits, but ran foul of a wolf. Looked at with reference to our work, the issue is a cause for thanksgiving. They seem to have been anything but brave; but my wife maintains that they acted with real wisdom. They had no principle at stake. Their one aim was to get plunder that they might enjoy it. So when they found that it could be secured only at the risk of their lives, they concluded to forego it. For each man thought: 'If I get killed, what advantage will I, having lost my life, get, though we seize immense stores?'

"The osoma says that he will cause a letter to be written, inviting the return of the missionaries. I have not yet taken to him the letter of the Governor-general; I hope to do so when Silva Porto comes along."

Under date of May 1, Mr. Sanders says:

"I have been to the *ombala* several times since the return. The osoma and headmen are inclined to be friendly, but seem to have not the slightest intention of making any restitution. I expected that at least a few things would be returned, but, not having seen it done, I am under the impression that whatever was stored in the osoma's place has been distributed. I recognize some of our trade-goods (beads, chains, and some cloth) on almost half of the people there. Nearly all the osoma's wives and children are wearing our trade necklaces. In spite of his apology, he does not seem inclined to return anything except a pit-saw.

"I am told that yesterday they killed a human victim in the course of their ceremonies at the ombala. I started up there, but arrived after it was over."

East Central African Mission.

BALENI VISITED.

As announced in the last *Herald*, Mr. Richards has made a successful tour of exploration to Baleni. His full report has now been received. Starting from Delagoa Bay with a native Zulu Christian, Maziyana, he went on foot all this distance by way of Baleni to the lower end of Inhambane Bay, save that for the last half-day he had to be carried, since he was so footsore. The report will be found specially interesting, covering quite a new and populous section of Africa. It is difficult to fix upon any orthography for the names of persons or places. The Manjova, of whom Mr. Richards here writes, is the same person whom Mr. Wilcox, in our last number, called Manjobo, and another correspondent calls Umanjoba. The Machappas of this letter are called Chobbas by others. We are obliged to condense somewhat Mr. Richards's report: —

"We left Delagoa Bay on April 20 at 2 P.M., with three porters, or carriers: one for my blankets and goods, one for food, and one for general uses. We walked only two hours and stopped at a native hut, occupied by Mr. Wylie, a young Scotchman. Mr. Wylie was one of a party of six formed in Scotland a year ago, with the intention of trading on the Limpopo River. We left next day at sunrise, Mr. Wylie going about two hours with us. The day was hot, the sand was ankle-deep at every step, and not a drop of water to be found. About three P.M. we reach the St. George's, or Komati, River. The river is two hundred yards wide and thirty feet deep. We crossed in a 'dugout,' a log carved out like a large trough.

"The next three days we followed the Komati River, and all the way were either in the midst of deep sand, deep mud, or deep water, or a mixture of the three. It was the most unhealthful piece of road that I ever undertook to pass over. Amid other evils the mosquitoes were so thick as to *blanket* the whole of us, night and day. On the other side of

the river were swamps, lagoons, and mire-marshes the whole way. Sea-cows and crocodiles were everywhere abundant. No one could bathe in the river for fear of sharks and crocodiles. We found rice in almost every kraal. But the region, as a whole, produced little food, and was the worst for Europeans of any I ever read of.

"On the fourth day we passed thirteen different lakes. The natives called these the 'Liputa River,' but there is no river. Often there are hills and large fields of bush between them. The country is hilly and fair. That night we traveled till 9 P.M., and slept close down to the edge of a little lake. Next day we saw large lion-tracks in the sand, but saw no lions. While we were lunching one day back, on the Komati River, a man came up who was one of the party who visited our station at Inanda — one of Umzila's messengers. He remembered me, and all the kindnesses of the Christians, and served us food all the way to Baleni — a real blessing to us. On the sixth day we were five hours in dense bush with no water. On the seventh day we emerged from the bush and came out right on the Limpopo River, and this is Baleni. We followed along the edge of the bush toward the north, with the broad bosom of the Limpopo in plain sight for miles to the eastward. Herds of cattle were everywhere visible, and huts were very numerous, and after the Natal fashion, not large but close together. About noon we came up with Ngumbunkulu, a worthy son of the great chief. He was nearly seven feet tall, well formed, and the swiftest walker I ever undertook to follow. He put on a goat-skin jacket and started for the royal kraal. Notwithstanding my crippled condition, I followed him closely for a half-hour, when we sat down to wait for the boys and Maziyana. We had now begun to cross the low flat plain adjacent to the river-bed. This plain was as hard as marble."

THE CHIEF OF BALENI.

"About 3 P.M. we came to Manjova's kraal, or one of his kraals, on the west side of the river. He seems to have two or more kraals on the west, and one on the east, side of the river. After due inquiry we found that Manjova had left the kraal we were at that very day and was now on the east side, at his kraal named Emkontweni (meaning 'at the spear' or 'where the spear is stuck in the ground'). Ngumbunkulu told us to wait there, and he would go and formally announce our coming. So we slept there, the chief's wife caring for our comfort. She brought *amasi*, a kind of sour milk, and a good dish it was. Next morning Ngumbunkulu came and escorted us to Emkontweni. We reached the river about 9 A.M. The channel was sunk some six or eight feet, and the stream was two hundred yards or more wide. I counted five sea-cows and eight crocodiles before we crossed over. We crossed in a dugout, the water being some fifteen feet deep in the main channel. When we came to the kraal, we were shown a ragged, dirty hut, but as good as any of them, where we went in, spread our beds, and made ready for callers, and callers were not slow in coming.

"Almost the first was Manjova. This man is next in authority to Umzila, or rather to Umzila's son and successor, Umganu. He is lieutenant-general of the army. He is very old, almost bald, having some white hairs in his scant beard. He is jolly, kind, and, for a general, I should say he had about the right material. He was sly and fox-like in his manner, and never sat five minutes in the same hut. There were six of the new king's 'wolves' hid away in Manjova's kraal, and they made him nervous. They are Umganu's spies, sent out to hear anything they can that is bad about the new king, and to execute any one who speaks disloyally and to burn his kraal. They are the dread of the whole country. For fear of these 'wolves,' Manjova was afraid to appear to have much to do with me, lest they report to the new king that he was in league with white men, and he should lose his head. To avoid all appearance of business, he told me to tell my story to Ngumbunkulu in the night, and he would tell me the next day what answer he would give. In the after-

noon of the first day, the chief's wives all came in, and several children, chief men, etc., till my hut was so full that we could scarcely see any one. One of the 'wolves' now came in, and much to my disgust sat down on my bed, an indignity I never allow from any one. I gave him sharp orders to leave the hut, and, when he did not start, I quickly bundled him out of the door. This and a subsequent facing of the man were quite the making of me in the eyes of the whole kraal. Who dare touch a 'wolf'? I have no doubt that Manjova chuckled in his inner parts and wished I had fed the fellow to the crocodiles. I gave Manjova blankets and handkerchiefs to the amount of just one pound, and he gave me one pound cash, a goat, and all kinds of food including amasi and beef, during my stay. The one pound came from Mrs. Gobose, his pet wife, to whom I gave one dozen handkerchiefs."

MANJOVA'S "IMPIS" AND SLAVES.

"The next day after our arrival Manjova killed three head of cattle and made several barrels of beer. This feast had been prepared or arranged long before our coming, but he insisted that it was all on my account, that he wanted I should see his soldiers, etc. In the afternoon about 300 braves appeared with all their war-trappings on. They came in small squads, making a good deal of noise, singing Manjova's praises, etc., till after they were saluted by the chief. Then they sat down, and were so very quiet that I had no idea how many had come till I went out and looked at them. This was the dreaded 'impis,' or part of the army, and though Manjova said he should send them to raid the Machappas, they all disappeared before sundown and I saw them no more. Manjova says he will make no more raids on the Machappas, because now they pay tribute to him, and I did not understand why he was going to send his 'impis' among them this time. Heretofore he has made war on the Machappa nation, and indiscriminately slaughtered all adults; but the children were made slaves, and *sold to the Portuguese*, both at Delagoa Bay and Inhambane. A girl brought five pounds and a boy one pound, and I saw many slaves about Manjova's kraal. Each of his wives had one. And there were several young men harvesting and herding cattle, all of whom had been taken in war. They were only three days from home, but they could not get away. If they did, and were taken, they were slain."

FROM BALENI TO INHAMBANE.

"After I had announced to Manjova my object in coming, he came in and told me that it was really out of his jurisdiction to do anything at all for me. Personally he would be glad to have us come and settle among his people. He would never molest us. But he was only a chief, and must await orders from Umganu. The old king is dead, and the new king is not yet crowned, and matters are quite unsettled; but doubtless there would be no objections, because '*no one* ever heard anything but good of missionaries.' He was quite anxious to impress upon me that personally he was in favor of our coming at once. On the morning of the third day I sent my 'good-by mouth' to Manjova and asked for a guide through his country. He came in person, provided a guide through to the Makwakwas, and said they should be told to give us a guide to Inhambane.

"We started at 8 A.M., with Ngumbunkulu as escort. He went about an hour and turned back, after many most assuring terms of friendship, hoping to come to my home some day at Inhambane. I was obliged to leave one carrier sick at Baleni. My feet were considerably rested and we started eastward at a fresh rate. Until now I had been quite in the dark as to where the place was located. But just four hours' walk from Manjova's kraal, we came upon our old friend the Luize, or Mitti, sometimes called the Shangan, River. We crossed it and immediately ascended a hill some fifty or one hundred feet high. From this point we could see the Baleni plain for an enormous distance. The plain is about twenty-five miles across, and extends northwest and

southeast as far as the eye can reach. The Limpopo, or Bembe, flows directly through the centre, and the Shangan River forms the eastern boundary. I could see the water in the channel of the Shangan till it emptied into the Limpopo. Emkontweni is on the Limpopo, about twelve miles north of the Shangan River. In the rainy season the whole plain is one immense lake, and Emkontweni is vacated and all the hundreds of kraals about there are deserted for two or three months. No European could live in the place. The natives like it, and revel in the mud. But to the east or west, on the first rise of ground, it is comparatively healthful. Perhaps Europeans could live there; but, with all my longings and wishes in the matter, I am unable to report it a healthful district, in my opinion. It may prove so, but it is too hot and too level to hold out much hope."

THE LAND AND ITS PRODUCTS.

"There are multitudes of people there easy of access. Kraals abound at every turn, and a small steam-launch (or a large one) would be of excellent service for many hundred miles up and down the Limpopo and Shangan Rivers. Inland, away from the rivers, the kraals, though not so numerous, are larger, and far outnumber those of *any* district in Natal. This was Maziyana's opinion, and he knows better than I do about Natal. Immense products are turned out of the soil, at almost no cost: corn so high that it would make Ohio blush to see it; millet twenty feet high; sweet potatoes, peanuts, melons, pumpkins, beans, bananas, etc. — all as fine as any I ever saw. The whole plain was dotted with herds of cattle. There is good timber in abundance. The Shangan, as I found before, is so salt we could scarcely drink it, but good water can be had by digging. We could go from Durban direct to Manjova's kraal with a steam-launch; certainly from Delagoa Bay. And whenever we go into that field the *water* route is without any question the easiest, shortest, and safest route we could possibly choose.

"After five days' journey we came to the Makwakwa people. Our course from Baleni had been toward the rising sun, and we did not change. We were far to the south of our previous trip, and the route was excellent, and the kraals larger and more numerous. It had taken us nine days to cross the Shangan country. These people are called Amanguni, Amalandene, Amagaga, and now Ama Shangani; Shangani was the common name. They inhabit close down to the St. George's River on the west, and have an immense territory to the north. Zulu is the language of the court, and nearly every man understands it, but the women and children know very little Zulu for the most part.

"Bingwana, four days from Inhambane, is the largest kraal I ever saw. There must have been close on to 1,000 huts in the kraal proper and in the little knots of houses about it. We left there in the morning, and in the evening passed Gwamba, another immense kraal, and every day passed many kraals and some very large ones. When we left Bingwana we struck the Inhambane River, and followed it four days clear to the bay. It is a clear stream, ten yards wide, but for the most part very deep, and in many places widens out to take in little lakes along the way. It abounds in sea-cows. It makes one feel sick and faint to pass those densely populated villages, day after day, and realize that there is no shadow of divine truth in the minds of those people, nor any servant of the Lord in all their coasts, nor likely to be for a long time to come."

"How great is Africa!"

Eastern Turkey Mission.

THE PERSECUTION AT PAKARICH.

In addition to the account of this persecution in the August *Herald* (pp. 316, 317), the following from Mr. W. N. Chambers, of Erzroom (May 29), will be of interest. He characterizes the persecution as religious on the part of the Turks, and commercial on the part of the Gregorian community. An undercurrent of sympathy

with the Protestants, ever and anon showing itself, has aroused the suspicion of the officials, and "especially the presence of the Christian Turk, Hussein, and his quiet, firm, Christian bearing, has irritated them very much." The *mudeer*, an Armenian, lives by bribery, and hates the Protestants because they stand in his way. Mr. Chambers continues: —

"The pastor of the place arrived here two days ago to attend the Alliance Meeting, and says that the oppression increases. A letter just at hand informs us of the decision of the 'packed' town council. The Protestants have only been able to get a little flour ground by secretly giving the wheat to a friendly Gregorian or Turk, who would get it ground as his own. This being found out was prevented. Then the Protestants applied to the village council, and the answer was: 'It is imperatively prohibited that the grain of the Protestants be ground. You may complain to the district government, or to the *vali* in Erzroom, or to the Porte in Constantinople; you may beat your heads against whatever stone you please; but your grain will not be ground.' This is so bold and outspoken that it indicates more power than the villagers have or dare to assume.

"Poor Hussein's last message from prison was: 'Let them not fear for me. I have Christ in my dungeon, and through him I am strong. I fear not, only I entreat that, if possible, I may be released from this place.'"

Maratha Mission.

VITHABA, THE BIBLE-READER.

Mr. Bruce, writing from Satara, June 8, gives some interesting information concerning the methods by which the native laborers are able to reach the people, and the encouraging results from the labors of many years ago.

"For example," he says, "I may mention Vithaba, my Bible-reader at Wadut. He visits twenty-five different villages, and although there have been no conversions, yet he is known and highly respected by the people, except a few Brahmans, all over the district. The influence of such a man is invaluable, and I cannot but think that the fruit of his efforts will some time appear. Vithaba is something of a doctor, in his way, and is often called even to other villages to minister to the sick. A few days ago some high-caste people of a neighboring village made a dinner, and soon after the dinner a dozen men were taken violently ill, as if poisoned from a neglected copper cooking-vessel. Vithaba was sent for with all haste, and, whether by his medicines or in the ordinary course of nature, the men were relieved, But it was all the same to them. They thought he had relieved them, and were very grateful. As night approached they dared not let him return home, lest they should need him, and so provided his evening meal and kept him over night. By such means, as well as by the direct preaching of the gospel, our native agents are trying to win the people, and I am sure that the effort cannot fail to have its effect for good."

INTEREST AT SATARA. — OLD SEED BEARING FRUIT.

"I am gratified on my return from Mahableshwar to find that the Satara church has not been idle during our absence. There is considerable interest in several different quarters, and there are now five persons who profess to be ready to receive baptism, and some of them the church is hoping to receive next Sabbath. Two of these, a man and his wife, live sixteen miles east of Satara, and may be said to be the first-fruits of our new out-station at Koregaw. The man himself says he first heard the gospel from Mr. Dean, many years ago. This is encouraging in many ways, and shows that though we may have to wait long, yet the preaching of the word will not be in vain."

OPPOSITION.

June 15, the day after the Sabbath, Mr. Bruce adds: —

"No baptisms took place yesterday, but it is hoped that there will be some soon. *Opposition is rampant.* The Brahmans

at Wadut have laid before a magistrate a false charge against the Christains of *defiling one of their temples!* The emissaries of Satan are numerous and very active. Pastor Vithalrow preached a most excellent sermon yesterday with reference to our work here, on the text: 'Hast thou but one blessing, my father?'"

SPIRITUAL RESULTS, WHY NOT GREATER?

In this connection, the following by Mr. Bruce, from the Report of the Maratha Mission for 1884, will be of interest: —

"A question which has many times given rise to anxious thought among us is, Why do we not see greater spiritual results? It has been the burden of many of our regular prayer-meetings, and a number of special meetings have been held for prayer and discussion upon this subject. It cannot be denied that the gospel has been very widely proclaimed, and that a great multitude of Christian books and tracts have been scattered abroad. It is true also that some, at least, of our native brethren have been most earnest and faithful in their efforts to win souls to Christ. But it is still true that only now and then one is ready to acknowledge Christ before the world. In the Satara districts we could point to a goodly number of persons who are interested in the truth, some of whom declare their purpose to become Christians *sometime*, but not one of whom is ready to do it just *now*. The forces of the enemy are most thoroughly organized. The native community is almost a unit in its opposition to Christianity. Caste rule is supreme, so much so that individuality is lost sight of and destroyed. It is impossible for the individual to assert himself in any way at variance with the general dictum of caste, without the whole force of the organization being brought to bear upon him to crush him. This is illustrated by numerous incidents which are given in this Report. At present there is a man of my acquaintance who, three months ago, expressed his purpose to become a Christian. He was unusually bold and fearless in his declarations, and was apparently perfectly sincere. He was a man of business and possessed considerable property, but no sooner was it known that he was proposing to become a Christian, than his friends and those in business connection with him began to weave a network of difficulties around him. His contractors failed to meet their engagements, his debtors refused to pay him his dues, and even his own wife rose up against him to trouble him. Already one suit is before the magistrate, and he tells me that there are three or four more to follow. It seems clear that this man cannot bring his property into the kingdom of God, and that the only way in which he can enter it himself is to break away from everything, and become an outcast from his own home and all that are dear to him. And this his faith is not sufficient to enable him to do. In view of cases like this it does not seem strange that the progress of the gospel is slow. One such example may deter many others who are convinced of the truth, and who, under more favorable circumstances, would gladly confess it. Shall we then faint and cease from effort? As this state of things has impressed itself more and more upon us, the church has been aroused to more earnest prayer and to more faithful, persistent effort. The promises of God seemed never before so all-sufficient to meet every difficulty. 'All power is given unto me in heaven and in earth. Go ye *therefore* and teach all nations.' The faith of the church has also embraced larger plans of Christian work than ever before. The peculiar difficulties may be very great, and the progress very slow, but there is no doubt of final success. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.'"

THE GAINS OF THE YEAR.

Nevertheless, the gains in this mission the last year are very gratifying, as the following from the last Annual Report shows: —

"The statistical tables show much more satisfactory gains during the last year than it has often been our privilege to record.

Nearly every column shows a substantial increase. The whole number of persons received on profession of faith is 161, which has been exceeded only three times in the history of the mission. The net gain of communicants was 135, which was more than nine per cent. of the whole membership at the beginning of the year. The whole number of communicants at the end of the year is 1,593. The number of children baptized during the year is 97, and the net gain in this column is 49, making a total at the end of the year of 983. There are 97 adults baptized but not received to communion. The whole number of baptized persons therefore is 2,673, which is a gain of 159 upon last year. The amount of contributions for the year is 3,958-14-10 rupees, which is less by 500 rupees than in the previous year. This is accounted for by the fact that in 1883 various special objects were presented in Bombay and at the Annual Meeting at Ahmednagar, for which considerable sums were given. Many of the individual churches report an *increase* in their contributions for 1884. By the graduation of a class in the Theological Seminary the number of licensed preachers has increased from 6 to 13, and consequently the number of Bible-readers has decreased from 39 to 34. There are 14 more schoolmasters, and the whole number of native agents has increased from 193 to 207. Three additional schools are reported with an increase of 195 pupils, making 1,720 in all. The number of Sunday-schools has risen from 40 to 53, and the number of pupils from 1,435 to 1,668. While we could wish for far greater gains, yet we are grateful to the Master for these tokens of his presence and blessing. We believe that much foundation-work is being done, which is not shown in these tables, and which will render larger results possible in the near future."

Foochow Mission.

TOURING. — EAGER AUDIENCES.

WRITING from Foochow, June 4, Mr. Hubbard gives an account of recent visits to the out-stations of two neighboring districts. He says: —

"I have had opportunities recently to see something of the work in the out-stations. First, I was, with Mr. Hartwell, two Sundays and the week between in the Chang-loh district, lying to the south of the Min, at its mouth. Here are hundreds of villages, in four of which we have chapels. In the evening we held preaching-services, and in the daytime when we could, Mr. Hartwell preaching, and I playing the 'baby organ' to lead the singing. The services were well attended, and the people easily managed. The first two nights we passed in Mui Hwa, a fisherman's village by the sea; the next night, in our chapel at Kang-tong, some five miles up the river and as far from it; the next three nights, at Chang-loh city, about ten miles farther up, where, during the day, the preachers' quarterly examination was held; the last three nights, at Kang-tong, where we administered the communion on Sunday.

"Without any special notice of our presence, or announcements of meetings, they were, nevertheless, well attended, and it seemed to me that, if the people were properly notified, and meetings, not too long, and made attractive by music, were held as revival-meetings, with inquiry-meetings at the end, each evening for two weeks consecutively, greater results would follow than can ever be expected with the present method of sending one man out alone to speak a night or two in a place. However, with the extent of country to be worked, and the number of men in the field, the present method is perhaps the best, if not the only, practical method.

"Eleven days with Mrs. Hubbard and Miss Newton in the Yung-fuh district only impressed me the more with the great needs of the work. There was no trouble to get audiences and to interest them. It seemed to me like a great harvest all going to waste for want of reapers. All the older missionaries say they have never before had the gospel so eagerly listened to. The opportunity is a grand one; but who is there to do the work?"

IMPORTANCE OF FOOCHOW.

"Foochow is the stronghold to be conquered. Intrenched as the people are in their strong social customs, with their aristocracy of learning, and with immunity from war for centuries, until last summer, it is not to be wondered at that they are slower to accept the gospel than the Pacific Islanders or the more simple country-folk hereabout. The siege we lay must consequently be a longer and a harder one; and even when we see the walls beginning to weaken, we must realize that the end is not yet; in fact, that the stress of conflict is yet before us. Shall we, then, abandon the siege? No! all the missions here are needed, and ours, perhaps, most of all, for we are within the walls. There is no discord among us. The others, to be sure, can show more captives taken, but their success is largely due to powder and balls of our preparing and to the younger men they have for the fight.

"Above all, we need an outpouring of God's Spirit. For this we are all praying. But the divine power works through human instruments and blesses right methods. In North China a number of University men, from England, as revivalists, are doing a blessed work for the missionaries themselves, and for the natives. If we could have something like this we should be greatly enlarged."

EXPERIENCES IN THE OUT-STATIONS.

Of the visit to the Yung-fuh district, spoken of above, Miss Newton, who accompanied Mr. and Mrs. Hubbard, writes, May 26: —

"The breezes on these grand old Ing Hoh hills always give me fresh physical strength and vigor, and it does one's very soul good to meet some noble Christians there whose characters have been moulded by their surroundings. Very poor and ignorant some of them are, but their simple, childlike faith in God may well put to shame many whose privileges have been far greater.

"The first night we spent at Chong Ha, where a nice chapel has recently been built by the native church, aided by individual subscriptions. The preacher stationed there is one of our best young men, and a school is kept in the chapel by one of the last class from the Boys' Training School. We made, in the afternoon, several calls on the scattered Christians, finding one earnest man teaching school in his own house, unaided by mission funds. He commenced at the request of his heathen neighbors, and they devote half the day to the study of Christian books. This cannot, however, be taken as a fair sample of public sentiment, for in another place we were forced to close a school because the children were forbidden to read our books, on the ground that if they did so the idols would forsake their houses.

"In the evening we had a pleasant service in the chapel, Mr. Hubbard adding much to the interest by the use of his organ. Can you imagine what the singing is in Chinese country churches without an instrument? Oh, be thankful that your ears are spared such combinations of discord! They do sing with the spirit, but alas for the understanding! When the preacher had finished his sermon, I was going to interpret for Mr. Hubbard the few words he wanted to say, but he quietly stepped aside and left me face to face with the audience. I don't believe in lady preachers, but there was no help for it.

"The Chinese are slow to propose an adjournment when anything interesting is going on; but at last we were able to go upstairs to make arrangements for a night's rest. Having started about four o'clock in the morning, we were all very weary. Only a few moments passed when there came a request that we would go down and play and sing just a little more for some late comers. Of course we did.

"Two days more of journeying in a native *sampan*, the last one slowly pulling up the rapids, brought us to Ing Hoh city, where Pastor Ting is stationed. Sunday morning we all went with him to a village, three or four miles away, where he held the communion service. I wish you could have looked into that low, unfinished

room, with its floor of earth, and seen the earnest audience with whom we kept the sacred feast. About thirty communicants were present, and the Chinese bread and the grape juice in an earthen cup were as truly Christ's body and blood to us, as though received from a silver communion service and surrounded by wealth and luxury."

"WATERFALL NEST."

"One night we spent high up among the hills at the 'Waterfall Nest,' where nature has made some of her boldest attempts at landscape painting. That night there was a pouring rain, and when it ceased for a little while the next day, so that with our bamboo staves we could go down the slippery path to the valley, we had a view that compensated us for all our discomforts. The air was full of the music of many waterfalls, tumbling from the rocks above and leaping into the depths below. We stayed at the home of one of my former pupils, and two who are still in school live near by. Poor — oh, so very poor they are! but they gave us a hearty welcome; and though the rain prevented a crowd, we had grand opportunities for personal work among those we met. There are diamonds there, though in rough setting.

"We came back rested and refreshed to our work, and have been able to come nearer to the native Christians and understand better how to help them. More and more am I convinced that we must mingle with them freely if we would do them good."

Shanse Mission.

FIRST IMPRESSIONS.

MR. AND MRS. D. H. CLAPP, after spending the winter on the coast, arrived at Tai Ku, their destination, in April last, "very grateful that God had so graciously and richly cared for all the members of their party throughout their whole journey." Writing April 22, Mr. Clapp says: —

"Our journey hither occupied just three weeks, including Sabbath days, when we did not travel. It was very pleasant indeed most of the time, and as things went on very smoothly we had no reason to complain.

"During the winter I made a visit, with Mrs. Clapp, to Peking and Tung-cho, which, I think, repaid us for all extra expense incurred and the time spent during our whole stay in Tientsin and vicinity. The character of the work done, the spirit of the workers, and the results in the shape of noble Christian men and women and children, not only in our missions in the above-named places, but in those of the American Presbyterians and Methodists, have given me such encouragement and hope for the future of our own mission as I am sure I could not have otherwise gained."

Japan Mission.

A NEW CHURCH AT NAGAHAMA.

MR. LEARNED, writing from Kioto, June 12, says: —

"I have just had the pleasure of assisting in the organization of a new church at Nagahama, and in the ordination of a pastor over it.

"Nagahama is a city of some fourteen thousand inhabitants, on the east side of Lake Biwa, forty miles or so from the port at the foot of the lake. It has recently become a place of considerable importance, being the port from which start the railroads beyond the lake. Two lines diverge from there, one going across to the west coast of Japan, and the other being the beginning of the trunk line to Tokio. The principal business of the place and the vicinity is the production of silk. It is only about ten miles from Hikone, and regular work was done there by the pastor of the Hikone church several years ago. Since last summer Mr. Hori, a graduate of our school, has been working there, and as a result this church has been formed. The services were on the 10th, and it was a strange coincidence that during the preceding night the principal Buddhist temple of the city was struck by lightning and

destroyed. Some ten churches were represented in the council. Twenty-nine united in the new church, and Mr. Horī was ordained its pastor. He is now the only Christian pastor in all that province, and has a large field of work besides that in the city of Nagahama."

BREAKING NEW GROUND. — TOMO. — KURAYOSKI.

In connection with the article on Okayama station, in another part of this number, the following from Mr. Cary, written June 6, will be of special interest: —

"Since I last wrote, I have visited four new places: the first, Tomo, an important port in the province of Bingo. A Bible-seller had reported some men in that place as becoming interested in Christianity, but no trace was found of them. I preached twice to large audiences, met a few people who came to the hotel, and left a helper to remain two or three days trying to promote any interest that might be awakened.

"The second place was Kurayoski, a town of about 5,000 inhabitants, in the province of Hoki. So far as I know, this was the first time evangelistic services had been held in that province. Two person had heard something of Christianity in Tsuyama, and a Bible-seller had done something to interest others. The building where I preached was crowded each evening with six or seven hundred attentive listeners, while a large number came to the hotel to make inquiries. There seemed to be a very encouraging foundation for permanent work, and the people who were interested have promised to pay the expenses of a Kioto student if one will spend the summer vacation there."

TOTTORI. — YONAGO.

"This was the first step of our station northward, from Okayama Ken, and it only made us more desirous to take another. So, with Pastor Kanamori, I went into the province of Inaba, visiting Tottori, the capital of Tottori Ken, which includes the provinces of Hoki, Inaba, and Tajima. A member of Kobe church was living there, and helped to make arrangements for our services. Some four or five years ago, Mr. De Forest visited Tottori, and during a vacation a Kioto student was there; but since then the place has been left to itself. We found, however, two other church members, and a baptized Greek Christian who was very friendly, besides a few others who were slightly interested. Most of these had been unknown to each other, and we hoped that one of the results of our visit would be to bring together these scattered coals to make a blaze.

"As we were late in making arrangements for the first meeting, the theatre where it was held was only about half-filled with five hundred persons. The second evening there was a crowd of about one thousand. As many in the back part of the theatre were standing, and others pushing their way in, it became somewhat noisy, though there seemed to be no desire to cause confusion. As Mr. Kanomori was having some trouble with his throat, all the preaching devolved upon me, while he met the people who came in the daytime to our hotel. The third day we accepted an invitation to hold a service in the afternoon at a lecture-hall in another part of the city. The room was filled with about five hundred persons, mostly officials, teachers, scholars, and other people of higher classes. Thinking to diminish somewhat the crowd in the evening, notice was given that the sermon would be the same as in the afternoon; but the theatre was more crowded than before; though by getting most of the audience, from looking in at the windows, into the building to sit down, we had a quieter time. These large crowds are of course drawn chiefly by curiosity; nevertheless, the gospel is preached, and we know not which shall prosper, either this or that. Several persons agreed to meet Sundays for Bible-study, and we hope also that they will have a student during the summer.

"We went on to Yonago, the largest city in Hoki, having about 10,000 inhabitants. My three hours of preaching the last day at Tottori had made my throat almost as

bad as Mr. Kanomori's, so that we stayed only two days. We had bad weather, but fairly good audiences. The first night the rain made so much noise on the theatre roof as nearly to drown my enfeebled voice. The roof leaked and occasional drops would come pit-pat on my head.

"Yonago seemed less promising than Tottori, but we hope that future visits will help to develop what interest there is there."

THE OSAKA CHURCHES.

Mr. Allchin writes from Osaka, June 2:

"You will see by the Annual Report of the Osaka station that the membership of the churches covered by this report has increased during the past year fifty per cent. Important as this item is, it is less important than the fact that these four city churches are exerting themselves to a remarkable degree to reach the people in the city and surrounding villages. This is the way the First Church does it: The pastor looks over his male members and decides that at least ten of them ought to be speaking somewhere for the Master. A house is opened in one part of the city, where the older and more experienced members preach every week in turn. In another part of the city is a shoe-manufacturing company, the treasurer of which has opened his house for regular preaching to the factory hands. As this is rather an important place, the pastor himself takes charge and preaches every week. I am associated with him in this work. The first night eighty were present.

"The younger members of the preaching band fixed upon a village three or four miles distant and are trying to capture that place. At first a company of five or six went, and, thinking that the small house would not contain the large audience which their enthusiasm assured them must come together, they decided to arrange for 'overflow' meetings. Dividing into four parties they secured four houses, in which they held meetings at the same time. On another day three or four young men went to another village, and, as all the houses were shut against them, began preaching in the street. The villagers greeted them with stones.

"A few weeks ago the school-teacher of a village five miles from the city became a Christian and united with the Third Church. This led the church to begin missionary work in that village. Wishing to confine my many blunders in using the language to some obscure place, I joined the band who went every week to this village. We held the place only a few weeks. The Buddhist priest was a relative of the head-man of the village, and through his influence the teacher was dismissed and obliged to remove his family to the city. No other house will open its doors, and so we are shut out.

"Twelve members of the Third Church are preaching in turn in a house in the city which was opened two years ago by Mr. Curtis and myself. Since then I have spent every Sunday afternoon in this place, singing hymns and teaching a Bible-class. Sunday mornings are given to the First and Second Churches. To reach these three churches I walk about seven miles every Sunday. The Fourth Church receives a visit from me every Friday evening. This church also is sending its young men out into the surrounding villages. There is enough such work to keep the members employed for years. Osaka stands almost in the centre of a large plain, ten miles by fifteen, and in this plain there are at least 450 villages, containing from 100 to 1,000 inhabitants each. As soon as we get out of the plain by crossing the mountains, we come upon town after town with from 2,000 to 10,000 inhabitants. Both Mr. De Forest and myself have visited some of these villages with the Japanese brethren, but, with the constant calls which he receives from the large provinces of Ise and Yamato, he cannot do as much work near home as his heart desires."

The following statistics of this mission will be of interest. Number of churches April 1, 28, of which 20 are self-supporting; organized during the year, 6. Membership (males, 1,540; females, 1,212), 2,752. Added by profession in the year, 1,027; net gain 820. Largest membership, 353.

Notes from the Wide Field.

AFRICA.

THE SWITZERLAND OF AFRICA. — Bishop Hannington, with Messrs. Handford and Wray, of the Church Missionary Society, with a view of opening a new mission, have recently visited the magnificent region, called the "Switzerland of Africa," the chief feature of which is the lofty Mount Kilimanjaro, rising more than 18,000 feet above the level of the sea, and covered with perpetual snows, though only three degrees south of the equator. This region lies about two hundred and fifty miles northwest from Mombasa, on the eastern coast, and through it runs the natural road to the Victoria Nyanza. Travelers unite in describing the scenery as marvelously lovely, uniting the luxuriance of the tropics with the grandeur of Switzerland. The beautiful vale of Tavéta is especially spoken of as a "very Arcadian bower of bliss." Lying some 2,400 feet above the sea, seven miles in length by one in breadth, skilfully irrigated with cool waters from the melting snows on the mountains, richly cultivated, surrounded by gigantic forest trees rising eighty to one hundred feet before branching into a luxuriant canopy, with a profusion of ferns and flowering shrubs of every hue in the intervals, this lovely valley is a very "forest haven of refuge." It is entered through a narrow defile, across which are thrown thick barriers of wood, forming an impenetrable defence, jealously guarded, with a single opening for a gate. The inhabitants form a republic, are of mixed origin, are diligent agriculturists, raising in their fertile and carefully irrigated soil rich banana groves, sugar-cane, sweet potatoes, yams, and every variety of tropical vegetables, while also they are great bee-masters, with fat flocks of sheep and goats. They are described as honest, industrious, hospitable, manly, courteous, though grossly superstitious and terribly corrupt.

West of Tavéto are the highlands of Chagga, comprising the whole habitable region along the south and southeast slopes of Kilimanjaro. Here are no towns or villages, the whole country being dotted over with clusters of two or three houses, surrounded by plantations and gardens. Indeed, each separate state is like a huge, straggling city, a vast expanse of huts and gardens. The beauty of the region is wonderful, an exquisite vegetation clothing the lonely gorges and glens, lighted up with the brilliant colors of tropical blossoms. Not a month passes without rain, and the fertile country shows everywhere signs of most luxuriant cultivation, as rich and luxuriant as that of Tavéta, with the advantage of a delightful interchange of mountain, forest, and plain. The principal chief in this locality is Mandára, ruler of Moschi, described as a very pleasing specimen of African royalty, powerfully built, of princely bearing, with a pleasant, intellectual face, his single eye full of intelligence, affable and courteous in his intercourse with travelers, very ambitious, and invariably exhibiting the ingrained characteristic of all African chiefs — intolerable greed. His ambition leads to frequent wars with the neighboring chiefs; the whole country being in a constant state of tension, the friends of one petty chieftain being unable to pass safely through the territory of his neighbor; each, however, having an insatiable craving for the presence of white men, to add to his wealth and importance. Here is a fine field for Christian enterprise, which the Church Missionary Society is preparing to enter.

CANNIBALISM. — The Church Missionary Society has received definite information regarding the recently reported case of cannibalism at Nembe, on the Brass River. The persons mainly concerned in the outrage were, of course, heathen. And though the native Christians generally manifested great horror and indignation, it is feared that a few church attendants were implicated, while the chief, in whose interest the murders were committed, had professed Christianity. This is a new and sad lesson of caution,

not to admit to the church from the ranks of the heathen without good evidence of conversion, and a new call for earnest prayer for the outpouring of the Spirit of God upon the missions in West Africa.

The New Steamer, Henry Venn. — The Church Missionary Society has recently completed, at a cost of upward of $30,000, a new river steamer, the *Henry Venn*, for service in the Niger Missions, to replace one of that name, irreparably damaged, after rendering most valuable service. The new steamer is ninety feet long by sixteen broad, is flat-bottomed, has no keel, and draws about two feet of water. On account of the narrowness of the creeks it will navigate, it is propelled by two stern paddle-wheels and steered by two rudders. It can steam ten knots an hour; has comfortable, roomy cabins on the deck to accommodate six persons, and over the cabins a long promenade-deck, forming a double roof to the cabins, and over that an awning, to protect the cabins as much as possible from the severe heat. A successful trial trip has been made. She will now be broken up into two parts, and sent to the Niger, to be reconstructed in the yard of the National African Company. All friends of missions will earnestly hope and pray that the building of this vessel may mark the beginning of still richer blessings to the perishing races on the Niger.

JAPAN.

Japan and America. — *The Japan Weekly Mail* of June 6 contains an interesting article by an English pen, expressing the reasons for the "great popularity enjoyed by citizens of the United States in Japan" and the great popular favor shown toward America. The pith of the article is contained in the following extracts. After stating that Japan had been bound hand and foot by her foreign treaties, and was feeling more and more the weight of the humiliation, and so was naturally turning her grateful eyes toward the power which was first inclined to show her some measure of confidence and sympathy, it goes on to say: "Moulded by her present representative, the policy of America has been to consummate the work which she began twenty-seven years ago. Having introduced this Empire to the community of nations, she has endeavored to secure for it the full privileges of international comity. She, above all the treaty powers, has been sincere and consistent. For while her associates, having forced Japan to enter their society, thenceforth persistently refused to admit her beyond its confines, America has shown herself willing to treat her as a friend and equal. With rare exceptions, to meet an American is to meet a man who avows himself a friend of Japan and whose friendship seems a reality in his life. That all this should produce some effect is inevitable. Like begets like. The sentiment of Japan toward America is simply a reflection of the sentiment with which Japan believes herself to be regarded by America. We cannot pretend that to write this affords us, as Englishmen, any particular gratification. But the facts obtrude themselves perpetually upon our notice, and if they do not sound pleasant, that is an old attribute of the truth." All this emphasizes with new force, to the Christian heart of America, the duty of spreading the gospel in Japan, explains in a measure our past success, and gives great encouragement for the future.

COREA.

The Bible in Corea. — From a cheering letter by Rev. John Ross, translator of the New Testament into the Corean language, contained in *The Monthly Reporter* of the British and Foreign Bible Society for July, we learn that, as the result of Bible-reading and the distribution of tracts and testaments, there are, besides those already baptized, over six hundred *men* now applicants for baptism in the Corean valleys. As the result of the two years' labor of the colporter Swi, at the capital, he has now over seventy men who are applicants for baptism, some of them "remarkable men." One

of his converts has opened a "preaching-hall" in a city to the west of the capital, where he has eighteen believers, and another has over twenty applying for baptism in a city to the south. "The remarkable results" from the labors of the colporters, not in the Corean valleys only, but in Central and Southern Corea, seem to prove conclusively that this vernacular translation is just what was needed, being "understood by all, including women and children." In Central Corea the majority of purchasers were women, who seemed to be literally "hungering and thirsting for the truth." And while a few learned men prefer the Chinese literary style, the vast majority of the men and all the women must depend on the vernacular translation for their biblical instruction.

INDIA.

THEOSOPHY. — It is reported, according to *The Bombay Guardian*, that many distinguished and leading members have left the Theosophical Society, and are spreading disaffection against the present leaders. Colonel Olcott has warned his followers against these "secret enemies." One of their chief objections is that the founders have made the Society "a hot-bed of anti-Christianism." May the good work of disintegration go on!

MISSIONARY SOCIETIES.

THE AMERICAN BAPTIST MISSIONARY UNION. — We learn from *The Baptist Missionary Magazine* for July, containing reports from the missions presented at the Annual Meeting in June, that this Society has been greatly blessed the past year. The summary shows, in all the missions, 208 missionaries and 25 lay evangelists; 1,720 native preachers; 1,160 churches, with 117,491 members; 10,514 baptized in 1884: an increase from last year of 14 missionaries, 38 native preachers, 33 churches, and 5,369 members. Of these, 929 preachers, 572 churches, with 61,550 members and 6,776 baptisms, are reported from the European missions.

UNITED PRESBYTERIANS. — From the Annual General Summary of the missionary work of this denomination in the foreign field we learn that it has two missions — India and Egypt; 115 stations — 54 in India and 61 in Egypt; 18 male missionaries and 31 female; 1 medical missionary and wife; 8 native ordained missionaries and 15 licentiates; 235 teachers and helpers; a total of 307 laborers. They have 26 organized churches, with 3,363 members, and an average attendance of 4,878; an increase in membership the past year of 1,016; decrease, 301; total increase, 715. Baptisms, 959; scholars in Sunday-schools, 2,099; in mission schools: boys, 5,169; girls, 2,231; total, 7,400. An excellent record!

Miscellany.

RIGHT HAND AND LEFT.

WE have met with a few Christians of late who will never make a *subscription* to any benevolent cause; who object to using the envelope that is sent out to collect the regular benevolent offerings of the church; who will not systematize their offerings with their fellow church members. The reason they give is that the Lord has said that we ought not to let our "left hand know what our right hand doeth." We have no doubt that some Christians are sincere in this matter, and we always hesitate to criticize conscientiousness, wherever it may be found. But we are constrained to believe in some cases it is not so much a conscientious desire to follow the literal command of Christ, as it is that they are ashamed to let their left hand know what the right hand gives, because it is so small a gift; and they are especially ashamed to let their brethren know. We sometimes

wonder whether they are not ashamed to let the Lord know. Then we wonder why these same Christians are so punctilious in obeying this command and so oblivious as to many others. — *Words and Weapons.*

BIBLIOGRAPHICAL.

The Shrines of Lourdes, Zaragossa, The Holy Stairs at Rome, The Holy House of Loretto and Nazareth, and St. Ann at Jerusalem. By Robert Needham Cust. London: Trübner & Co. 1885. Pp. 63.

Mr. Cust, who is a valued member of the Committees of the Church Missionary Society, and British and Foreign Bible Society, has become well known by his more elaborate works, chiefly linguistic, and which are an outcome of his deep interest in the cause of missions. This little book is due to the same source as most of his other writings. The author gives the results of his visits to the places named on the title-page, in an interesting and candid manner; shows the degrading influence of superstition and pious frauds; speaks of the growth of Maryolatry; and more than intimates that papal lands are as legitimate a field for evangelical missions as are the lands of Buddhism and Mohammedanism.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For persecuted converts in Spain and Turkey, that their faith fail not; that their love to him who was made perfect through sufferings may wax stronger and stronger; that they may be strengthened with all might in the inner man, being assured that they have a sympathizing intercessor on high; yea, that he who permits them to be placed in the burning fiery furnace is himself with them, faithful to his promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee: for I am the Lord thy God, the Holy one of Israel, thy saviour." Supplication should be offered that they may be enabled to take joyfully the spoiling of their goods, knowing in themselves that they have in heaven an enduring substance; that all vindictive feelings may be suppressed; that their testimony of patient endurance may be blessed to the conversion of their persecutors; that they may be less desirous of deliverance from trials than that Christ should be honored; and that in the fellowship of his sufferings they may find fulfilled the blessings which he promised on them that are persecuted for righteousness' sake.

DEPARTURES.

July 30. From New York, Miss Electa C. Parsons (returning) and Miss Rebecca G. Gillson, to join the Western Turkey Mission; Miss Mary Pauline Root, M.D., to join the Madura Mission.

ARRIVALS IN THE UNITED STATES.

July 19. At San Francisco, Rev. James H. Pettee and wife, and Miss Martha J. Barrows, from Japan.

DEATH.

August 2. In Homer, N. Y., after a long and painful illness, William Owen, son of Rev. G. F. Montgomery, of the Central Turkey Mission, aged twenty years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Reports from the Maratha Mission. (Page 360.)
2. News from Kusaie, Micronesia. (Page 354.)
3. Breaking new ground in Japan. (Page 364.)
4. The Osaka churches. (Page 366.)
5. Foochow and the out-stations. (Page 362.)
6. The persecution at Pakarich, Eastern Turkey. (Page 359.)
7. Affairs in West Central Africa. The war ended. (Page 355.)
8. Visit to Baleni, East Central Africa. (Page 356.)

Donations Received in July.

MAINE.

Cumberland county.
Portland, State-st. ch., 200; Williston ch., 50; Margaret L. Minott, 5, 255 00
West Falmouth, 2d Cong. ch. 10 00—265 00
Hancock county.
Bluehill, A. J. McGown, 10 00
Ellsworth, Cong. ch. and so. 60 00
West Brooksville, Cong. ch. and so. 5 00—75 00
Kennebec county.
——, A friend, 25 00
Lincoln and Sagadahoc counties.
North Edgecomb, Cong. ch. and so. 15 00
Penobscot county.
Bangor, 1st Cong. ch. 21 15
Brewer, 1st Cong. ch. 13 00—34 15
Washington county.
Dennysville, Cong. ch. and so. 24 86
Machias, Centre-st. Cong. ch. 12 18—37 04
York county.
Eliot, 1st Cong. ch. 9 47
Danville Junction, A friend of missions, 2 25
462 91
Legacies. — Portland, John C. Brooks, add'l, 560 00
1,022 91

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Walpole, Cong. ch. and so., add'l, 58 04
Grafton county.
Lyme, Cong. ch. and so. 20 00
Orford, Cong. ch. and so. 16 14
Orfordville, Cong. ch. and so. 5 00—41 14
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Manchester, Franklin-st. Cong. ch., 99.50; C. B. Southworth, 50, 149 50
Nashua, 1st Cong. ch. 53 16
Pelham, Cong. ch. and so. 74 17—276 83
Merrimac county Aux. Society.
Loudon, J. S. Pike, 25 00
Pembroke, Cong. ch. and so., 2; Rev. D. Goodhue, 1, 3 00—28 00
Rockingham county.
Deerfield Centre, Cong. ch. and so. 27 25
Epping, Cong. ch. and so. 34 24
Exeter, 1st Cong. ch. 80 00
Greenland, Cong. ch. and so. 75 00—216 49
Strafford county.
Tamworth, ——, 2 00
Sullivan county Aux. Society.
Claremont, Cong. ch. and so. 58 43
——, A friend, 20 00
700 93
Legacies.—Goffstown, Mary Manning, by Alfred Story, Ex'r, 96 18
797 11

VERMONT.

Addison county.
Cornwall, E. R. Robbins, 10 00
Middlebury, Miss Nichols, for Mrs. Schneider's work, Cons'ple, 50 00—60 00
Bennington county.
Bennington, 2d Cong. ch. 35 26
North Bennington, Cong. ch. and so. 32 46
Rupert, Cong. ch. and so. 32 10—99 82
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
McIndoe's Falls, Cong. ch. and so. 12 00
Chittenden county.
Burlington, 1st Cong. ch. 247 11
Essex county.
Granby, Cong. ch. and so 12 [illegible]
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, Cong. ch. and so. 24 78
Orange county.
Thetford, Cong. ch. and so. 25 00
Williamstown, Cong. ch. and so. 15 25—40 25
Orleans county.
Newport, Cong. ch. and so. 11 00
West Charleston, Cong. ch. and so. 32 11—43 11
Rutland county.
Benson, Mrs. Anna M. Howard, 10 00
Danby, Cong. ch. and so. 6 00
Rutland, Cong. ch. and so. 10 00
West Rutland, Cong. ch. and so., to const. Rev. B. Fay Mills, H. M. 100 00—126 00
Washington county Aux. Soc. G. W. Scott, Tr.
Barre, 1st Cong. ch. 49 17
Waterbury, Cong. ch. and so. 40 00—89 17
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch., m. c., 24.08; "H.," 10, 34 08
Dummerston, Cong. ch. and so. 26 52
Jamaica, Cong. ch. and so. 4 88
Londonderry, Cong. ch. and so. 9 50
West Brattleboro', Cong. ch. and so. 11 53
West Dover, Cong. ch. and so. 3 25
Westminster, Flora R. Page, 3 00
Windham, Cong. ch. and so., 45.10; Banks fund, 1, 46 10—138 86
Windsor county.
Hartford, 2d Cong. ch. 35 26
Norwich, Cong. ch. and so. 12 00
Weston, Cong. ch. and so. 11 00—58 26
1,001 71
Legacies. — St. Johnsbury, Tanent Stockwell, by Jona. Ross, Adm'r, 910 00
1,911 71

MASSACHUSETTS.

Barnstable county.
North Truro, Joanna Paine, 5 00
South Dennis, Cong. ch. and so. 15 00
Yarmouth, 1st Cong. ch. 50 00
Yarmouth Port, R. N. H. Swift, 10 00—80 00
Berkshire county.
Alford, Rev. J. Jay Dana, 16 00
Curtisville, Cong. ch. and so. 22 00
Great Barrington, Cong. ch., Mrs. C. A. W. Sumner, 10 00
Hinsdale, Cong. ch. and so., 66.90; do., "Special," 45, 111 90
Lenox Furnace, Mrs. E. Washburn, 15 00
North Adams, 1st Cong. ch. 18 61
Pittsfield, Cong. ch. and so. 150 00—343 51
Bristol county.
Norton, Cong. ch. and so. 111 33
Taunton, Winslow ch. and so. 58 25—169 58
Brookfield Asso'n. William Hyde, Tr.
Dudley, 1st Cong. ch. 17 20
Gilbertville, Cong. ch. and so. (of wh. from Lewis N. Gilbert, to const. Elmer M. Marsh, H. M., 100; and from Otis Lane, to const. Samuel J. Ramsden, H. M., 100), 260 00
West Brookfield, Cong. ch. and so. 32 00—309 20
Essex county.
Andover, Rev. Francis H. Johnson, 150 00
North Andover, Cong. ch. and so., with other dona., to const. Chas. E. Stillings, H. M. 80 00—230 00
Essex county, North.
Newburyport, North Cong. ch. 30 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington-st. ch. and so. 50 00
Gloucester, Evan. Cong. ch. 40 00
Ipswich, South ch. and so. 20 00
Lynn, 1st Ch. of Christ, 14 91

Marblehead, 1st Cong. ch., with other dona., to const. BENJ. F. KNIGHT, H. M. 50 00
Peabody, A friend of missions, to const. LYDIA MILLS, H. M. 100 00—274 91
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Greenfield, 2d Cong. ch. 37 99
Shelburne, Cong. ch. and so. 65 00—102 99
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. 8 00
Monson, Cong. ch. and so. 25 04
Springfield, South Cong. ch., 218.42; 1st Cong. ch., 77.72; North Cong. ch., 54.33; Olivet Cong. ch., 44.54, 395 01
Westfield, 1st Cong. ch., 7.02; 2d Cong. ch., 2, 9 02
West Granville, Cong. ch. and so. 26 00
West Springfield, 1st Cong. ch. 25 00—488 07
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch., 60; College ch., 27; A friend, by Rev. J. K. Greene, 1, 88 00
Florence, Cong. ch. and so. 15 71
Goshen, Cong. ch. and so. 9 00
Hadley, 1st ch. and so. 32 21
Hatfield, Cong. ch. and so., to const. OSCAR BELDEN, H. M. 100 00
Huntington, Thank-offering, 3 00
Northampton, 1st Cong. ch. 343 33
South Amherst, Cong. ch. and so. 5 62
South Hadley Falls, Cong. ch. and so. 32 00—628 87
Middlesex county.
Auburndale, Cong. ch. and so. 400 00
Bedford, Cong. ch. and so. 24 92
Cambridge, A member of Shepard ch. 50 00
Chelmsford, 2d Cong. ch. 29 15
Everett, Cong. ch. and so. 42 61
Malden, 1st Cong. ch. 112 49
Melrose, Orth. Cong. ch., m. c. 2 92
Natick, Cong. ch. and so. 100 00
Newton Centre, 1st Cong. ch. 135 20
Saxonville, Edwards ch. and so. 35 00
Tewksbury, Cong. ch. and so. 81 75
Wakefield, Cong. ch. and so., 175.65; Rev. John W. Chickering, in memory of his deceased wife, 100, 275 65
Waltham, Trin. Cong. ch. 71 59—1,361 28
Middlesex Union.
Ayer, Cong. ch. and so. 17 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
Townsend, Cong. ch. and so. 29 31—61 31
Norfolk county.
Brookline, Harvard ch. 226 29
Dedham, Martha C. Burgess, 100 00
Foxboro', Orth. Cong. ch. 22 26
Milton, 1st Evang. ch. 23 50
Walpole, Orth. Cong. ch. 29 38
Wellesley, Mary A. Stevens, 10 00
Weymouth, 1st Cong. ch. 42 50—453 93
Plymouth county.
Brockton, 1st Cong. ch. 50 00
Hingham, Evang. Cong. ch. 30 39
Middleboro', Central Cong. ch., 167.09; 1st Cong. ch., 25.16, 192 25
Plymouth, Ch. of the Pilgrimage, 81 56—354 20
Suffolk county.
Boston, Phillips ch., 150; South Ev. ch. (West Roxbury), 71.41; Highland ch., 5.52; Village ch. (Dorchester), 5; Eliot ch., m. c., 3.70; A friend, 20; Mite-box for S. W. Africa, 11.76, 267 39
Worcester county, North.
Petersham, Orth. Cong. ch. 3 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. 22 95
Shrewsbury, Cong. ch. and so., to const. CHARLES O. GREEN, H. M. 100 00
Webster, 1st Cong. ch. 25 00
Worcester, Salem-st. ch., 100; Piedmont ch., 50; Summer-st. ch., m. c., 3.08, 153 08—301 03
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. 60 63
——, "G. B." 100 00
5,619 90

Legacies.— Belchertown, Jona. Webber, by C. L. Gardner, Att'y, in part, 1,000 00
Boston, George A. Chaffee, by Wm. H. Baldwin, Ex'r, 100 00
Cambridge, Abijah E. Hildreth, by E. A. and S. B. Hildreth, Ex'rs, add'l, 250 00—1,350 00
6,969 90

RHODE ISLAND.

Barrington, Cong. ch. and so. 171 22
Central Falls, Cong. ch. and so. 70 50
Providence, Plymouth ch. 11 76—253 48

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 70 21
Fairfield, 1st Cong. ch. 24 28
Greenwich, 2d Cong. ch. 79 14
Huntington Landing, Cyrus Brewster, 20 00
Norwalk, 1st Cong. ch. 100 00
Southport, Cong. ch. and so., to const. MARY F. WAKEMAN, Rev. W. H. HOLMAN, and CHARLES B. TOMPKINS, H. M. 259 27
Stamford, A member of 1st Pres. ch. 600 00
Westport, Cong. ch. and so. 9 00—1,161 90
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. 28 06
Farmington, 1st Cong. ch. (quarterly), 76 98
Hartford, Park ch. 100 53
New Britain, 1st Ch. of Christ, 116 20
Newington, Cong. ch. and so. 50 00
Wethersfield, Cong. ch. and so. 111 55—48[illegible]
Litchfield co. G. C. Woodruff, Tr.
Milton, Cong. ch. and so. 12 00
Salisbury, Cong. ch. and so. 109 58
Thomaston, Cong. ch. and so., 25; Young Ladies' Mission Circle, for Foochow, 25, 50 00
Torringford, Cong. ch. and so. 37 43
Torrington, Cong. ch. and so. [illegible]
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. 26 10
Middletown, 1st Cong. ch. 129 [illegible]
Old Saybrook, Cong. ch. and so. 29 7[illegible]—185 47
New Haven co. F. T. Jarman, Ag't.
New Haven, Ch. of Christ in Yale College, 569.67; United ch., m. c., 4.15; Centre ch., m. c., 2, 575 82
Wallingford, Cong. ch. and so. 23 14
Westville, Cong. ch. and so. 17 00
Wolcott, Cong. ch. and so. 7 95—623 91
New London co. L. A. Hyde and L. C. Learned, Tr's.
Franklin, Cong. ch. and so. 5 75
Griswold, Cong. ch. and so. 55 00
Jewett City, Cong. ch. and so. 11 77
Ledyard, Cong. ch. and so. 8 00
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 250), 1,166 00—1,246 52
Windham county.
Killingly, "L. G. J." 5 00
Thompson, Cong. ch. and so. 28 51—[illegible]
4,005 79

Legacies.—Bethlehem, William Howe, by Theodore Bird, Ex'r, 90 71
New Haven, Mrs. Mary Ann Miller, by Samuel Miller, Ex'r (prev. paid, 1,000), 1,000 00—1,090 71
5,096 50

NEW YORK.

Albany, A friend,	50 00	
Brooklyn, Clinton-ave. Cong. ch.	33 00	
Broome Co. A friend who wishes to have an interest in the great work,	1,000 00	
Buffalo, Westminster Pres. ch.	10 00	
Churchville, Union Cong. ch.	32 10	
Lisbon, 1st Cong. ch.	13 53	
New Lebanon, Cong. ch. and so.	31 00	
New York, John D. Fish, 50; "J. W. T.," 5,	55 00	
Norwich, Cong. ch. and so.	2 00	
Pekin, Abigail Peck,	25 00	
Perry Centre, ——,	10 00	
Rochester, "Adams,"	10 00	
Sherburne, 1st Cong. ch.	70 00—1,341 63	

PENNSYLVANIA.

Allegheny, Plymouth Cong. ch.	16 05	
Audenried, Thos. D. Reese,	10 00	
Jeffersonville, Francis Whiting,	25 00	
Providence, Welsh Cong. ch.	10 00—61 05	

NEW JERSEY.

Boonton, "W. S. D."	10 00	
Orange Valley, Trinity Cong. ch.	153 27	
Upper Montclair, Cong. ch.	241 12	
Westfield, Cong. ch.	30 00—434 39	

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	150 00

ALABAMA.

Talladega, Rev. Henry S. De Forest,	50 00

TEXAS.

Galveston, Mrs. A. B. Crane's mite-box,	5 00	
Uvalde, Sarah L. and W. H. Beaumont,	10 00—15 00	

OHIO.

Chagrin Falls, Cong. ch., 9.18; John S. Bullard, 10,	19 18	
Chatham Centre, Cong. ch.	13 75	
Cincinnati, Walnut Hills, Cong. ch. (of wh., m. c., 31.45), to const. Rev. JOHN W. SIMPSON, H. M., 122.88; Columbia Cong. ch., 24.58,	147 46	
Cleveland, A Foreign Home Missionary for Seventy-fifth Anniversary Fund,	20 00	
North Fairfield, Cong. ch.	5 00	
North Ridgeville, Cong. ch.	7 00	
Norwalk, A friend,	3 00	
Painesville, 1st Cong. ch. (of wh. from Wm. M. Pierson, special, 15), with other dona., to const. WM. M. PIERSON, H. M.	68 70	
Ruggles, Cong. ch.	53 70	
Toledo, Cent. Cong. ch., 5; Mrs. Eliza H. Weed, 20,	25 00	
Twinsburg, Cong. ch. (of wh. from Hosmer C. Lane, 50), to const. HOSMER C. LANE, H. M.	100 00—462 79	
Legacies. — Mad River, Frances J. Snodgrass, by Henry Noff, Trustee, add'l income,	500 00	
	962 79	

INDIANA.

Orland, Cong. ch.	17 72	
Rockville, Mrs. B. L. Batman,	1 00—18 72	

ILLINOIS.

Atkinson, Cong. ch.	6 66	
Batavia, Cong. ch.	65 00	
Brighton, Cong. ch.	11 55	
Chicago, 1st Cong. ch., 100; South Cong. ch., 47; New Eng. Cong. ch., 34.12; Union-park Cong. ch., m. c., 10.76; Western-ave. Cong ch., 2.04,	193 92	
Crystal Lake, Cong. ch.	21 00	
Evanston, A young friend's first contribution,	5 00	
Hamilton, Rev. J. F. Malcolm,	10 00	
Hampton, Cong. ch.	3 75	
Hinsdale, Cong. ch.	53 25	
Kewanee, W. A. Minnick,	25 00	
La Salle, Cong. ch.	3 61	
Marseilles, Cong. ch.	13 38	
Naperville, Cong. ch.	30 00	
Nora, G. W. Warner,	10 00	
Oak Park, Cong. ch., "I. E. B."	10 00	
Odell, Cong. ch.	10 00	
Oneida, Mrs. M. F. Hennisee,	20 00	
Paw Paw, Ind. Union, Cong. ch.	10 90	
Paxton, Cong. ch.	34 50	
Peoria, A. A. Stevens,	10 00	
Princeville, Olive L. Cutter,	5 00	
Rochelle, C. F. Holcomb,	20 00	
Rockford, 2d Cong. ch., 50; T. D. Robertson, 100,	150 00	
Shabbona, Cong. ch.	31 45	
Thomasboro', "R."	5 00	
Toulon, Cong. ch., add'l,	2 00	
Wilmette, Arthur B. Smith,	50 00—810 97	
Legacies. — Lincoln, Jannett Gilchrist, by Rev. S. J. Humphrey,	100 00	
	910 97	

MISSOURI.

Kansas City, Clyde Cong. ch.	34 50	
La Grange, Wellen Cusher,	1 00	
St. Joseph, Tabernacle Cong. ch.	19 80	
St. Louis, Plymouth ch., 54.30; Edward P. Bronson, 1,	55 30—110 60	

MICHIGAN.

Alba, Cong. ch.	2 00	
Allendale, Cong. ch.	3 00	
Greenville, M. Rutan,	500 00	
New Haven, Cong. ch. and Sab. sch.	8 00	
Northport, 1st Cong. ch.	2 55	
Olivet, Cong. ch.	103 00	
Sparta, Rev. L. Curtiss,	2 50	
St. Joseph, Cong. ch., to const. Rev. JOHN V. HICKMOTT, H. M.	50 00	
Stockbridge, Mrs. Rhoda W. Reynolds,	10 00—681 05	

WISCONSIN.

Beloit, L. Meacham,	5 00	
Hartland, Cong. ch.	20 00	
Jamesville, 1st Cong. ch.	50 00	
Kenosha, 1st Cong. ch., 26.28; Thomas Gillispie, 5,	31 28	
Lake Geneva, 1st Cong. ch.	25 00	
Menasha, 1st Cong. ch.	68 00	
Milwaukee, Mrs. L. C. Foster,	31 50	
Oshkosh, 1st Cong. ch.	79 00	
Prairie du Chien, Cong. ch.	5 00—314 78	

IOWA.

Afton, H. W. Perrigo,	20 00	
Belmond, Rev. J. D. Sand,	1 00	
Blairstown, Mrs. J. H. French,	25 00	
Corydon, Mrs. Clara Rew,	4 00	
Davenport, Edwards Cong. ch.	26 00	
Des Moines, Plymouth Cong. ch.	300 00	
Fort Dodge, Cong. ch.	12 00	
Garnavillo, Benjamin Sackett,	5 00	
Grinnell, Cong. ch.	7 03	
Hawthorne, Cong. ch.	1 50	
Independence, New Eng. Cong. ch.	17 00	
Mitchell, Rev. Elmer Butler,	5 00	
Otho, 1st Cong. ch., 4; Cong. ch., 3.80,	7 80	
Polk City, Cong. ch.	1 15	
Rock Rapids, Rev. C. H. Morse,	2 00	
Toledo, Mrs. E. N. Barker,	5 00	
Webster City, Cong. ch.	6 09—454 17	

MINNESOTA.

Austin, Cong. Union ch.	20 38	
Excelsior, Cong. ch.	23 70	
Faribault, Cong. ch.	29 54	
Medford, Cong. ch.	10 00	
Mendota, "J. E. L."	50 00	
Minneapolis, Plymouth ch.	27 72	
Northfield, "Minnesota friends,"	150 00	
St. Paul, Plymouth Cong. ch.	34 27	
Wabasha, Cong. ch.	7 53	353 14

KANSAS.

Brookville, Rev. S. G. Wright, 10; Friends, toward Miss Wright's loss by robbery, 19.50,	29 50	
Greeley, Union Cong. ch.	2 50	
Manhattan, H. Marshall,	20 00	
Reading, Mr. and Mrs. M. H. Smith,	1 00	
White City, Cong. ch.	5 00	58 00

NEBRASKA.

Crete, Germ. Cong. ch.	2 00	
Grafton, Cong. ch.	7 53	
Linwood, Cong. ch.	18 45	27 98

CALIFORNIA.

Oakland, 1st Cong. ch.	29 15	
San Francisco, 3d Cong. ch.	63 60	
Woodland, Cong. ch.	11 90	104 65

COLORADO.

Chaffee county, A friend,	10 00

DAKOTA TERRITORY.

Elk Point, Cong. ch.	12 25

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Divrik, Rev. V. Muradyan,	4 40	
——, A thank-offering from "L. B. C."	50 00	54 40

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,
Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part,	8,620 69
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	3,422 85

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, A friend, for a pupil in Girls' School at Van,	20 00
NEW HAMPSHIRE. — Alstead, 2d Cong. Sab. sch., 10; Lancaster, Cong. Sab. sch., for Boys' School, Bardezag, Turkey, 20; Walpole, Cong. Sab. sch., 26.20,	56 20
VERMONT. — East Hardwick, Cong. Sab. sch., 38; Granby, Cong. Sab. sch., 2.65; North Bennington, "Green Box Bank Co.," 24.79,	65 44
MASSACHUSETTS. — Deerfield, Cong. Sab. sch., for support of a girl in Manisa, Turkey, 36; West Springfield, 1st Cong. Sab. sch., 11,	47 00
RHODE ISLAND. — Barrington, Cong. Sab. sch.	30 00
CONNECTICUT. — Suffield, Little girls, for support of a teacher in Miss Closson's school, Talas,	23 00
NEW YORK. — Amsterdam, Pres. ch., Ladies Miss. Asso., 105.25; Do., Infant school, 15 (all for Rev. L. D. Chapin's school, Tung Cho); Auburn, Girls' Miss'y Soc'y of Central Pres. ch., for support of Harriett Jacobs, Oodooville Female Sem'y, 6; Bay Side, Mrs. J. H. Sweetser, for Mission School in Maratha Mission, 40; Ithaca, Cong. Sab. sch., for support of a native student in Madura, 40; Sherburne, Cong. Sab. sch., 34,	240 25
PENNSYLVANIA. — Children's Miss'y Soc'y,	5 00
NEW JERSEY. — Orange Valley, Montrose Sab. sch. class,	10 00
OHIO. — Cincinnati, Walnut Hills Cong. Sab. sch., 1.66; Cleveland, 1st Cong. Sab. sch., for Theol. school, Foochow, 42.34; Parisville, Welsh Cong. Sab. sch., 4.60,	48 60
MICHIGAN. — Memphis, Cheerful Workers Soc'y,	1 00
WISCONSIN. — Beloit, 2d Cong. Sab. sch., 6.17; Boscobel, Cong. Sab. sch., 5.40,	11 57
IOWA. — Dubuque, German Cong. Sab. sch., 5; Fort Dodge, Mission Sab. sch., 3,	8 00
MINNESOTA. — Hawley, Union Sab. sch.	6 00
CHINA. — Tung Cho, Miss'y Soc'y, for a pupil in the Normal School, Adams, Natal,	24 65
	596 71

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Auburn, Friends, 2; Warner, Cong. Sab. sch., add'l, 50c.	2 50
MASSACHUSETTS. — Ashfield, Cong. Sab. sch., 1.30; Boston, A class in 2d Cong. Sab. sch. (Dorchester), 51c.; Brighton Sab. sch., 40c.; Florence, Cong. Sab. sch, add'l, 1; Griswold, Cong. Sab. sch., 5; Hatfield, Boys' Miss'y Club, 1.80; North Hatfield, Cong. Sab. sch., 2.40,	12 41
CONNECTICUT. — Enfield, 1st Cong. Sab. sch., 8.50; Hartford, Warburton Chapel Sab. sch., 7; Southport, Cong. Sab. sch., 3.20; Torrington, Cong. Sab. sch., 17.68; Wauregan, Cong. Sab. sch., 5; West Winsted, 2d Cong. ch., 5.20,	46.58
NEW YORK. — Miller's Place, Cong. Sab. sch.	4 70
OHIO. — Jefferson, Cong. Sab. sch., 1.35; Steubenville, Cong. Sab. sch., 13,	14 35
ILLINOIS. — Farmington, Cong. Sab. sch.	7 20
MISSOURI. — St. Louis, Plymouth ch.	2 70
MICHIGAN. — Eastport, "Island World" concert,	1 90
IOWA. — Farragut, Cong. Sab. sch.	10 00
KANSAS. — Pleasant Plains, Mrs. J. L. Young,	10
OREGON. — Ashland, G. F. Billings,	1 50
	103 94
Donations received in July,	30,314 48
Legacies " "	4,606 89
	34,921 37

Total from September 1, 1884, to July 31, 1885: Donations, $301,149.05; Legacies, $100,657.73=$401,806.78.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

NEW HAMPSHIRE. — Warner, Cong. Sab. sch., add'l,	25
CONNECTICUT. — West Winsted, 2d Cong. ch.	15 54
OHIO. — Cincinnati, Columbia Sab. sch.	10 00
ILLINOIS. — Turner Junction, Cong. Sab. sch.	3 75
	29 54
Previously acknowledged,	47,304 23
	47,333 77

For Young People.

LIFE IN CENTRAL AFRICA.

[Our young friends will remember that Mr. and Mrs. Sanders, of the West African Mission, returned to Bailundu after their expulsion last fall, and have held the post alone since that time. Mr. and Mrs. Stover are now on their way to rejoin them, and it is hoped that they will reach Bailundu early next autumn. Meanwhile, Mr. and Mrs. Sanders have resumed a school for the boys who had been working and studying in the mission families, and who came back to them immediately on their return. The missionaries have had but slight acquaintance with Kwikwi, the king, because of his long absence on his so-called war. But letters just received here, which were written last April, announce his return. We give the substance of a letter from Mrs. Sanders, in order to make our young people feel more at home in the life of those far-off African hills.]

"April 10. We are living as quietly and peacefully as if this had always been our home. The school goes on nicely. Mr. Sanders takes the older boys and I have those learning the letters and just beginning to read. I keep them an hour and a half, and then Mr. Sanders takes them to train in the addition-table. When the people all return from the war we intend to have a vacation, as Mr. Sanders expects to spend most of the forenoons at the king's village.

A CHRISTIAN TEACHER IN GREAT NAMAQUA LAND

"At present we have a new member in our family — no less a personage than a prince. Nganda is one of the king's sons, a very nice little boy about ten years old. He has come to school quite regularly. A few mornings since, we went out for a walk, and when we came back passed the village of Kapila. Nganda was outside, and walked home with us. He stayed until it was getting quite dark, and Mr. Sanders finally asked him if he would like to stay all night. We supposed he would go back to the village in the morning, but he has stayed ever since, and seems to think that he belongs to us. Whenever he wants to go to the village he comes and tells one of us, just as our other boys do. We are glad enough to give him his mush and beans to keep him away from the evil influences of Kapila. This makes five boys who eat and sleep here.

"April 20, Rumors come from the army. We now hear that the people,

instead of fleeing, undertook to defend themselves, and that the Bailundus were beaten and a few were killed. Nobody seems to know the truth. While I was writing the above, a young man came into the yard. He is one of the returned warriors and brings rather a dismal story. On one side of the approach to the large town which the Bailundus attacked, and where they hoped to get most of their plunder, were high mountains, and on the other a thicket full of briers and thorns. The Bailundus had just entered this pass, when the people of the place made a rush against them. Some of the Bailundus were killed, and the rest fled. On the way home they besieged a smaller town and compelled the people to give up about twenty slaves and some cattle. After all their boasting they must feel rather crestfallen.

"April 22. To-day the Chilumi men returned. We went to the gate to see them pass. Such a dirty, half-starved-looking crowd it would be hard to find anywhere else. They had a drum beating, but they were a sorry-looking company. Mr. Sanders has gone to their village to salute them. I judge from the firing of guns and the shouts at the *ombala* (king's village) that the king has returned also.

"Later. The Chilumi men find great fault with the king, as if he were to blame for their failure. However, they find another reason for it in their superstitions. They say that a long while ago they deposed a king. This cowardly man, instead of killing himself like a brave king, fled from the country. When he died there was no great plunder made for him, neither was he buried at the ombala with all the other kings. These insults, they think, have been rankling in his breast all these years. At last the spirit has decided on vengeance, and must be appeased. A plunder is ordered now, and woe be to any one so unlucky as to be found with a bundle anywhere on the road through Bailundu; also to any stray sheep, goat, or pig which may be found away from the villages.

"April 24. A man has just come in with the news that our mail is waiting at Chivanda, two days away. The carriers dared not come on while the people were returning from the war. We are glad they waited, although it is extremely annoying to have our mail so hindered. It is better than losing it and the other things we had sent for. Yesterday Mr. Sanders went to the ombala to salute the king. Every one was very pleasant to him. Even old Galambole, who was loudest in his denunciations last June, was as smiling as if he had always been Mr. Sanders's best friend.

"We have had nineteen weeks of school. One of the boys has not missed a single day, and six others only one or two each. We shall take quite a vacation now. Mr. Sanders proposes to spend most of his time at the ombala. The king says that in three or four days they will begin to hold courts, and that Sandele (Mr. Sanders's Bailundu name) can come and listen. He also offered to send some one down to tell him whenever there would be a talk. [This is because Mr. Sanders desires every opportunity to become thoroughly familiar with their language.] But as it is only two miles away, Mr. Sanders prefers to go up every day. Should there be no court he will visit the head-man, Mwene Kalia, who is now what we should call the prime minister, and who has always been very friendly to us. We have reason to believe that if it had not been for him,

Mr. Sanders would not have left the king's camp alive last year. He is really more powerful than the king, and he always seems pleased when Mr. Sanders goes to visit him.

NATIVE BRIDGE OVER THE WAMI RIVER, EAST AFRICA.

"The people at the ombala are greatly at a loss to know how to show due hospitality to 'Ngana Sandele.' They say: 'He will drink neither whiskey nor beer; what shall we give him?' Yesterday he took enough cloth to Mwene Kalia and Galambole to make them each a nice large waist-cloth, their main

article of apparel. Mwene Kalia expressed his thanks, and said Sandele's treatment of them made them ashamed. The people express much sympathy because he is here *all alone*. You see, a woman does not count for much here.

"As the men are back from the war we hope to send to Benguela for supplies. At present we have neither flour, butter, milk, fruit, nor anything but what we can buy here. But the Lord has graciously furnished us with everything we need. Once when it seemed as if we must come to meal made of old corn full of bugs, and that only, he caused a nice large bag of Irish potatoes to come. We had been assured over and over that there were no potatoes in the country. Now we can get new corn, and our sweet potatoes are growing large enough to use. Our hens, too, began to lay, in this time of need, and we have from six to ten fresh eggs every day. Surely we need not be anxious or fearful. And we are not. My husband often says: 'Our every want has been supplied through all these years. We will trust our Lord now.'

"P. S. — Some little time ago Señor Porto, a Portuguese merchant and traveler, borrowed some tea, sugar, etc., of us. Some of his men have just come to return these things, and brought with them a basket containing about forty splendid great oranges. You cannot imagine what a treat they are to us. Also our mail came last evening at dark. We were so glad to get it! Now we have a little butter, a little milk, and a tin of flour."

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This letter is signed "M. J. Sanders." We can see from these last touching assurances that the brave missionaries have "all they need," because they are content with a little. Shall we, on whom rests, as really as upon them, the responsibility of these poor untaught Africans — shall we spend so much in gratifying our own luxurious tastes that we have little left for helping on the work of their redemption?

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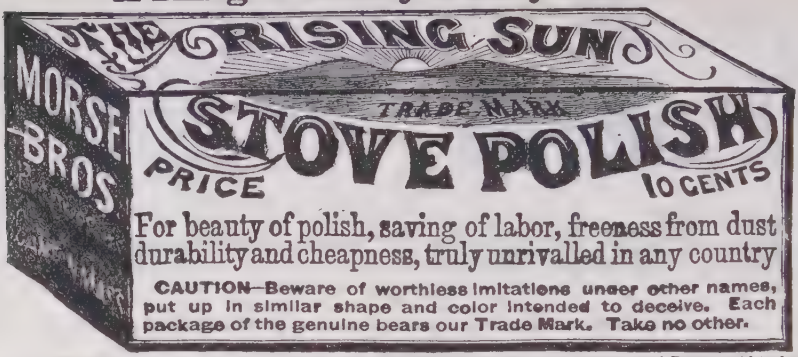
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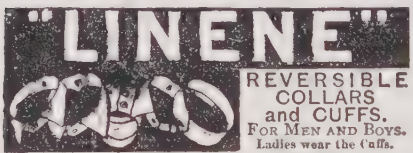

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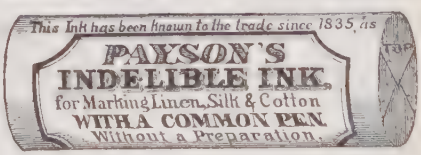
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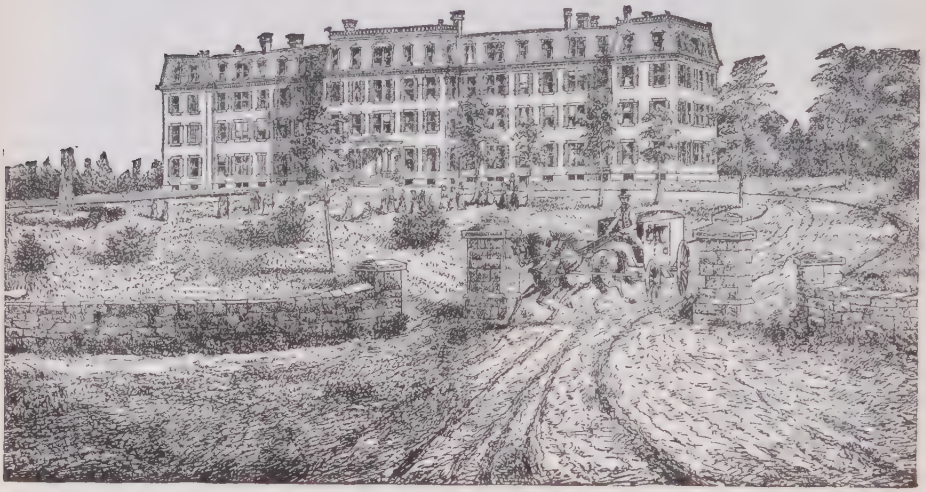

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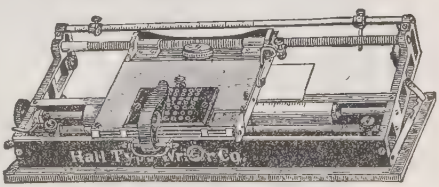

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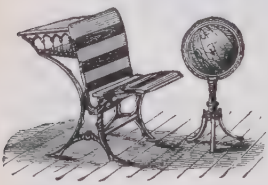

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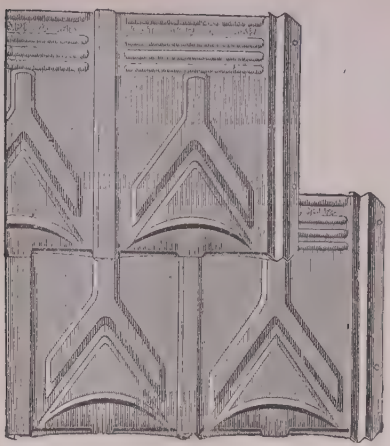

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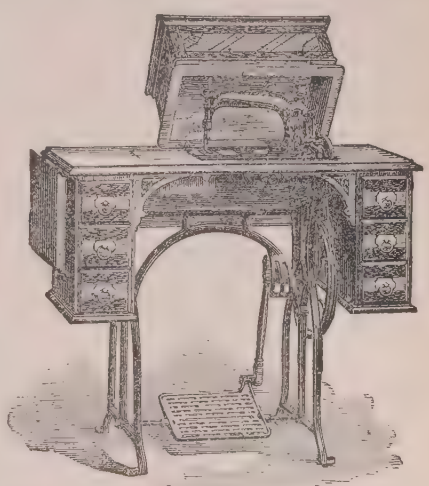

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The Annual Review of the Home and Foreign Departments will be presented on Tuesday afternoon, and the Annual Sermon will be preached by Rev. George Leon Walker, D.D., of Hartford, Conn., in the evening.

The Citizens of Boston and vicinity will cordially entertain the Corporate Members of the Board, its Missionaries, Pastors of contributing Churches, with their wives; also the officers of the three Woman's Boards of Missions, and of their Branches; Professors and Students in Theological Seminaries, and, as far as practicable, other Honorary Members, but the Committee cannot undertake to provide for any persons *who do not apply before September* 5.

The attention of applicants is called to the following suggestions:—

1. All who intend to accept this offer of hospitality are requested to forward their applications to the REV. D. W. WALDRON, *Chairman of the Committee on Entertainment*, 19 Congregational House, Boston, Mass., before September 5.

2. Give name in full, with title (Rev., Mr., Mrs., or Miss, as the case may be). If Corporate or Honorary Member, state the fact.

3. As soon after September 5 as practicable, the applicants will receive cards of introduction to the families in which they will be entertained, and should any applicants fail to receive such cards before September 26, they will please renew their application.

4. Should any person after receiving a card of introduction find that he cannot attend, he will please notify the Chairman of the Committee on Entertainment at once, that his place may be assigned to some other person.

5. Accommodations will be engaged at Hotels for all who desire to provide for themselves while in attendance upon the meetings, if applications are made prior to September 26. Letters of inquiry in regard to special rates at Hotels will receive prompt attention.

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THE MISSIONARY HERALD

OCTOBER, 1885.

VOLUME LXXXI. NUMBER 10.

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Letters for the above-mentioned persons should be addressed CONGREGATIONAL HOUSE, *No. 1 Somerset Street, Boston, Mass.*

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Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

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THE

MISSIONARY HERALD.

VOL. LXXXI. — OCTOBER, 1885. — NO. X.

CLOSE OF FINANCIAL YEAR. — The receipts for the month of August from donations amounted to $85,864.10, from legacies $20,820.73, a total of $106,684.83, a larger sum than was ever received before during the closing month of the year. The total receipts from these sources for the year amount to $508,491.61, about $58 more than those of the preceding year. The donations for the year were about $6,000 less and the legacies about $6,000 more than those of last year. While larger receipts would have enabled us to do a larger work, we feel that, in view of the financial stringency of the past year, this record is one that calls for devout gratitude to God and grateful acknowledgments to the friends of missions, who though crippled in their resources have not failed in their contributions. Now if we could receive a special thank-offering of about $100,000, as an overflow of gratitude during the next Annual Meeting, we should commence the last twenty-five years of the century with good courage.

THESE FROM THE LAND OF SINIM. — The table given among the "Notes from the Wide Field" presents at a glance the condition of Protestant missionary work in China. The facts brought to light are unexpectedly encouraging. The communicants in the churches exceed twenty-six thousand, a number quite in advance of the estimate commonly made, and more than double the number reported eight years ago, at the Shanghai Conference of 1877. At the Mildmay Conference, held in London in 1878, Dr. Legge affirmed, in reporting 13,000 communicants, that it was fair to estimate four adherents for each one of these church members. On this basis, against the 50,000 souls who were then assumed as belonging to professedly Christian communities, we may now think of over one hundred thousand Chinese as standing in this relation. This is remarkable progress for any land, and is especially remarkable for China, where the people move so slowly. The increase in native assistants is also most hopeful, there being now 1,450 such Christian helpers in place of the 1,040 reported eight years ago. We may well thank God and take courage.

No announcement can be made, as we go to press, of any reduction in rates from any quarter to those coming to the Annual Meeting. The "cut-rates" which up to this time are in vogue, have rendered any arrangements with the companies impossible. Should rates be restored and any reduction be secured, announcement will be made through a directory to be sent to guests or in the weekly religious papers.

The controversy between Spain and Germany in reference to the proposal of the latter power to assume sovereign rights over the Caroline Islands is an affair that deeply concerns the work of the American Board. It is difficult to imagine under what pretext Spain can claim any authority over these islands. Of the four groups which are commonly included in Micronesia, — the Caroline, the Marshall, the Gilbert, and the Ladrone Islands, — only the latter, on which at present there is no native population, can with any show of propriety be claimed as Spanish territory. For over thirty years the American Board has had missionaries in the Caroline and Gilbert Islands. A few German traders have had houses in each of the groups, but there has been no attempt on the part of any European power to assert sovereign rights in either the Caroline, the Gilbert, or the Marshall groups. The missionary vessel of the American Board has visited these groups annually, the natives on many of the islands have been brought under the influence of civilization and Christianity, schools have been established, and on some of the islands the whole population is found in these schools of instruction. Forty-five churches have been organized, with about 4,000 church members. On many islands wars have altogether ceased. German traders have derived some profit from the better condition of society and the more productive power of the people; but these groups owe nothing either to Germany or Spain. If it were the policy of the United States to annex territory in the Pacific, these islands would belong to our government on the ground of the benefits conferred upon them by our citizens. Above all things, no Roman Catholic power should be allowed to assume sovereignty over this group.

It is with sincere regret that we learn of the death of Mr. Egbert Cowles, of Farmington, Connecticut, whose name was mentioned in our pages last year in connection with the gifts of aged people for the building of the *Morning Star*. He lacked a few weeks of being one hundred years old at the time of his death. It will be remembered that he prepared with his own hands the helve of the axe which is now in the cabin of the *Morning Star*. The day prior to his death he spoke with his pastor concerning missions and the missionary vessel in which he was interested. It was his hope, as well as the hope of all who knew him, that he would be able to attend the approaching Annual Meeting of the Board. It certainly would have been a most interesting feature on the seventy-fifth anniversary of the organization of the Board to have had the presence of one from Farmington, who was a citizen of that place and nearly twenty-five years of age when the First Annual Meeting of the Board was held in a parlor of that town. A friend in Farmington writes of Mr. Cowles: "A more courtly gentleman you could scarcely find in all the land. He was tall, erect, and had he lived to attend your Anniversary he would have drawn as much attention, probably, as will Dr. Mark Hopkins, whom he slightly resembled."

The condensed sketch of the American Board, given on page 386, was prepared with special reference to pastors and friends who desire, in connection with the approaching Seventy-fifth Anniversary, to have before them the main facts relating to its organization and work. It may be helpful to those who are to preach upon this subject either before or after the meetings at Boston.

A VOLUME entitled "Mission Stories of Many Lands," made up from the Young People's Department of the *Missionary Herald*, is now passing through the press and will be ready for sale by the time of the Annual Meeting of the Board. It will be a large and handsome volume of 400 pages, on the best of paper, profusely illustrated and finely bound, and will be sent by mail, postpaid, for $1.50. Already a large number of orders have been received from not less than a dozen States and Territories, in response to a suggestion made a few months ago that such a volume might be issued. Orders may be sent to C. N. Chapin, No. 1 Somerset Street, Boston.

DURING the meeting of the Board, Room No. 14 Congregational House (third story), will be open to those who wish to examine or purchase the publications of the Board other than the periodicals. Here will be found the new volume of "Mission Stories of Many Lands"; the "Ely Volume: or, Missions and Science"; the Sketches of Missions; wall-maps, both on cloth and paper, and a variety of minor issues. The office of the *Missionary Herald* is in the same building, Room A, Somerset Street side, and the *Life and Light* and *Mission Dayspring* in Room No. 2 (second story).

IT is impossible to tell as yet how much may be behind the reports which have been circulating respecting a new Moslem crusade, for the propagation of that faith in Africa. The section of the interior in which the new leader is said to be advancing, from the Western Soudan toward the Atlantic, is already in the main Mohammedan, and we apprehend that the banner of this rising prophet will be used chiefly to cover slave-catching parties. The spirit of the Moslem advance in Africa may be learned from a recent report sent by Dr. Schweinfurth, the eminent African traveler, in reference to the present situation in the regions of the Upper Nile, since the withdrawal of the English. Affairs are in a most lamentable condition. Dr. Schweinfurth states that the whole country is given up to the slave-traders. He quotes a letter from a fakir, written to the Mahdi, in which the following extraordinary language is used: "In the name of God, the merciful and compassionate! I have the honor to announce to you that we have captured a large number of female slaves as booty; 1,360 head of slaves have been sent to Shaka. Please God, all that can be got will be sent to Shaka by degrees, as captured." The spread of Mohammedanism means the subjection of the people to the rule of slave-traders.

THE International Missionary Conference at Niagara Falls, held in July, was a meeting of much interest and power. Some sixty missionaries, now or formerly connected with the several missionary societies of America, were present during the sessions and interesting addresses were made. The coming together for conference of so many persons who have labored for Christ in foreign lands cannot fail to awaken new interest in the work, both among the missionaries themselves and among the churches at home. An appeal was sent forth from this conference, which has been already widely circulated by the religious press, calling upon all Christians to unite in thanksgiving and prayer, and to make a deeper consecration of property and person to the work of preaching Christ throughout the whole world.

Extended reports have reached us of an extraordinary flood which occurred in the vicinity of Osaka, Japan, the latter part of June and the first of July. A remarkable rainfall so raised the rivers that the larger part of the fertile valley between Kioto and Osaka was covered with water, and the rains continuing, fully two thirds of the city of Osaka were at one time submerged. Many of the people in the outlying villages were driven from one point to another, and the "Concession," upon which the foreigners live, was covered with water in some places from three to four feet in depth. Boats took the place of jinrikishas. It is reported that twenty-seven bridges within the city were destroyed, many of the streets becoming swift rivers. According to an account given by Rev. Mr. DeForest, the missionaries in the "Concession" were at one time in much peril, not merely of the loss of property but of life, and the women and children were removed to Kobe and other places. One pleasant feature, amid the sad experiences of the time, was the extreme kindness and courtesy shown by the officials toward the foreigners. Governor Tateno, of Osaka, and General Takashima, in command of the Osaka garrison, sent repeatedly to the "Concession," offering relief in every way, and placing at the disposal of the foreigners the hospital grounds in the highest part of the city. Providentially the rain ceased before the houses were undermined, and the subsidence of the waters enabled the missionary families to return to their homes. At a meeting of the foreign residents in Osaka, held after the flood had subsided, resolutions of thanks were passed and a communication sent to the Governor and the General in command, expressing in the warmest terms the gratitude of the foreigners for the kindness and aid shown them, and testifying to their high admiration for the unwearied exertions and self-denial manifested by civil and military officials in their endeavors to save life and property. This flood seems to have extended over many portions of Japan, and it has desolated a large area. Lake Biwa, in the interior, was ten feet above its ordinary level. The estimates of the loss of lives and property vary considerably. The *Hiogo News* suggests that probably 15,000 lives and ten million dollars' worth of property were lost. Subscriptions are being raised throughout the Empire for the relief of the distressed and the official reserves of rice are now being used for the houseless poor. It is said by the *Japan Mail* that during a similar flood near Osaka, eighty-five years ago, the waters did not subside for a period of nearly five months. This sad disaster has had the effect of drawing the missionaries into closer relations with the officials and the people.

In connection with the disaster above mentioned, the conduct of the Japanese Christians in and near Osaka was most commendable. Mr. DeForest writes that "one of the churches of Osaka carted five boats across a range of hills, launched them in the flooded fields, and brought away from the roofs and second stories of falling houses hundreds of half-starved people." Two other churches gathered about forty children and old women who had no place to lay their heads, and kept them till after the storm was well over. Contributions also came from various churches, the Kobe church giving over $40. One Christian physician started a free hospital. This exhibition of Christian charity, it is believed, has made a deep impression upon the people.

We are happy to learn of the organization at Chicago, June 25, of "The American Medical Missionary Society," for the purpose of aiding young men and young women in securing a thorough medical education so that they may be prepared for missionary service in foreign lands. The society is inter-denominational, like the Edinburgh Medical Missionary Society, yet does not desire to work independently of, but in co-operation with, any of the great societies now laboring in foreign lands. N. S. Davis, M.D., LL.D., is President, and H. Martyn Scudder, M.D. (206 28th Street, Chicago), is Secretary, of the organization. The educational societies connected with the several denominations afford needed aid to young men who are preparing for the ministry of the gospel. This society will afford similar aid to those who are not technically to be ministers, but who yet, like the Master, will devote themselves to the work of healing both the soul and the body. Such helpers in the missionary work are greatly needed, and we most heartily wish this new organization an abundant blessing in its efforts to raise up this class of laborers for Christ's service in foreign lands.

Letters from Mr. Walter at Benguela, West Africa, refer to the death of some, and the serious sickness of others, of Bishop Taylor's party now at St. Paul de Loanda. One of the party, Mr. Chatelain, had come to Benguela, being, as was supposed, in a dying condition, but after careful nursing by Mr. and Mrs. Walter, he recovered and was about to return to Loanda.

The North China Mission again appeals for more missionaries, making a special call at this time for eight new men to sustain and enlarge the work in the northern province. They affirm that it would require thirty men to fully meet the opportunities now presented to them, but the eight are imperatively called for. Where are they? Let the Lord of the harvest be besought to send them.

The difficulties with which the Japanese government has to contend in the suppression of the opium traffic are suggested by a fact which was brought to light at the wreck of the Pacific Mail steamer, the *City of Tokio*. There were on board the wrecked vessl, according to the *Japan Mail*, over 140 sets of apparatus for opium-smoking and a large quantity of opium in the possession of certain Chinese, who were proposing to smuggle these articles into Japan. The pipes and the opium were immediately confiscated by the custom-house authorities.

The blessings which have come to India through English rule are not always appreciated by the people. They submit to foreign authority, but still approve of the practices against which civilization has protested. A missionary of the London Society reports that at the village of Takli the head-man recited to him an incident in his family history concerning the burning of the wives of several of the family who fell in battle. This was 150 years ago, and when the missionary asked this native if they would like to do this kind of thing now, with most serious earnestness he replied: "Yes, if you will give permission." Possibly the feeling that led to this utterance springs from the knowledge of the sad condition in which widows in India are now placed. They deem it better to die than live such wretched lives.

OUR COMING ANNIVERSARY. — WHAT WE MAY SECURE.

As this number of the *Missionary Herald* comes into the hands of its readers, many of them will be making ready for the approaching Annual Meeting of the American Board. It is to be a meeting of special importance as commemorating the completion of three quarters of a century in the life of this first purely foreign missionary society organized in America. Already there are assurances that the convocation will be exceptionally large, and there can be little doubt that the week will be crowded with meetings of unusual interest and value. In the review of what God has wrought within this period, and especially through this organization, for the opening of the world and the advancement of his kingdom, there will be enough to kindle to the utmost the enthusiasm of both speakers and hearers. He must be dull indeed, whether he stands on the platform or sits in the assembly, who will not be profoundly moved by the review of the past and the anticipations of the future which the occasion will suggest. It will be a time for praise and thanksgiving and for glad remembrance of the way in which God has led his people.

But is this all, or does it suggest all that may reasonably be looked for in connection with the approaching anniversary? We venture to ask all our friends to seek earnestly to make something more of it than an interesting and an enthusiastic meeting. May it not be, through God's grace and our earnest purpose, a mighty spiritual force for the uplifting of Christians to a higher plane of living and for their fuller enduement with power by the Holy Ghost? The supreme need in missionary, and indeed in all Christian, work is this power of the Holy Ghost in the hearts of men. Among the facts which will be brought to view as we assemble, will be some which will emphasize this need. It will be seen that, while God has opened many doors, those entered are largely outnumbered by those not entered. We count the converts by the score of thousands, while we can tell of hundreds of thousands — yes, millions — who have heard the gospel, but who do not accept it. The work of making known the gospel, slow though it be, is far in advance of results in the conversion of souls. It will be seen that the machinery is prepared for proclaiming the gospel in distant lands and that a good beginning has been made, but that the *power* is wanting which shall make men believe. From every mission of our Board comes up the lament that, while many will listen, few accept the truth. It is as a Chinaman laboring among his countrymen recently said: "Their hearts are very hard." The only power which can bring men to Christ is the power of the Spirit. We who believe that this Spirit comes as a divine energy first into the hearts of God's people made ready for him, and then moves, in response to their prayers and labors, on other hearts, no matter how widely separated in space — we ought to seek first of all for the indwelling power of this Spirit.

Shall it not be with this supreme purpose that we come together at our approaching meeting? It is once said of our Lord that "he returned in the power of the Spirit into Galilee." Cannot we come to our assembly in the same power of the Spirit? Or if we cannot bring the full blessing, shall we not come to seek it, and to receive it? We ask all Christians, whether permitted to join in our

assembly or not, to beseech God that the baptism of the Spirit may rest upon our convocation so that his people may be endued with power from on high. No lesser outcome should content us. This baptism will make a true missionary revival both at home and abroad, not only ensuring the needed supply of men and means, but multiplying converts everywhere. And so "the Lord God will cause righteousness and praise to spring forth before all the nations."

THE NATIVE SANDWICH ISLANDERS.

BY CAPTAIN C. E. DUTTON, U. S. A.

[The following statements concerning the present condition of the native population near Puna, Sandwich Islands, are taken from a report of Captain C. E. Dutton, of the United States Ordnance Corps, on the Volcano of Hawaii, printed in the Report of the Secretary of the Interior for 1883. Captain Dutton was engaged, under the authority of our government, in making a scientific examination of volcanoes, and for this purpose he resided for some time at Puna. The testimony here given to the effect of the gospel upon the native Hawaiians is incidental, but all the more valuable. For the use of the cut below we are indebted to the Department of the Interior.]

A LITTLE way off [from Puna] is a cluster of grass-houses, built in true native fashion except for the glazed windows, while among them is a white-painted board cottage and a little church, which also serves the purpose of a schoolhouse. It is hard to say whether these structures built in civilized fashion improved the prospect or not. They certainly seemed out of place in a region where everything else had the aspect of tropical barbarism. They served, however, to remind us that we were in a region where all that is horrible and hateful in barbarism has been supplanted by much that is good in civilization, by the reign of civil law, the security of life and property, and the establishment of peace.

There is no portion of these islands where so much of the primitive character of the Hawaiians is retained by the people as in Puna. The district is seldom visited by white people, and I am informed that only two families of whites reside there. The native population is somewhat scanty and has undergone a great decrease within the present century, as in all other parts of the island. This decrease, however, seems to be due more to the emigration of the inhabitants to the large towns, like Honolulu and Hilo, than to the ravages of those diseases which are supposed to be the prime cause of the decay of the Hawaiian race. Many of the natives also go to other parts of the island, where they obtain employment upon the plantations and in other occupations. But those who remain retain considerable of their primitive character, spending the day in lounging, fishing, and visiting, living in grass-houses and subsisting principally upon fish and poi. On the other hand, they are amiable, hospitable, and peaceful to the last degree. They have civilized clothing, but often, as a matter of preference, go about wearing a shirt and a malo. Probably in no part of the islands have the teachings of the missionary produced a deeper and more lasting impression. Their village has a church for its most conspicuous structure, and on Sunday all the natives go to church with *furore*. So intense is the sabbatarianism that I found considerable difficulty in avoiding arrest and prosecution for riding through one of their villages on Sunday with a pack-train.

I was much pleased at the comparative neatness and order of the grass-houses in which most of the natives still live. The furniture is simple in the extreme.

The floor is covered with mats woven of lauhala (pandanus) leaves, and are scrupulously neat. Tables and chairs are seldom used, except as luxuries. Food is eaten *á la turque*, the family sitting cross-legged around the dish of poi. Most households possess crockery, knives, forks, and spoons, but calabashes made from large gourds are still used, and "fingers were invented before forks." I spent an hour watching an old kanaka making a calabash, with as much delight

NATIVE GRASS-HOUSE, SANDWICH ISLANDS.

as when, an urchin of seven, I used to watch the cobbler mending a shoe or the wandering tinker grinding knives and scissors. Not a little suggestive were long rows of letters in their envelopes, stuck cornerwise into the slats to which the bunches of grass are tied to form the wall of the house. All natives of suitable age can read and write their own language, for education is compulsory. They correspond most vigorously, and the mail facilities are remarkably good, considering the scanty population and resources of the kingdom. Every week the post-

boy rides through from Hilo to Kau, via Puna and Kilauea, and back again. The saddlebags are full of letters and weekly newspapers from Honolulu, printed in the Hawaiian tongue. This does not sound very barbaric, and in truth the Hawaiian is in all essentials as well civilized as the poor people of England or America. He owns his property in fee; he makes laws, executes and obeys them; he reads and writes; he has but one wife; he tills the soil and tends flocks; sometimes he accumulates wealth and sometimes he does not; he makes his will in due form, dies, and receives a Christian burial. In no land in the world is property more secure; indeed, I have yet to learn of any other where it is equally secure from burglary, rapine, and thieving, or those subtler devices by which the cunning and artful succeed in getting possession of the property of the less astute without giving an equivalent. All this is seen in Puna, which is no doubt the most primitive district in all the islands. The few relics of barbarism remaining are of the most harmless description and probably as good for the Hawaiian as any civilized customs he might adopt in place of them, and certainly not inconsistent with all the comforts and blessings of good laws cheerfully obeyed and well administered.

CONDENSED SKETCH OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Formation. — The American Board was organized at Bradford, Massachusetts, June 29, 1810. Prior to this a few local societies had been formed in New England with special reference to the needs of the neglected portions of our own country, including the Indian tribes, but no attempt had been made to send a missionary from America to any foreign land. For several years God had been moving the hearts of many individuals, widely separated, in reference to the needs of the distant regions of the earth. Samuel J. Mills (born April 21, 1783), whose mother had consecrated him in his infancy to missionary service, entered Williams College in 1806, and sought to awaken an interest in missions. During that first year a memorable missionary prayer-meeting was held by the students under the shelter of a haystack, to which they were driven by rain, and the impressions of that hour were so deep and led to such results that the spot where that meeting was held has been called the "Birthplace of American Missions." Two years later (1808), a society was formed in the college "to effect, in the person of its members, a mission to the heathen," but this organization was kept secret, "lest," as they said, "we should be thought rashly imprudent and should so injure the cause we wish to promote." Mills, Gordon Hall, and James Richards went to Andover Seminary and there met Samuel Newell, Adoniram Judson, and Samuel Nott, Jr., who were all of the same mind as to missions. After consulting with their professors at Andover, and others, particularly with Dr. Samuel Spring, of Newburyport, and the Rev. Samuel Worcester, of Salem, Mills, Newell, Nott, and Judson presented their request to the General Association of Massachusetts, which that year (1810) met at Bradford. Hall and Nott would have also appeared as desiring "to attempt a mission to the heathen," had it not been feared that so large a number of applicants would alarm those before whom they were to come. The Association commended the motives and plans of the young men, and under the lead of Messrs. Spring and Worcester organized the American Board "for the purpose of devising ways and means and adopting and prosecuting measures for promoting the spread of the gospel in

heathen lands." Nine commissioners were chosen, five from Massachusetts and four from Connecticut. It was not until two years later that a charter could be obtained from the State of Massachusetts. The petition was strongly opposed during two sessions of the Legislature, and the bill was more than once rejected. It was finally passed June 20, 1812.

First Decade, 1811–1820. — The First Annual Meeting was held at Farmington, Connecticut, September 5, 1810. Five commissioners present, with an audience of one person. A Prudential Committee of three was chosen. The Rev. Samuel Worcester was chosen secretary, which office he held for several years in connection with his pastorate at Salem. Until 1815 the Prudential Committee met from two to six times a year, as occasion might arise, at Hartford, Boston, Newburyport, Salem, Andover, or Charlestown. In 1815 they began to meet quarterly. The receipts for the first year amounted to $999.52, and there being no prospect of securing sufficient funds to support the applicants for missionary service, Adoniram Judson was dispatched to England in January, 1811, to confer with the officers of the London Missionary Society (established 1795) in reference to joint support and direction of American missionaries. The proposal was courteously declined in the hope that these young men would be supported by their countrymen. The same year (1811), Jeremiah Evarts was chosen treasurer, and the fact was made public that Mrs. Mary Norris, of Salem, had bequeathed $30,000 for foreign missions. The Board resolved to send out Judson, Nott, Newell, and Hall, to establish a mission in Asia. On the sixth of February, 1812, these four men and Luther Rice were ordained in the Tabernacle Church, Salem. Judson and Newell, with their wives, sailed from Salem, February 19; the other three, with the wife of Nott, from Philadelphia, a few days later. Reaching Calcutta June 17, 1812, Messrs. Judson and Newell were ordered home by the British East India Company, on the ground that their commercial interests would be jeopardized by an attempt to interfere with the religious faith of the Hindus. They went to the Isle of France, where Mrs. Harriet Newell died, November 30. Her spirit of consecration and her early death produced a profound impression, and served to awaken a deep interest in missions. During this same year Messrs. Judson and Rice changed their views on the subject of baptism, the former going to Burma and commencing a Baptist mission there. This event led to the formation of the American Baptist Missionary Union in May, 1814. Messrs. Hall and Nott, driven from Calcutta, reached Bombay February 11, 1813, and after negotiations extending over many months, permission was given them, December 22, 1813, to remain, and thus, among the Marathas of Western India, the first mission of the American Board in foreign lands was established. The Ceylon Mission was begun in 1816, in the northern island of Jaffna, on the arrival of Daniel Poor and four associates. During the same year a foreign mission school was established at Cornwall, Connecticut, with the design of educating heathen youth in this country, a plan which was abandoned in 1826. Missions were opened among the Cherokee Indians in 1817, and among the Choctaws in 1818. In 1819, October 23, seventeen persons, two of them ordained, sailed from Boston, in the brig *Thaddeus*, to begin a mission at the Sandwich Islands. Among the number were three native Hawaiians, educated at the Cornwall Mission School. On arriving at the islands it was unexpectedly found that the people had abolished idolatry and were ready to receive Christian teachers. Pliny Fisk and Levi Parsons sailed November 3, 1819, to commence a mission in Palestine. In 1820 the income of the Board, for the year ending August 31, was $39,949.45, and the total receipts for the first ten years amounted to $202,379.11.

Second Decade, 1821–1830. — Early in this period revivals occurred in the Ceylon Mission, and at Brainard and other stations among the North American Indians. In 1823 the king of the Sandwich Islands, with twelve chiefs and about 200 other pupils,

were learning to read. The same year Goodell and Bird arrived at Beirut, thus commencing the Syrian Mission. In 1829 Bridgman and Abeel sailed for Canton, to begin a mission in China. In 1830 Eli Smith and H. G. O. Dwight conducted an exploring tour through Armenia and Persia, and their report awakened the greatest interest among the American churches. During this decade, aside from the revivals in Ceylon and among the Choctaw, Cherokee, Chickasaw, and Seneca Indians, there were signs of deep religious interest in the Sandwich Islands, where, at the close of this period, there were 900 schools and over 44,000 learners. In 1830 the receipts of the Board were $83,019.37, the total amount for the decade being $707,316.93.

Third Decade, 1831–1840. — In 1831, Jonas King, who had previously spent a few years in Beirut, Smyrna, and the island of Tenos, commenced a mission to the Greeks at Athens. The same year Mr. Goodell removed from Malta, where he had been engaged in superintending the mission press, to Constantinople, thus commencing what is now the Western Turkey Mission. In 1831–33 the Cherokees and Choctaws were driven from their possessions in Georgia, and such as survived the hardships of the journey settled in the Indian Territory. There were four missions commenced in 1833, in Siam, Singapore, Persia, and at Cape Palmas, West Africa. The Madura Mission was begun in 1834, and the Zulu Mission, Southeastern Africa, in 1835. In 1834 William Arms and Titus Coan explored Patagonia but found no opening for a mission. Lyman and Munson, while seeking to establish a mission in Sumatra, were killed by the natives, June 28, 1834. A great revival occurred in the Sandwich Islands in 1837–38, over ten thousand persons having been received to the churches within twelve months. In 1839 there were 16,587 church members on the islands. In 1840 the receipts of the Board were $241,691.04. The total receipts for the decade amounted to $1,843,422.81.

At the close of this decade the Board had 25 missions, 9 of them among Indian tribes of North America. There were 134 ordained missionaries, 10 physicians, 35 other male teachers, printers, etc., and 186 female missionaries, including wives: a total of 365 laborers from this country. There were also 122 native helpers, 55 churches, 17,234 church members, and 21,606 pupils in schools. From the beginning the Board had sent out 694 male and female missionaries, and the missions had issued no less than 233,156,081 pages of printed matter.

Fourth Decade, 1841–50. — The visit of Mar Yohanan, of Persia, to the United States in 1842 in company with Dr. Perkins served to kindle great interest in behalf of the Nestorian and other missions. The same year the mission in Western Africa opened a station at the Gaboon, which the next year gave the name to the mission. In 1843–44 Secretary Anderson visited the missions in the Levant. In 1843 Dr. Marcus Whitman, of the mission to the Oregon Indians, led a large party of emigrants with wagons from the Mississippi River across the Rocky Mountains to Oregon, and thus practically secured to the United States a large and valuable territory. In 1845 the mission in China was divided into the Southern China and the Amoy Missions. The first Protestant-Armenian church was formed at Constantinople in 1846 and a widespread and hopeful reformation among Armenians accompanied and succeeded this event. In 1847 the Foochow Mission was begun by the transference of two missionaries from Siam, and the latter mission as well as that to Borneo were discontinued in 1849. During this period, at nearly every Annual Meeting, memorials were presented on the subject of slavery, growing out of the fact that there were slaveholders connected with the churches among the North American Indians. In 1850 the receipts were $251,862.28, and the total amount for the decade, $2,560,447.91. At the close of this period there were 24 missions, 157 ordained missionaries, 25 American teachers and printers, 204 female missionaries, including wives, 85 churches and 25,875 members.

Fifth Decade, 1851–1860. — In 1851 the Assyrian Mission was set off from the mission to the Armenians, having its central station at Mosul. In 1852 Messrs. Snow, L. H. Gulick, and Sturges commenced the mission in the Micronesian Islands. In 1853 the Board met for the first time beyond the Alleghanies, at Cincinnati, Ohio. The same year the Board declared that the Sandwich Islands had been "virtually Christianized." Up to this time 145 laborers, male and female, had been sent to these islands. There were then 26 churches, with a total membership of 22,236, the whole number received from the commencement being 38,544. In 1854 Secretary Anderson and Rev. A. C. Thompson were sent as a deputation to visit the missions in India, and the same year a mission was established in Shanghai, China. In 1856 the first *Morning Star* was launched, the children contributing $28,505 for her construction and expenses. In 1857 the Dutch Reformed Churches, which had hitherto coöperated with the Board, amicably withdrew, in the hope of prosecuting foreign missionary work more vigorously under a Board of their own. Subsequently the Arcot and Amoy Missions were transferred to the care of the Reformed (Dutch) Board. At the Annual Meeting of 1857, Hon. Theodore Frelinghuysen resigned as President of the Board, and Mark Hopkins, D.D., was elected in his place. In 1859 the Cherokee Mission was discontinued. The "Jubilee Meeting" of the Board was held in Boston, 1860. The receipts for that year were $429,799.08; for the decade $3,318,748.29; for the fifty years, $8,632,315.55. At the close of this period there were connected with the Board: 22 missions, 181 male missionaries (166 of them ordained), 195 female assistants (total Americans 376), 787 native helpers, 144 churches, 19,722 church members, and 10,615 pupils. During the half-century there had been sent out 415 ordained men, 24 physicians, 128 male assistants, 691 female assistants, making a total from the United States of 1,258.

Sixth Decade, 1861–1870. — In 1861 the missions in Turkey, called in 1857 the Southern and Northern Armenian, were divided into the Western, Central, and Eastern Turkey Missions, the Assyrian Mission being merged in the last named. In the same year Dr. Blodget removed from Shanghai to Tientsin, and in 1862 the name of the mission was changed from the Shanghai to the North China Mission. In 1866 Dr. Anderson resigned after thirty-four years of service as Corresponding Secretary, and Rev. N. G. Clark was elected in his place. The same year the first *Morning Star* was sold and a new one built. This second *Star* was wrecked in 1869 and a third vessel built in 1870. The Canton Mission was closed in 1866. The Board had been year by year withdrawing from the work for fifteen Indian tribes among which it had labored, leaving them to the care of Home Missionary Societies, until in 1867, with the exception of one missionary among the Ojibwas and one among the Senecas, its only mission among Indians was that to the Dakotas. The first missionary of the American Board to Japan sailed in 1869. In 1870 the two branches of the Presbyterian Church having been united, they felt that the time had come for a separate organization for prosecuting foreign missions, and as a church they amicably withdrew, though some members of that body have continued down to the present time to coöperate with the American Board. The receipts of the Board for this decade amounted to $4,550,371.05, and for the last year of the decade $461,058.42. At the close of this period there were 18 missions, 95 stations, 154 missionaries (143 ordained), 200 female missionaries, 1,095 native helpers, 238 churches, with 24,142 members.

Seventh Decade, 1871–1880. — At the opening of this period five missions, the Persian, the Syrian, and Gaboon, and those to the Seneca and Ojibwa Indians, were transferred to the Presbyterian Board, and the Christianized Sandwich Islands were no longer reckoned as among foreign mission fields. The statistics of missionaries, churches, and members were thus largely reduced. In 1871 the missionaries of the Western Turkey

Mission who had been using the Bulgarian language were set off as the European Turkey Mission. At its Annual Meeting in 1871, the Board resolved to undertake missionary work in nominally Christian lands, and missions were established in Spain, Austria, Mexico, and Italy, the last named being suspended in 1874. In March, 1874, J. L. Stephens, missionary in Mexico, was assassinated. In the same year the first church of the Board in Japan was organized. In the year 1875–76, 1,504 persons were received to the mission churches. In 1876, the Rev. E. K. Alden became Home Secretary, and his predecessor, the Rev. S. B. Treat, who for thirty years had filled the office, died in 1877. At the Annual Meeting of 1877, at Providence, Rhode Island, the sum of $48,000 was pledged, amid great enthusiasm, to meet the deficit of the previous year. The year of 1877–78 was one of severe stringency, making retrenchment necessary, but in 1879 an extraordinary legacy was received by the will of Asa Otis, amounting to about one million dollars. This bequest, at the Annual Meeting, was set apart for new missions, the enlargement of existing missions, and for educational purposes. The Rev. John O. Means was sent to Europe to make inquiries preparatory to a new mission in Africa, which resulted, in 1880, in the establishment of the West Central African Mission, in the expectation that its first station would be Bihé. The same year explorations were begun on the East Coast, toward Umzila's kingdom, but Mr. Pinkerton died on his way inland.

The receipts for 1880 were $613,539.51, and for the decade, $4,782,078.49. At the close of this period there were: 17 missions; 75 stations; 170 male missionaries (156 ordained); 246 female missionaries; 1,269 native helpers, 272 churches, with 17,165 members; 28,098 pupils in schools.

Eighth Period, 1881–1885 inclusive. — The first year of this period witnessed the addition of over 2,000 persons to the mission churches of the Board. The missions to Shansę, China, and to Northern Mexico were established in 1882, and in January, 1883, the Dakota Mission was transferred to the American Missionary Association, this Association relinquishing its work in foreign lands. In the latter year a deputation from a special committee of the Board, also one from the Prudential Committee, visited Constantinople to inquire into matters connected with the Turkish Missions. The same year the proposed mission on the East African Coast was established at Inhambane. Secretary Means, who had had charge of missions in Africa and elsewhere, died December 8, 1883, and the next year the Rev. Judson Smith was chosen to fill the vacancy. The Hong Kong Mission, with special reference to Chinamen returning from the United States, was established in 1883, and the next year the Northern Japan Mission, with its centre at Niigata, was set off from the Japan Mission. With the Week of Prayer of 1884 a remarkable revival commenced in Japan, continuing even to the present time.

(The full summary for the seventy-five years will be given in our next number.)

Periodicals of the Board. — The first organ of the Board was *The Panoplist*, commenced in 1805, which in 1808 was united with the *Missionary Magazine* (established in 1803) and the double title was used until 1818, when the name was changed to *The Panoplist and Missionary Herald*. These publications were under private ownership. Two years later (1820), the first portion of the name was dropped and the *Missionary Herald* became exclusively the property of the Board and has so continued to this day. In 1841, *The Dayspring*, a small monthly paper for children, was established, which was continued until 1850, when its form was altered and its name changed to the *Youth's Dayspring*. This publication was discontinued at the close of 1855. In 1850 the *Journal of Missions*, in newspaper form, was begun, and was discontinued at the close of 1861. In 1882 a children's paper, the *Mission Dayspring*, was commenced by the American Board and Woman's Boards conjointly. In 1879, Rev. I. R.

Worcester, who for twenty-two years had been editor of the *Missionary Herald*, withdrew, and his place was taken by Rev. E. E. Strong.

Woman's Boards Co-operative. — Among the most efficient aids in the prosecution of the work of the American Board have been the Woman's Board of Missions, Boston, organized in 1868; the Woman's Board of the Interior, organized in 1869, and the Woman's Board of the Pacific, organized in 1873.

Colleges. — Among the higher institutions for Christian education, aiming always at the preparation of an Evangelical agency, the following may be mentioned: Central Turkey College, Aintab, established 1875; Armenia College, Harpoot, established 1878; Jaffna College, Ceylon, established 1877; Kioto Training School, Japan, established 1875; North Pacific Institute, Sandwich Islands, established 1877; Constantinople "Home," organized 1870. Besides these institutions, theological and high schools are connected with nearly every mission. Robert College, at Constantinople, though not formally connected with the Board, was organized through the influence of its missionaries in 1863.

Mode of Operation. — The corporation of the Board consists of persons chosen by ballot and limited to 200 active members, at least one third to be laymen and one third clergymen. These corporate members elect annually its officers, including a Prudential Committee, consisting now of eleven members, which meets weekly on Tuesday afternoons. To this Committee the Board intrusts the direction of its operations, requiring of it an Annual Report. Honorary members, made so by a contribution of $100 (or $50 if clergymen), have the right to participate in all the deliberations of the Board, but do not vote.

Letters from the Missions.

Western Turkey Mission.

AWAKENING AND PERSECUTION.

Mr. Pierce, of Bardezag, reports a pleasing case of spiritual awakening among the Greeks, followed by a sad persecution under the leadership of one from whom Christian scholars would not have anticipated such conduct. Mr. Pierce says: —

"Some three or four miles from the city of Adabazar there is a village of about 300 houses, all Greek, the name of which is Sardoan. The people of the village have occasion to go to the city often on business, and, in this way, have made the acquaintance of several of our Protestant merchants, who are also in the habit of going frequently to the village for purposes of trade. Like true Christians, they carry their religion with them into their business, and, in the course of time, their influence began to be felt and to manifest itself. A Bible or two, then a hymn-book, a Testament, found their way into the village. Occasionally a villager would drop into the chapel when he happened to be in the city on Sunday; and, seeing him, the pastor would change from the Armenian to the Turkish language, so that the man might understand what was being said.

"In this way much good seed was sown. A year or more ago, one of their number, a young man, was received into the Adabazar church, who is proving himself to be an earnest, faithful Christian. Another, a leading man in the village, has also presented himself as a candidate for church membership, and will be accepted at the next communion, while several others are in a more or less hopeful state. No missionary had ever visited the village, nor had they ever had a Protestant service there. They attended the service of the Greek Church on Sunday morning, after which they would come together in the house of one of their number for

reading the scriptures, prayer, singing, etc. etc., with no thought or desire of separating themselves into a Protestant community. It was also the desire of the Adabazar brethren that they should not separate themselves from the old church, but work on in a quiet way so long as it should be possible for them to do so. I also fully sympathized with this idea and opposed any step which was likely to bring out opposition or persecution.

"But God's ways are not our ways. In a single day the aspect of the whole affair was changed, and that through the direct, personal influence of one concerning whom we had reason to expect better things. It was no less a person than *Bishop Bryennios*, Metropolitan of Nicromedia, the 'Eastern Divine,' concerning whom so much is being written just now. Two weeks ago, he went to Sandoan for a few days. Calling all those suspected of being 'Bible Readers,' he put to them such questions as these, which I have directly from the men themselves: 'What are you?' To the answer, 'I am a Christian,' he returned, 'What kind of a Christian are you? Are you Orthodox?' 'Yes, I am Orthodox.' 'Are you like me?' 'I don't know what you are.' 'Bring me one of those pictures; will you kiss that picture?' 'No; I can't do that.' 'Then get out of this; you are a Protestant,' etc.

"On Sunday morning, he preached in their church from this text: 'I am the light of the world.' The substance of what he said was that there are two gospels, one written and one spoken; we must keep the spoken as well as the written, etc.; the Sabbath was made for man, therefore it is not sin to work on Sunday in order to get a living, etc.; the Greek Church is an old, established church, while the Protestant Church is of yesterday. He then proceeded to instruct the priests not to baptize the children, nor to bury the dead of any of these persons; to turn them out of the church and to have nothing to do with them. The people should not give them salutations, nor accept theirs; they were bad men, etc.

"I am happy to say that these persons remained firm, and are ready to endure whatever of persecution may fall to them."

THE PLACE VISITED.

"On being thus turned out of the Greek Church, they naturally looked to Adabazar for sympathy and advice. The brethren there, at once, sent one of their own number to me, with the request that I visit the village, and, if possible, spend a Sunday with them. Accordingly I went, in company with several of the Adabazar brethren. During the evening, quite a number of men and several women came in, with whom we had a long conversation on religious subjects; and from them we heard the story of the Bishop's sayings and doings during his visit.

"On Sunday we held two regular services and had hours of religious conversation, singing, and prayer. Six or eight men with several women and girls were our audience. We found them very interesting persons and genuine seekers after the truth. There are six or seven families who may be regarded as Protestant; while many more are as yet undecided, waiting to see what will be the outcome of the present movement. Our visit was a great comfort and encouragement to the little flock, while, at the same time, it called out an expression of the feelings of opposition and persecution excited by the harangue of the Bishop. For no sooner did we begin to sing than a crowd of women, girls, boys, and young men began to collect about the door and to stone the house on all sides. This they kept up with more or less violence during the entire day. And when, toward evening, we went into the street to return to Adabazar, we were greeted on all sides with shouts and showers of stones, which were kept up till we were well out of the village. Fortunately for us a Turkish officer happened to be in the village, who exerted himself not a little to restrain the crowd. But for him, we should have suffered severe treatment in the street, as they had baskets of stones ready to hurl at us, and were only kept from so doing

by the threats of the officer, who also made good use of his stick."

THE "LOVERS OF INSTRUCTION" AT CESAREA.

An extended account of a society bearing the above name was given in the *Missionary Herald* for December, 1883, and the interesting movement has been referred to in subsequent numbers. The annual report of the Cesarea Station contains the following allusion to the society and its leader: —

"There has been in this city, for some sixteen years, a society working earnestly for the propagation of the gospel, but quite separate from the Protestant movement, and to some extent opposed to it, insisting that no political or ecclesiastical organization distinct from the Armenian community and church is either necessary or desirable. In our last report we said: 'We are now watching with interest the progress of events in connection with the congregation of enlightened Armenians in Cesarea. Within the last few weeks persistent and successful efforts have been made by the Armenian Church to disband their Sabbath congregation and to close their large and flourishing schools.'

"Further complaints secured the banishment of the leader of this movement, Dr. Avedis Yeretzian, to Angora. After being made a prisoner, but before leaving Cesarea, he made a written statement declaring himself a Protestant. About the same time thirty-seven of the leading men of the society did the same thing. Very soon their schools were reopened, but under Protestant protection. Dr. Yeretzian remained in Angora some six months, a prisoner at large, and then, without opposition, returned to Cesarea. He immediately renewed his labors, as preacher for the society, but this too was under Protestant protection. Every branch of their work seems to be in a flourishing condition. The intercourse between them and the Protestants has increased. A good many of those known as society men attend the Sunday morning service at the Protestant church and a good many Protestants attend a later service in the hall occupied by the society. Thus the result of the severe opposition of leading Armenian ecclesiastics and others has been to bring the schools and the congregation under Protestant protection. At the same time the feeling of distrust or of opposition that existed between the society men and the Protestants has diminished very greatly, though it has not entirely disappeared. Practically this society is a second self-supporting Protestant congregation, sustaining well-attended weekday prayer-meetings, women's prayer-meetings, a Sunday-school, and two flourishing day-schools; and it has an average audience at its Sunday services of from four hundred to six hundred persons. Their zeal and success in raising funds for their necessary expenses are highly commendable.

"Not long since they held a meeting to make subscriptions to meet demands upon them for rents, schools, etc., and the amount raised that evening was £47. While free to admit that we have great anxiety about the final result of these efforts, we think there is reason to thank God and take courage. The strongest proof of this is in an official document of thanks sent by this society to the representatives of the Protestant church and community. That document closed with the following words: 'Respected Brethren, That there may be goodwill among all men, with one thought, one faith, let us beseech God that the gospel of Jesus Christ may be preached freely [that is, without hindrance], and that his peace may speedily be spread through all the world. Amen.'"

Central Turkey Mission.

THE CENTRAL TURKEY GIRL'S COLLEGE.

THE report of this institution at Marash, under the charge of Misses Shattuck and Childs, gives a detailed account of the different classes under instruction and of the work accomplished during the year. There is much that is encouraging in the statements made. A few extracts only, relating to the religious condition of the school, can be given here: —

"From the lack of sufficient teachers to supply the needs of schools in Hadjin, Adana, and Marash, we seemed compelled to break the senior class for 1885, and four were sent out to teach for one year, while the other four remained to complete the college course. This was a trial to the entire class and but slowly accepted with a proper spirit. On October 8 school opened with our three college classes represented in the fourteen pupils, among whom were two graduates of Aintab Seminary, and one pupil from Adana — our first college students outside of Marash. A class of twenty-two was admitted to the preparatory department, several of whom were 'conditioned.'

"During the last term the school devotions have been in English; our family devotions and Wednesday evening prayer-meetings have, however, been conducted wholly in Turkish. Reports of sermons have been required every Monday morning, also regular reports of the *Avedaper*, our Turkish weekly paper, by the school. Our Sabbath evenings have been very pleasantly spent in recitation of scripture committed during the week. The aggregate of the first ten weeks was 1,529 verses, an average of about sixty apiece. All are expected to share in this exercise, though it is not made compulsory.

"We believe that all of our girls have begun the Christian life, and with some there has been a marked indication of growth in Christian character. Several have presented themselves for examination, and expect to unite with the church at next communion. We have been disappointed in the general influence of some of our older professing Christians and often pained at their conduct. They need a fresh baptism of the Holy Spirit. We feel that a marked influence for good has come through their Foreign Missionary Society. Studying about and praying for, others less blessed than themselves has often brought a manifest blessing upon our girls.

"On the Sabbath of June 14 a congregation of not less than fifteen hundred listened to the baccalaureate sermon preached by Rev. Simon Terzeyan to our graduates in the yard of the Third Church from the text found in Ps. cxliv, 12. The following Friday, June 19, was devoted to the closing exercises of our school. Four hours of the morning were given to recitations in which the senior class had special opportunity given for review of their recent studies — algebra, 'Evidences of Christianity,' and the Epistle to the Hebrews. Their essays in the afternoon, the presentation of the diplomas to the class of four, the pleasing and instructive remarks of our visitors, — all were of the peculiar interest ever connected with the *first graduates* of a college. We trust that the blessings of the present may continue, and a widening influence for good extend through the future of the Central Turkey Girls' College."

AINTAB AND ADANA.

The Aintab Girls' Seminary, under the care of Misses Pierce and West, reports the graduation last year of a class of nine, six of whom were professing Christians. During the present year about fifty have been connected with the school, twenty-three of whom were boarders. The government for a time interfered with the erection of the new buildings for the seminary, but the injunction was finally removed, and the work of construction has gone on. There has been a spiritual awakening during the year, and nearly, if not quite all, the girls in the first and second classes are hoping in Christ.

The following extract from Miss Tucker's report on woman's work on the Cilician Plain brings to view some of the obstacles which have to be met and overcome in the elevation and christianization of women in the Orient. Miss Tucker is writing of affairs at Adana just before the beginning of the school year of 1884–85: —

"By October 10 enough had come in from vineyards and cotton gathering to warrant the opening of three girls' schools in the city. There were thirty children in the primary, twenty boys and thirty girls in the second grade, and forty girls in the intermediate department, on the first Monday morning. A good beginning!

"According to the previous station plans, doors stood open, and teacher sat ready, in one room of the mission-house, to receive candidates for the grammar school. Only two came. Disappointed, indeed, we were, after all the cries for higher girls' education in Adana. The teacher stayed by her two, ready to receive more; while Baron Avedis and I set out to visit all the families where there were eligible daughters. During the week we called at sixty houses, enlarging at each place upon the value of female education, and inviting pupils to the new school. We found, to our disgust, that girls whom we thought eligible for the school were also upon the 'matrimonial market.' They had, many of them, been at our school the previous year, and learned to read and write and add a little, and had memorized a few Bible stories and learned how to sew a little or do fancy work, and so thought themselves quite learned. Their mothers, utterly ignorant of books, thought them quite oracular, and inquired if we wished 'to make priests' of their children. Some were 'too large to be seen in the streets,' some were 'engaged,' or just going to be: that is to say, the doting father was negotiating with some unprincipled youth, offering various sums of money as dowry, to get him willing to take his dear daughter 'already too old to be sought in marriage,' having spent fifteen or sixteen tedious years in this weary world! Perhaps at that very moment the tender mother was expressing her attachment to her beloved offspring by conferring with some neighboring woman anxious to get a young bride into the house to do her washing, scrubbing, and other drudgery. The relation of the young bride to the mother-in-law is that of a menial to an exacting mistress.

"However, at the beginning of the second week we had eight, and on the third Monday morning we had nineteen, promising girls, though not all in the regular classes."

In contrast to this story of beginnings it is pleasant to read an item in a recent letter from Miss Tucker, in reference to Marash, where, at the commencement of missionary labors, the outlook was no better than it was a year ago at Adana. The letter is dated Marash, June 1: —

"I came here to address the women of the three congregations in the First Church on Sunday. There was a congregation of about five or six hundred women present, and a more appreciative audience it would be hard to find. It is comforting and encouraging to see the bright, earnest, intelligent faces of so many women — the result of twenty years of hard missionary work. Last week they had an open meeting of a native missionary society that Miss Spencer helped in forming. Three of the married women read essays that would have done credit to women in similar circumstances in America. The homes here in Marash are far superior to those of any other city, town, or village that I have seen in Turkey. The Girls' College here is an ideal institution."

East Central African Mission.

A NEW STATION.

THE brethren whose headquarters have hitherto been at Mongwe, eighteen miles from Inhambane town, across the bay, have been much occupied in searching for sites for stations. The following letter from Mr. Ousley, dated Kambini, June 3, explains itself: —

"The place where I write to-night is about ten miles west of Mongwe. A boat-ride across the bay, thence up a small river, brings us to the large kraal of Jogo's. With wind and tide in our favor the run can be made in less than forty minutes; but with an adverse wind and a receding tide it will take an hour or more to reach our landing-place. From Jogo's we have a walk of nearly two and a half miles ere we reach Kambini, where I have been for the last nine days. The ascent from Jogo's here is rather gradual. The land in this vicinity is rolling. We expect to pitch our tent on the brow of one hill: and in front of us there is another hill, and back of us a still higher ridge. The latter part of our route from Jogo's takes

us up the right bank of a small but very swift stream. I have visited the source of this stream several times and find it a large spring flowing out from a large bed of sandstone rock. There are a number of springs along this stream.

"I am busy planning to begin work among the natives of this vicinity. I have selected a site for a mission station about half a mile from the head of this stream. Here I find another large stream which will abundantly supply us with water. At present I am building a large circular native house, having a diameter of twenty feet. We intend to live in the native house till our other house is built. I don't think the native house and barrack will cost more than $35. We expect to use the barrack for a schoolhouse and chapel, for the present. Should it be too small for a chapel, there are a number of large shade-trees which can be utilized for the purpose of preaching.

"Our location is not as high, perhaps by several hundred feet, as that selected by Mr. Wilcox for his station. Yet it is quite elevated — certainly several hundred feet above the level of the sea. And as there are no swamps near, I think we shall have good health. We have plenty of people here, good water, and moderately good land. Just now there seems to be abundance of food. The people are agricultural in their pursuits; yet there are a good many sheep and goats owned by them. There are very few of these people who can speak the Gitonga dialect of the natives around the Bay of Inhambane. The people call themselves 'Botswa,' and their dialect or language Shitswa. I think it will be more difficult to learn than the Gitonga, but I hope to find it more of a language than the Gitonga. The Shitswa is more closely allied to the Zulu than the Gitonga. I am hard at work making an English-Shitswa-Gitonga dictionary. While I intend to give most of my study to the mastery of the Shitswa, I don't consider it wise to stop studying the Gitonga, which I am just beginning to speak a little. I shall be constantly coming in contact with the Gitongas, and may have an opportunity of preaching occasionally to them.

"For the next six months we expect to accomplish but little else than to gain a knowledge of the language and get an influence over the people, especially the children. In fact, I do not consider it wise for me to attempt to cultivate a large tract of land with native laborers. I am much more hopeful of the success of a school, composed largely of small boys and girls, than of one made up, for the greater part, of grown boys.

"The chief of Kambini has shown me a deal of kindness thus far, giving one of his huts to me, — and he has only two, — till I can build our temporary house. He is my chief workman on the native house I am constructing. He can speak Gitonga quite well, and comes often to our morning and evening prayers, conducted for the special benefit of the Gitonga boys who are working for me. He has already asked me to teach him to read. He is not more than thirty-five or forty years old. He has been to Natal, — at least he says so, — and has some idea of the work of a Christian mission. The people also seem glad to know that we are coming to teach them. I know not how much selfishness is concealed in the chief's seeming eagerness to have us come and live among his people. Time can only tell. We think we see the Master's hand leading us step by step. Now, that the clouds are beginning to lift themselves, giving us a stronger assurance of the Master's 'Lo! I am with you always,' we feel hopeful for the success of our work among this people."

West Central African Mission.

INTERCOURSE WITH KING KWIKWI.

LETTERS received from Mr. Sanders, at Bailundu, bring down the dates to May 21. It will be seen that while the words of the king are fair, no great dependence can be placed upon what he says. It would seem, however, that he has learned a lesson as to the duplicity of his Portu-

guese friends who have opposed the mission. Writing May 8, Mr. Sanders says:

"Yesterday, according to his promise, Kwikwi showed me the letter by which he supposed himself authorized and compelled to expel us. I expected to see something written by Braga but in no way implicating the governor of Benguela. The letter proved to be indeed from the governor, but with not the slightest allusion to us or our affairs. From it I judge that the *osoma* had sent a letter asking that a representative of the governor be located here, and also a priest. At least the governor said that he would fulfil his request in sending such here.

"I asked the osoma who read the letter to him. 'Braga's clerk,' he replied. Then I told him that there was not one word about us in the whole letter; that the governor had written one thing and Braga's man had told him that it contained things that were not in it; that at Bihé the osoma has men who can read and write, but as neither he nor his people can do so, Braga and his men had lied to him. Kwikwi was evidently much annoyed to find out these facts, as there was no escape from the conclusion that he had been completely fooled. Hence he changed the subject at once. Since we have sufficient proof as to the part Braga and the governor of Benguela had in the matter, I was glad to have the matter take the turn that it did, for it will probably make these people less easy to deceive again, and will also serve in the future to feather an argument in favor of education."

The following translation of a letter written at the dictation of Kwikwi by a young black, of Catumbella, has been received: —

BAILUNDU, May 20, 1885.

Messrs. Walter, Stover, and the others, American Missionaries, — I hereby inform you that in the past month I received an official letter from the Governor-general about your affairs, bidding that you be allowed to settle where you please. Hence I write to invite you back, since I have no fault to find with you. The excess was caused by my having been deceived. Since I have received this letter, I cannot be deceived again. Hence you will not have such trouble again.

OSOMA KWIKWI.

BAILUNDU SUPERSTITIONS.

Mr. Sanders reports what he saw of the dark superstitions of the people: —

"On Saturday, May 9, I went up to the *ombala* (king's residence), where they were engaged in the funeral rites of Bonge, who was osoma several years ago. Since his time Sacisende, Vasovava, Ekongo, and Kwikwi have 'mounted the stool.' Sacisende rebelled against this Bonge and when the latter saw that he had lost his power, he fled, 'instead of killing himself like a man.' Hence he was not buried in the *akokoto*, or sepulchres of the kings. These people think that their recent failure to get plunder was due to the wrath of this dead Bonge about his burial; so they have brought the box with his bones and put him with the other rulers. As it was evidently improper that two kings should be in the royal quarters at once, Kwikwi moved to one corner of the ombala, where he was to remain till the next day.

"The rites were similar to those practised on a smaller scale at most of their funerals. The box was hung on a pole carried by two men, and, as the assembled people danced and sang, the carriers were supposed to walk wherever the spirit of Bonge moved them to go. I told Chitwi, who was with me, that it was nonsense to think that it was the spirit that moved the pole. But he declared that it was the spirit, and said that when they have another funeral at Chilume they will let me take one end of the pole as soon as the spirit takes hold to move it, and then I will be convinced and agree with them. I said that as soon as there shall be another missionary to take the other end of the pole, I shall be very glad to try the experiment.

"After a good deal of singing and dancing Bonge ran the end of the pole into a fence that was in his way to the graveyard of the kings, and they immediately tore a gap for him to pass. Then there was a scramble for the flesh of an ox that had been sacrificed to him. The young men, being the nimblest, got the lion's share, which seemed to grieve greatly a few of the elders. In the excitement of

the moment each thought of the meat, but no one of the hide that should have been taken off and buried with the remains. Hence the old men who had charge of the ceremonies became wrathy, and between it all they nearly had a free fight. Finally Bonge ran the pole into the fence that incloses the burial-place, so they again made a gap and sent him in.

"On the same day Kwikwi urged me a long time to give him cartridges for a shot-gun of ours that he has. Finally he offered a load of wax if I would get him some. When I had refused all his entreaties, he comforted himself with the remark that he would send down to Braga who would supply him. He went on making himself out to be so innocent that at last I told him that he need not think that I took any stock in such talk from him, as I had not yet forgotten what he said to me when he sent me from his camp. This closed his mouth, temporarily, I presume. It is of no use for us to flatter ourselves that these people are going to refrain from begging and demanding presents out of a sense of shame. When I declare that we will give no more presents, they assent; but I hear them remark that we will come to it at last."

Japan Mission.

HOW A NEW CHURCH WAS BUILT.

A BRIEF account of the organization of this church at Nagahama was given in the last *Herald* by Mr. Learned, but these additional particulars forwarded by Dr. Gordon will be welcomed: —

"One of the class of thirteen theological students who were graduated from our Kioto school just a year ago went at once to Nagahama, on the northeastern shore of Lake Biwa; and a few weeks since, in accordance with his urgent request that as many as possible of the teachers of the school to which he declares he owes the best part of his life should be present at his ordination, several of us went to Nagahama. To lose as little as possible from school, we make the trip at night. An hour's ride on the cars brings us to Otzu, where at ten o'clock we take the little steamer which crosses the lake to the place of our destination, nearly fifty miles away.

"At Otzu we are joined by some of the Japanese pastors and delegates from the churches; with them we go 'second-class,' which means sitting or lying on the floor in a small room with twenty or thirty other passengers. The night is dark and rainy, and the floor hard, but not too hard for a nap of an hour or two. Five hours' ride brings us to Nagahama at three A.M., and as we near the shore scores of lanterns, mostly carried by hotel-runners, light up the darkness. Among them, however, we see some with red crosses on them, and we soon learn that they are the lanterns of Christians who have come out this dark rainy night to welcome us. Although the crosses are Greek rather than Maltese, we who have just been reading Dr. E. E. Hale's little book are thrilled by the thought that here, in this interior town of Japan, are those who in self-forgetfulness are serving others 'for the love of Christ,' and we gladly and gratefully accept their kind service. After another short sleep on the floor of the hotel to which we were guided, we repair at an early hour to the church, for the examination of the candidate."

NAGAHAMA.

"Nagahama is situated at the point where the railroad from the west coast of Japan touches Lake Biwa, and though not large, is quite an important centre for Christian work. It is eight or ten miles from Hikoné, and members of that church began five or six years ago to preach in Nagahama, and as a result, about three years ago eight persons professed Christianity and became members of the Hikoné church. But little progress was made, however, either in members or in faith and doctrine till Mr. Hori went there a year ago. The work there has, however, been self-supporting from the first, and illustrates the way in which our young men frequently encourage their people to financial independence. He began work there with only five or six dollars a month, which is about the earnings of an ordinary

day-laborer. As the number of hearers increased, his salary increased, so that at the time of ordination it was ten dollars. Now it is $12.50. The Christians here recently had a very rich spiritual blessing, the effects of which were visible in all the proceedings.

"The council was organized at nine A.M., and was found to consist of sixteen delegates representing ten different churches, and of one missionary, two others arriving in time for the afternoon services. The council convened in the 'temporary church,' which is simply an ordinary Japanese house with the 'insides' taken out. Most of the people sat on the floor in usual Japanese style, but the delegates were honored with backless benches covered with red woolen blankets.

"The pastor of the Third Church, Kioto, was made moderator, and the examination, which lasted two hours and a half, was conducted almost wholly by the Japanese. As illustrating its nature, a few questions may be quoted: 'Would you say that the Bible *is* God's revelation, or do you prefer to say that it *contains* a revelation?' 'Do you believe in verbal inspiration?' 'Were the "brothers of the Lord" *real* brothers?' 'What is the meaning of 1 Peter iii, 19, 20?' 'Of 1 John iii, 9?' 'If the soul had a beginning, shall it not have an end?' 'Do you believe in future probation?' 'In an intermediate state?' 'Is prayer heard because it is a part of the divine decrees?' 'May there rightly be eternal punishment for the sin of a brief moment?' 'Are baptized infants church members?' 'How much time do you spend daily in private prayer?' 'In what respects are you superior to your church members that you should be put over them as pastor?'

"The council voted the examination satisfactory, and in the afternoon the church was organized, and the pastor ordained in the presence of a small but very attentive audience. The church numbers about thirty members, and is the sixth organized in connection with our mission since January, an average of one a month.

"In the evening several sermons were preached, in a small theatre, to a miscellaneous audience of two or three hundred. Taking a walk in the evening, I spoke to a stranger of the Christians of the place. He spoke very highly of them, but said for himself he found the temptations of the world too strong for him to embrace so pure a religion. At ten o'clock we took the return steamer, and by seven o'clock the next morning were at home again."

KOCHI. — A HAPPY FAMILY.

Mr. Atkinson sends a report of two extended visits recently made by him. The first was at Kochi, a large castle town on the southern side of the island of Shikoku, distant from Kobe about 140 miles. Mr. Atkinson spent three weeks in this city in 1878, preaching nearly every day, and since that time until the present year the people have only occasionally been favored with the presence of a Christian preacher. Some months ago a theological student from Kioto was induced to go to Kochi as an evangelist, where he has had much encouragement. Mr. Atkinson found an interested body of believers and inquirers, and on Friday and Saturday, May 29 and 30, "theatre meetings" were held with an audience on the first day of 400, increasing the second day to 500. The preaching began at two P. M., ending at six P. M., with the usual after-meetings at the lodgings of the missionary. Among the incidents connected with these meetings, the following is of special interest:

"During one forenoon a service of some moment to the family of my host was held in the upstairs room of the storehouse. A married son, now at home, has been a great trial to the whole family. He has been a prodigal son in more ways than was the one of the Gospels. During these days of service the whole family has been deeply interested, their first interest having been awakened previously, and last night the father could not sleep. This forenoon he invited these brethren and his son into the storehouse for quiet, and then opened his mind about his personal and

family troubles. The young man, when his turn came up, took a lofty position and declared himself free from all blame; but, after a course of reasoning, he admitted his wrongdoing, and asked his father to forgive him. Father and son both were so manifestly under the influence of the truth, and of the Spirit of God, that prayer was suggested as the most fitting exercise of the hour. Both father and son, for the first time in their lives, prayed, and with sobs and tears confessed their sins and expressed their thanks. When the knowledge of what had occurred reached the mother and daughter-in-law the whole house was filled with a happiness that had never been known before. The words of the Saviour to Zaccheus seem the only fitting ones to apply: 'This day is salvation come to this house.' The several members of the home seem as though they cannot render enough service to me to express their gratitude and joy."

CHURCH ORGANIZED AT FUKUOKA.

The other journey which Mr. Atkinson reports was to Fukuoka, on the island of Kiushiu. An account of a previous visit to this place was given in the *Herald* for August last. Arriving at Fukuoka on Saturday, June 6, the succeeding day was devoted to the organization of the church and the ordination of Mr. Fuwa. Mr. Atkinson writes: —

"The church building was not quite finished, but we used it. The forenoon was given to the examination of the pastor-elect, Mr. Fuwa. The members of the church to be organized were also questioned as to their articles of faith, their financial ability to support a pastor, and their intended relation to other churches. In the afternoon I baptized twenty-two adults; these, and four who united by letter from other churches, were then organized into a church. After this Mr. Fuwa was ordained as pastor. Then came the communion service, which closed the long afternoon service. In the evening three addresses were made by Japanese pastors, and the day brought to a happy close — a harvest day, indeed.

"The forenoon of Monday was given to rest and the afternoon was filled with a theatre preaching service. My address came after the audience had been listening four hours, yet the attention was unflagging. These theatre or mass meetings are a peculiarity of evangelistic work in Japan. Street-preaching is not convenient, and, in fact, would hardly be allowed. The theatres are always thronged when Christian preaching is announced. Persons becoming interested there afterward find their way to the usual place of Christian assembly. I enjoy speaking to these Japanese audiences."

Writing at a later date (July 15), Mr. Atkinson reports that the Sabbath after he left Kochi, thirteen were baptized; and that an invitation reaches him to visit the place again, as several more desire baptism.

FAVOR OF OFFICIALS.

Mr. Gaines writes from Kioto, July 10:

"It is pleasant to know that our Kioto school is receiving attention from officials high in authority. On the occasion of his recent visit to Kioto, Count Ito visited the school, in an informal way, and sent his request to see the teachers at his own rooms. Accordingly, four of the American and one Japanese teacher called upon him, and were given an audience of a few moments one morning. He entertained them with tea; asked each one, in good English, how long he had been in the country, and then talked in Japanese with Mr. Ichihara, in regard to the attendance, studies, etc., and especially how many of the students adopted our religion. All his questions were met with the utmost frankness in regard to religious instructions, influence, etc. Indirectly, such notice must be of great advantage to the school.

"Just now there is serious and widespread distress on account of the great floods that have brought ruin and death to so many. There is one redeeming feature about this, and that is the way in which the unconverted Japanese and the missionaries have been brought together. The officials took away the missionary families

by night from their exposed dwellings to places of safety and fed them bountifully, while thousands of the poor Japanese were dying. The gratitude of the rescued missionaries is unbounded; while, no doubt, the Japanese were only too glad to have an opportunity to show kindness to those whose disinterested acts of charity they have had many instances of late to know about. Most foreigners had already contributed to meet the needs of the poor sufferers in the Osaka district before the great calamity fell upon the city."

Northern Mexico Mission.

ENCOURAGEMENT AT PARRAL.

MR. CASE writes from Parral: —

"At the end of our first six months we find the work grown upon our hands and into our hearts in a way we had not dreamed. Instead of one service each Sabbath for the Mexicans, we now have two, and to-morrow (Wednesday) evening we are to hold our first weekday meeting for prayer. Crowds continue to gather at our services. Many listen with apparent interest, and nearly always there are some who remain to converse after we have closed. There are others, however, who come only with the design of making disturbance, and we have decided that hereafter it will be best always to secure the presence of a policeman. We endeavor to make our services attractive, at present spending nearly one half of the time in singing. We carefully avoid any mention of the Roman Church, but simply read from the Word of God, and in few words try to impress its truth and importance upon their attention. I am astonished to find how many there are glad to buy Bibles and tracts, and who express themselves pleased with what they read. But at the same time they do not want others to know. Not for the world would they be seen taking a seat inside our chapel, but they will stand outside the window and listen.

"During the month of April I sold thirty-one Bibles, twenty-one New Testaments, twenty-four portions, and over four thousand pages of tracts, besides distributing, without money, to many who desired and were unable to buy. We are very happy to be permitted thus to scatter the Word of the Kingdom. We know that some seed at least will fall on good ground.

"Since the trip made by Mr. Eaton and myself to Santa Barbara I have made a second visit, and was well received. I found that the old town had been much stirred up by our first visit. Brother Eaton's sermon, the singing, the Bibles and tracts, started a ripple upon the surface of religious thought there. The ripple is growing larger, and I believe that in time it will grow into a wave of reformation. I am planning to make trips to the old city as regularly as possible, so as to follow up the advantage already gained there."

Writing at a later date (July 15), Mr. Case speaks of the eagerness on the part of the people for the establishment of a school, and calls for a teacher to aid in the work.

Hong Kong Mission.

JOURNEY TO YEUNG KONG.

MR. HAGAR has spent much time of late in the interior, first at Kwong Hoi, where he passed two weeks with his helpers in the study of the Scriptures and in evangelistic work, and afterward at Yeung Kong. Of his tour to the latter place he writes: —

"In company with one helper, one colporter, and my faithful body-servant, I undertook a journey into a region which I had not yet visited, although my attention had been drawn thither for more than a year. All the reports from this region were excellent: that the people were not rude to the foreigners; were ready to buy the books, and that Cantonese was principally spoken there. I had previously sent two men to make inquiries about the renting of a house for a chapel. Their account was also favorable in regard to a station in Yeung Kong, and they knew of some houses that might be leased for the holding of religious services.

"Labor in this region is higher than elsewhere, no doubt owing to the large emigration to foreign countries. Indeed, nearly the whole of the four districts, San Ning, San Ui, Hoi Ping, and Yan Ping, are affected with the emigration fever, and from these four districts men go to America, chiefly to British Columbia, to the Sandwich Islands, Peru, Australia, Malay Peninsula, Japan, Shanghai, and even to London. The men from these districts who have never been abroad are few in comparison to the whole population.

"We do not propose to avail ourselves of sedan-chairs, as we are quite sure that we can walk as far as any Chinaman, and on the road we wish to have the opportunity of selling books and entering the temples to talk to the people. Our journey lies across several mountains and on the height of one of these we find a Buddhist temple with two priests, who kindly invite us to enter and rest ourselves. While there we are able to speak a few words for Christ. Most of these priests speak a pure Cantonese, and we are well understood. Their shaven heads and string of beads impress us with their devoutness, even if connected with much of superstition. They treat me with the greatest consideration, though they do not speak their real sentiments to me, but when I have turned away they tell my helper that foreigners have no such thing as the 'five relations.' My faithful helper tries to set them right on these points and then we are off to Sha Lan, our first halting-place where we had thought of opening a station. It is the principal market town of quite a large section of country, and the people appear quite friendly. Just as soon as we entered I was besieged on all sides; and, though weary, I spoke twice during the remainder of the day, after having walked nearly twenty miles on foot, sold books, and conversed with several Chinese. A friendly man sat down by me and talked of America. He has been there and seems to have been kindly treated.

"The following day is market-day, and we are glad to greet a Christian helper who has recently returned from the Sandwich Islands, where he has done effective work. Formerly he bore a good testimony for Christ in China, and during his two years in the Sandwich Islands he maintained the same earnest Christian character. I am quite favorably impressed with this place, and hope that in time we may open some work here. Our landlady's son is a farmer, and he has already obtained some knowledge of the scriptures. I found in his possession a book that had been given to him by one of my colporters, and he was digging away at the characters to get at their meaning."

Passing on from Sha Lan, through the market town of No Ma, the people came out to see whether the stranger is a man or a spirit. Nevertheless, many buy books and tracts. At No Ma the father of a Christian helper in California is met, who acts in a specially friendly way. On reaching Yeung Kong, Mr. Hagar writes:

"We are pleased with the people, and, though some rude language is indulged in, they are quite civil. The women interest us very much, for few of them bind their feet. I did not see one with bound feet. I ascended a neighboring hill and looked at this walled city of Southern China. To the south flows a large stream into the Pacific, upon the banks of which are numerous villages; to the east the mountains rise in their grandeur, clothed with the verdure of a Chinese spring. To the west are also numerous villages and fields, but it is at the north that our eyes behold the greatest number of villages, the country being well watered by a large river, upon which considerable traffic is carried on by means of Chinese boats. It is on this same stream further north that another large city, almost the size of Yeung Kong, is situated, bearing the name of Yeung Ch'un. On one evening we had a visit from a Buddhist priest who would like to give up opium-smoking, but the habit has a terrible hold upon him. He is somewhat interested in our books and asked a great many questions, such as: 'Do you have to pay any money to become a Christian? Must you give up opium-smoking? What must one do after

he accepts Christ?' He came several times to see us, and though when he heard he must not worship his ancestors he seemed to be staggered, and kept aloof from us, I hope that he may yet be won to the truth."

Mr. Hagar afterward visited Yeung Ch'un, the population of which, aside from numerous adjacent villages, he thinks must exceed 60,000, possibly 100,000, souls. On coming back to Yeung Kong he succeeded in disposing of many books, and with deep convictions of the importance of the place, he left the colporter there and returned to Hong Kong.

Gleanings from Letters.

John Howland, Guadalajara, Western Mexico. — In Chapala there has been considerable persecution. The house was stoned one night — hard enough to break open the heavy shutter. Later, one of our workers was attacked in the outskirts of the village by a crowd who threw stones down from an overhanging cliff. The same day a large crowd attacked the house twice, once while the mayor was in it, he being unable to restrain them. Since then it has been more quiet, as the names of several were sent to the mayor with the statement that if there is more trouble these men will be followed up by the law.

George Constantine, Smyrna, Western Turkey. — We are still watched with a jealous eye; our audiences are closely scanned and dealt with in private; everything that can be done, without an open violence, is done to destroy our influence. The archbishop is preaching every Sunday and *fête* day; also the archbishop of Cesarea, who is visiting here, preaches every Sunday. Two other bishops, who were here a while ago, were also pressed into the service of preaching. A lady in the neighborhood has opened a Sunday-school, and a high-school teacher is doing the same, while a society of over two hundred members has been formed in order to provide regular preaching in the city. So you see that some good comes even from the opposition. Our services also are well attended and cases of personal interest are not wanting. The Greek work is growing much faster than we can manage it, and we feel very much the need of help. We take a deep interest in the mission-school and try to push the Greek department in it all we can. Pray, do not let God's people forget us in their prayers. We need one thing more than any other — and that is *a mighty revival!*

C. C. Tracy, Marsovan, Western Turkey. — On July 7 we had one of the most pleasant festivals we have ever enjoyed. It was the occasion of the graduation of nine young men from the high school. They delivered their orations in Armenian, Turkish, Greek, and English, with perfect freedom, and with fervor and eloquence, calling forth much applause from the great audience. After receiving their diplomas, and listening to several speeches, one of themselves proposed a rousing round of applause for the American Board, which had established this school. Three cheers were given with enthusiasm, and rolled out well, you may believe. You can imagine how happy we are in the righted relations now existing between us and our native brethren. We have good hope that every member of this class is a Christian; all but one are church members.

F. T. Shepard, M.D., Aintab, Central Turkey. — The most interesting occasion of the week of annual meeting was the celebration of the Lord's Supper upon Sunday, June 28, in the First Church, the Aintab churches uniting in the service. Mr. Christie preached the sermon. There were, by a careful estimate, nearly 1,000 communicants present, and the hour was a very precious one to us all. My heart has not been so uplifted since I came to Turkey. It was the first time for over ten

years that the First and Second Churches of this place had united in observing the sacrament of the Lord's Supper.

J. P. Jones, Madura, India. — I have begun this week a new work at the South Gate of this city. This gives us a start in the only quarter of the city not hitherto occupied by us. I trust that the school now opened there may soon develop into, or give rise to, a congregation, and that grow into a church. It will be a happy day when we can see the four gates of this heathen city protected by four Christian churches; and I do not think that that day is in the far future either. The growing earnestness of the Christians and their increased efforts for the evangelization of the town and district are strong grounds for this hope. I have now three Sunday-schools in connection with my Hindu schools in the city, and I am glad to say that they are largely attended and that the interest of the boys in the lessons is very pleasant and encouraging to behold.

Henry P. Perkins, Tientsin, North China. — As to the results of the French war, they will no doubt be salutary. The Chinese are, by these lessons, quite as much as by any other way, coming to find that there is a world outside of the Great Middle Kingdom and that they *must* come into conflict with this other world — at least so long as they are unprepared for it. Already we are hearing of railroads as really preparing, and that means more in changing the old into the new here in China than any other thing, for it means the opening of the coal-mines, and coal means steam instead of human muscle. It also means far more, namely, the quickening of the slumbering mind by intercommunication as well as by trade; and I do not doubt that before many years there will go to Christian lands the same call, and even with greater earnestness, that is now heard from Japan, for Christian teachers and leaders.

Henry Blodget, D.D., Peking, North China. — The treaty of peace with France is signed. The robbery has passed into law. The French have made the Chinese feel that force has prevailed over right; and again in their intercourse with Christian nations they are obliged to submit to things against which every instinct of justice and right revolts. What will the end of such things be? In the distant future will there come a day of reckoning?

Miss Kate C. Woodhull, M.D., Foochow. — The first of May I opened a dispensary in a house where one of our day-schools is held. We did this as a temporary arrangement. I have a medical vocabulary now, that serves me in ordinary cases, and manage very well in my dispensary with the help of our lady teacher, who does not know any English. She can often understand me when the patients cannot. My sister and I have both been encouraged the past week by noticing that the study of the language is somewhat easier; that we can remember the characters with less effort, and understand a little better.

Notes from the Wide Field.

AFRICA.

The London Missionary Society has received news of the launching of their iron steamer, the *Good News*, on Lake Tanganyika. Many of the fittings were either lost or failed to reach the lake, and much extra work was required. But on the third of March the riveting was completed and all was in readiness. The natives could not believe that the boat could be launched or that it would float upon the water. One hundred men, however, were ready to haul upon the ropes if their assistance was required, but the craft glided swiftly upon the ways without their help, and is now ready for service on this inland lake of Africa. The excitement of the natives, it is

said, baffled all description, and during the whole day they kept up their singing, and shouting, and dancing, and firing of guns. P. S. — We regret to learn, as we go to press, that the engineer of the *Good News*, Mr. Roxburgh, died May 18.

American Baptists on the Congo. — The Deputation sent by the American Baptist Missionary Union, consisting of Rev. Messrs. Judson and Loughridge, in the expectation that they would make thorough explorations of the Congo River, have concluded, after reaching England, that a thorough tour of investigation would require more time than they have at command. They have seen the English Baptist missionaries from the Congo and missionaries of the Livingstone Inland Mission and consulted with Mr. Stanley, and, deeming the information already secured sufficient for their purpose, they propose to return without visiting the Congo.

The Romanists at Uganda. — We notice that, at a meeting of the Geographical Society of Paris, a statement was made that since the death of Mtesa the Roman Catholic priest, Lavinhac, who has recently been made a bishop, has resolved to return to Uganda to take the superintendence of the Roman Mission there. It will be remembered that the Romanists withdrew prior to Mtesa's death, leaving the English Church missionaries alone. The reason for their return seems to have been that the new king, Mtesa's son, was once their pupil, and they hope through his influence to secure a footing in the kingdom.

The Upper Zambezi. — News from M. Coillard, of the Protestant Evangelical Mission of Paris, has been received up to the beginning of the present year. Great political changes have happened since his previous visit. The king of the Barotse in these regions had been obliged to flee for his life. A new king was elected, Akufina; and after he was securely seated on his throne, he sent for M Coillard to take up his abode within his kingdom.

North of the Congo. — Rev. Mr. Grenfell, of the English Baptist Society, reports the exploration made by him of the Mobangi River, which enters the Congo a little southwest of the point where the great river crosses the equator. The Mobangi was not explored by Mr. Stanley, though it comes from a region which is now a blank on our African maps. Mr. Grenfell ascended the river over three hundred miles, finding it a magnificent stream, full of islands, its banks more densely populated than any section of the Congo of equal extent. The journey was made in the missionary steamer *The Peace*.

INDIA.

The Theosophists. — Since the exposure of the fraudulent transactions of Madame Blavatsky in connection with the Theosophical Society of India, her friends have declared that she was ready to prosecute her opponents before the courts on a charge of libel. Those who had made the exposure challenged such prosecution. Certain friends took up the challenge and the prosecution was begun, and there seemed some hope of putting the woman who has been characterized as the "champion impostor of the age" upon the witness stand. But she suddenly thought better of the matter, and left for England, and her friends have been compelled to withdraw the prosecution. The full weight of the charges now rests upon this woman and her associates, who have attempted to attack Christianity under the guise of introducing a more spiritual religion. As the *Church Missionary Intelligencer* says: "It has been notoriously an antagonistic movement to Christian missions and to Christianity itself." To all right-minded men there was something farcical about the movement from the beginning, and its exposure and utter collapse are matters for congratulation.

CHINA.

Since the Treaty of Peace. — The London Missionary Society has favorable reports from China, indicating that the treaty of peace with France may bring greater

prosperity to the Christian churches in China. One missionary reports: "Where last year we were exposed to insult and ill-treatment, we are now invited to the ancestral temples and market-places and find everywhere many people ready and attentive to hear us and to buy Christian books." At Peking there were full congregations in the street chapels. At Shanghai six persons have recently been baptized.

PROTESTANT MISSIONS IN CHINA.

So far as we know, no tables have been issued giving the summary of converts in Protestant missions in China, since the publication of the report of the Shanghai Conference of 1877. The following table has been compiled chiefly from the last annual reports of the several societies, though in a few cases the figures given by Grundemann, in the *Allgemeine Missions-Zeitschrift*, have been used where our reports were defective. For the number of missionaries connected with different organizations, we are indebted to the *Chinese Recorder* for November–December, 1884.

AMERICAN SOCIETIES.	MISSIONARIES.[1]	NATIVE HELPERS.[2]	COMMUNICANTS.
A. B. C. F. M.	44	58	1,175
American Presbyterian	55	213	3,777
Baptist	15	92	1,411
Reformed (Dutch)	6	20	758
Protestant Episcopal	15	60	326
Methodist Episcopal	39	201	2,242
Southern Baptist	14	26	611
Methodist Episcopal, South	21	26	158
Southern Presbyterian	11	5	65
American Bible Society	10	—	—
Woman's Union Mission	3	—	—
Seventh-day Baptist	2	6	18
Total American	235	707	10,541
BRITISH SOCIETIES.			
London	28	66	2,924
Church Missionary	27	170	2,318
Baptist	10	18	994
English Presbyterian	30	73	3,105
United Presbyterian of Scotland	7	17	306
Church of Scotland	3	2	20
Presbyterian Church of Ireland	2	—	(?) 26
Wesleyan	17	40	625
Methodist New Connection	6	57	1,186
Church of England (S. P. G.)	7	—	38
China Inland	113	100	(?) 1,100
United Methodist Free Church	3	—	276
Society for Promotion of Female Education	2	—	—
British and Foreign Bible Society	13	53	—
National Bible Society of Scotland	4	22	—
Unconnected	6	—	—
Canadian Presbyterian	2	29	1,128
Total British	280	647	14,044
CONTINENTAL MISSIONS.			
Basle	17	53	1,521
Berlin	3	37	119
Rheinishe	3	6	60
Berlin Foundling Hospital	6	—	—
Total Continental	29	96	1,700
Grand Total, 33 Societies	544	1,450	26,287

[1] This column gives the male missionaries (married, 307; single, 103), together with 134 unmarried female missionaries. If to these are added the wives of missionaries, the total of foreign laborers is 857.

[2] Including pastors, preachers, catechists, male and female teachers, and Bible-women.

MADAGASCAR.

Rev. J. Peill reports a marked change as having taken place in a town which, as the residence of one of the most famous of the Malagasy idols, was regarded as sacred, and on that account there has been a superstitious opposition to the entrance into the place of any European missionary. The town is Ampàrafàravàto, and seven churches of the neighborhood joined in the service, in which Mr. Peill participated with the acquiescence of the people of the town.

Notes for the Month.

Special Topic for Prayer.

For the approaching Annual Meeting of the American Board. (See page 384.)

For the Micronesian Mission, that at the present time of threatened peril no group of those far-off islands may become the scene of conflict; that, while devout thanks are rendered for the success which has attended missionary labor there, earnest supplication be offered in behalf of the fruits of that labor, and the furtherance of the good cause till all the islanders shall hear and receive the gospel in its purity; that the Mystery of Iniquity may not be permitted to seize upon the heritage; that no rulers of earth may become a terror to good works, but only to the evil; that the counsel of any Ahithophel may be carried headlong; that, as the powers that be are ordained of God, they may be ruled by God for the advancement of his kingdom; that the *Morning Star* may not be molested; that the Most High may so preside over all cabinet counsels and all armaments, as to make international strifes and the wrath of men to praise him. Missionaries and native Christians in that distant and lonely region should be specially commended to him who is the confidence of all the ends of the earth; that wars and rumors of war may not distract nor endanger them; that wherever the sword is borne it may be in the cause of the right. We do well now particularly to pray for kings and for all that are in authority, that our beloved friends and their converts may lead a quiet and peaceable life in all godliness and honesty; and that Messiah may erelong have dominion from sea to sea and from the river to the ends of the earth. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him.

Departures.

August 18. From San Francisco, Miss Eliza Talcott and Miss V. A. Clarkson, to rejoin the Japan Mission.

September 2. C. P. W. Merritt, M.D., and wife, to join the North China Mission; and Rev. James B. Thompson, to join the Shanse Mission.

September 5. From Boston, Rev. H. M. Bridgman, returning to the Zulu Mission.

Arrivals at Station.

August 28. At Constantinople, Miss Electa C. Parsons and Miss Rebecca G. Jillson. (Miss Jillson's name was misprinted in announcing her departure last month.)

Marriage.

August 20. At Fitchburg, Mass., Rev. William O. Ballantine, M.D., of the Maratha Mission, to Miss Josephine L. Perkins, of Fitchburg.

Ordinations.

June 3. At Oberlin, Ohio, Mr. James B. Thompson, of Oberlin Theological Seminary, under appointment as missionary to Shanse, China.

June 17. At Kobe, Japan, Doremus Scudder, M.D., of the Northern Japan Mission. (The exercises were half in English and half in Japanese.)

Arrivals in the United States.

August 22. Rev. C. W. Kilbon and wife, of the Zulu Mission.

August 23. At Boston, Rev. J. K. Browne and wife, and Rev. W. C. Dewey and wife, of the Eastern Turkey Mission.

August 28. At New York, Miss Phœbe L. Cull, of the Western Turkey Mission.

August 29. At New York, Miss C. H. Pratt, of the Eastern Turkey Mission.

September 4. At New York, D. M. B. Thom, M.D., and wife, of the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Sketch of the Origin and Work of the American Board. (Page 387.)
2. Awakening and Persecution in Western Turkey. (Page 392.)
3. An Armenian Society in Cesarea. (Page 394.)
4. A Girls' College in Central Turkey. (Page 394.)
5. King Kwikwi in West Africa. Bailundu Superstitions. (Page 397.)
6. New Station in East Africa. (Page 396.)
7. A Tour in Southern China. (Page 402.)
8. How a New Church was Formed in Japan. (Page 399.)
9. Progress on the Island of Shikoku, Japan. (Page 400.)
10. Protestant Missions in China. (Pages 407 and 479.)

Donations Received in August.

MAINE.

Aroostook county.
- Patten, Cong. ch. and so., for W. W. Sleeper, from old friends, 7 00
- Sherman Mills, Washburn Memorial Cong. ch. 5 00 —— 12 00

Cumberland county.
- Cape Elizabeth, South Cong. ch., Mrs. A. E. D. 2 00
- Falmouth, 1st Cong. ch. 24 00
- Gorham, 1st Cong. ch. 33 45
- Minot Centre, Cong. ch. and so. 40 00
- Portland, 2d Parish ch., 250; do., "C.," 2, 252 00
- South Freeport, Cong. ch. and so., to const. Rev. COLLINS G. BURNHAM, H. M., 55.26; Rev. H. Ilsley, 5, 60 26
- Standish, Cong. ch. and so. 12 00
- Woodfords, Cong. ch. and so. 24 00 —— 447 71

Kennebec county.
- Winthrop, Henry S. Loring, 5 00

Lincoln and Sagadahoc counties.
- Bath, A member of Winter-st. ch., 5 00
- Thomaston, Cong. ch. and so. 10 00
- Waldoboro', 1st ch. mis. circle, 1 50
- Woolwich, Cong. ch. and so. 10 00 —— 26 50

Oxford county.
- Bethel, 2d Cong. ch. 16 00
- Gilead, Cong. ch. and so. 6 00 —— 22 00

Piscataquis county.
- Brownville, Cong. ch. and so. 10 00

Somerset county.
- Norridgewock, Cong. ch. and so. 33 00

Union Conf. of Churches.
- Fryeburg, Cong. ch. and so. 21 00

Waldo county.
- Camden, Elm-st. Cong. ch. 12 00

Washington county.
- Princeton, "A gift from a friend," 2 00
- Robbinston, Cong. ch. and so. 10 00 —— 12 00

York county.
- Alfred, Cong. ch. and so. 38 00
- Kennebunk, Union Cong. ch. 46 47
- Lebanon, Cong. ch., by Rev. J. T. Closson, 36 00
- Wells, 1st Cong. ch., 38; 2d Cong. ch., 20, 58 00
- York, 1st Cong. ch. 47 00 —— 225 47

Danville Junction, A friend, 1 80

828 48

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Fitzwilliam, Cong. ch. and so. 26 92
- Jaffrey, Cong. ch. and so. 26 91
- Keene, 2d Cong. ch., m. c. 20 50
- Marlboro', Cong. ch. and so. 14 70
- Troy, Trin. Cong. ch. 7 60
- Winchester, Cong. ch. and so. 37 50 —— 133 53

Coös county.
- Dalton, Cong. ch. and so., 6.75; Mrs. Nancy K. Stone, for W. C. Africa, 5; Rev. J. P. Stone, for Shanse Mission, 5, 16 75
- Lancaster, Cong. ch. and so. 22 00 —— 38 75

Grafton county.
- Bath, Cong. ch. and so. 16 00
- Bethlehem, Cong. ch. and so. 25 60
- Hanover, Cong. ch., Dartmouth College, 150; Dartmouth Y. M. C. A., 15, 165 00
- Littleton, Cong. ch. and so. 58 50
- West Lebanon, C. H. Dana, 25 00 —— 289 50

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. 43 52
- Bedford, "Jay," 2 00
- Brookline, Cong. ch. and so. 8 37
- Hancock, Cong. ch. and so. 25 00
- Hudson, Cong. ch. and so. 4 00
- Mason, Daniel Goodwin, 5 00
- Milford, Wm. Gilson, 10 00
- Mount Vernon, Cong. ch. and so. 17 00
- New Ipswich, Cong. ch. and so. 2 60
- Peterborough, Union Evang. ch. 15 00 —— 132 49

Merrimac county Aux. Society.
- Concord, G. McQuesten, 10 00
- Northfield and Tilton, Cong. ch. and so. 50 00
- Penacook, A friend, 5 00
- Suncook, Mrs. E. G. Green, 5 00 —— 70 00

Rockingham county.
- Derry, A friend, 10 00
- Exeter, Miss E. A. Chadwick, 25 00
- Hampstead, Cong. ch. and so. 29 00
- Newmarket, T. H. Wiswall, 10 00
- North Hampton, Cong. ch. and so. 17 25
- Plaistow and North Haverhill, Mass., Cong. ch. and so., 183.93; Mrs. Gyles Merrill, 50, 233 93
- Seabrook and Hampton Falls, Cong. ch. and so. 6 00
- Stratham, Cong. ch. and so., 39; do., A friend, 5, 44 00 —— 375 18

Strafford county.
- Centre Harbor, Cong. ch. and so. 10 00
- Ossipee Centre, Cong. ch. and so. 7 69
- Sanbornton, Cong. ch. and so. 15 00
- Wolfborough, 1st Cong. ch., 45.25; Rev. S. Clark, 5, 50 25 —— 82 34

Sullivan county Aux. Society.
- Meriden, Cong. ch., m. c., 7 40

1,129 19

Legacies. — Wolfborough, Mrs. Cordelia B. Clark, by N. T. Brewster, Adm'r, 200 00

1,329 19

VERMONT.

Addison county.
Cornwall, Cong. ch. and so. 40 00
Ripton, Cong. ch. and so., 6; Rev. Moses Patten and family, 20, 26 00——66 00

Bennington county.
Bennington, Income of Norton Hubbard scholarship, for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40; Albert Walker, 10, 50 00
Bennington Centre, 1st Cong. ch., to const. R. W. ROBERTS and MARY S. WEEKS, H. M. 203 00——253 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lyndon, 1st Cong. ch. 26 00
St. Johnsbury, North Cong. ch., 239; do., "H. F.," 500; do., "S. F. S.," 15; Thaddeus Fairbanks, 1,000; From the estate of Erastus Fairbanks, by Horace and Franklin Fairbanks, Exr's, 500; Miss S. T. Crosman, 7, 2,261 00
St. Johnsbury Centre, 1st Cong. ch. 5 00--2,292 00

Chittenden county.
Burlington, 3d Cong. ch. 100 00
Richmond, Cong. ch. and so. 45 00
Williston, Cong. ch., m. c., 5 40——150 40

Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. 23 00
Georgia, Cong. ch. and Sab. sch. (of wh. for work of Rev. A. W. Clarke, Austria, 20), 28 80——51 80

Grand Isle county.
Alburgh Springs, Cong. ch. and so. 12 75
South Hero, Cong. ch. and so. 7 50——20 25

Lamoille county.
Cambridge, 1st Cong. ch. 30 00
Johnson, Cong. ch. and so. 29 00
Stowe, 1st Cong. ch. 51 00
Wolcott, Cong. ch. and so. 2 44——103 44

Orange county.
Newbury, 1st Cong. ch., to const. Rev. WM. F. ENGLISH, H. M. 70 00
Strafford, Cong. ch. and so. 51 00
W. Randolph, Cong. ch. and so. 28 00——148 00

Orleans county.
Greensboro', Cong. ch. and so. 43 15
Holland, Cong. ch. and so. 8 34
Newport, Cong. ch. and so. 29 80——82 29

Rutland county.
Benson, ———, 2 00
Hubbardton, Cong. ch. and so., 6; Mrs. Elisa Lincoln, 10, 16 00
Middletown Springs, Cong. ch. and so. 12 00——28 00

Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Bethany Cong. ch. 68 05
Northfield, Cong. ch. and so. 17 85——82 90

Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, 1st Cong. ch. 13 46
Brattleboro,' Cen. Cong. ch., 55; do., m. c., 21.13, 76 13
Saxton's River, Cong. ch. and so. 30 00——119 59

Windsor county.
Norwich, Cong. ch. and so. 12 00
Rochester, 1st Cong. ch. 17 30
Woodstock, Cong. ch. and so. 28 15——57 45

3,453 12

Legacies. — Essex, N. Lathrop, by S. G. Butler, Ex'r, 35 00

3,488 12

MASSACHUSETTS.

Barnstable county.
East Falmouth, Cong. ch. and so. 13 26
Falmouth, 1st Cong. ch., 13.50; A friend, a thank-offering, 25, 38 50
Waquoit, Cong. ch. and so. 11 00
West Harwich, Mrs. Annie Collins, 2 00——64 76

Berkshire county.
Housatonic, Cong. ch. and so. 50 00
Lee, 1st Cong. ch. 900 00
Sheffield, Cong. ch. and so. 11 50
Stockbridge, A lady friend, 2 00
Williamstown, 1st Cong. ch., 34.05; "Some of the Lord's tithes," 10, 44 05--1,007 55

Bristol county.
Rehoboth, Cong. ch. and so., with other dona., to const. F. A. BLISS, H. M 60 00

Brookfield Asso'n. William Hyde, Tr.
Brimfield, 1st Cong. ch. 31 60
North Brookfield, 1st Cong. ch., 100; Mrs. Hannah M. Nye, 10, 110 00
Oakham, Cong. ch. and so. 60 00
Spencer, A friend, 25 00
Ware, Wm. Hyde and family, 1,000 00--1,226 60

Dukes and Nantucket counties.
Nantucket, Dean A. Walker, 20 00
West Tisbury, Cong. ch. and so. 10 00——30 00

Essex county.
Andover, South ch. 150 00
Methuen, Cong. ch. and so. 38 59——188 59

Essex county, North.
Amesbury, Cong. ch. and so. 22 80
Bradford, 1st Cong. ch. (of wh. from Bradford Academy, 40), 82 70
Georgetown, Memorial ch. 30 00
Groveland, Cong. ch. and so. 18 50
Ipswich, Linebrook ch. 28 10
Merrimac, Cong. ch. and so. 100 00
Newburyport, Prospect-st. Cong. ch., to const. Rev. PALMER S. HULBERT and CHARLES H. MEADER, H. M. 158 46
West Newbury, 1st Cong. ch., 8.75; D. L. Goodrich, 10, 18 75——459 31

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Rockport, Cong. ch. (of wh. 50, legacy from a friend of missions), 75 97
Salem, A deceased friend, 45 00
West Boxford, Cong. ch. and so. 9 47——130 44

Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Miss M. L. Newcomb, for native catechists in India, a thank-offering for the seventy-five years of the Board, 750 00
Conway, Cong. ch. and so. 26 72
Deerfield, Orth. Cong. ch. 34 28
East Hawley, Cong. ch. and so. 6 00
Greenfield, 2d Cong. ch. 225 00
South Deerfield, Cong. ch. and Sab. sch. 42 89
Wendell, Cong. ch. and so. 10 00
Whately, Cong. ch. and so. 44 50--1,139 39

Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. 30 17
East Granville, Cong. ch. and so. 13 00
East Longmeadow, Cong. ch. and so., 10; "T. P. C.," 2, 12 00
Holyoke, 1st Cong. ch. 30 62
Longmeadow, Ladies' Benev. Soc'y, 23 35
Ludlow, Cong. ch. and so. 20 05
Monson, E. F. Morris, 100 00
Palmer, 2d Cong. ch. 15 00
Springfield, Olivet ch., 21; A friend, 1,000; Rev. T. H. Hawks, 10; A. C. Hunt, 10; J. Merrill, 3; Thos. K. Baker, 1, 1,045 00
Westfield, 2d Cong. ch., 119.77; H. Holland, 5; Income of N. T. Leonard scholarship, for student in Eastern Turkey Mission, 5, 129 77
West Springfield, Mitteneague Cong. ch., 47; Park-st. ch., 25; Ashby Sch. and Charitable Fund, by Samuel Smith, Treas., 100, 172 00--1,590 96

Hampshire co. Aux. Society.
Amherst, "C.," 40; Marshall Henshaw, 10; Rev. Geo. Lyman, 3, 53 00
Belchertown, Cong. ch. and so. 93 00
Greenwich, Cong. ch. and so. 37 16
Hadley, Russell ch., m. c., 18 44
Northampton, Elmwood Benev. Soc'y, 175; A friend, 100; A friend, 100; An old missionary, 50, 425 00
Plainfield, Cong. ch. and so. 20 00

Southampton, Cong. ch. and so. 64 48
South Hadley, 1st Cong. ch. 26 00
Westhampton, Cong. ch. and so. 34 50
Williamsburgh, Cong. ch. and so. 50 00
———, Two friends, 11 00——832 58

Middlesex county.
Auburndale, Cong. ch. and so., 75; do., m. c., 130.23; "H.," 25, 230 23
Concord, Trin. Cong. ch. 28 74
Everett, Cong. ch. and so. 7 96
Framingham, Plymouth Cong. ch. 202 17
Hopkinton, Cong. ch. and so. 37 26
Lexington, Hancock ch. 18 50
Lincoln, 1st Cong. ch. 112 50
Lowell, Eliot ch. 35 47
Newton, 2d Cong. ch. 65 00
Newton Centre, Arthur Cooley, 20
Reading, A friend, 10 00
Somerville, Franklin-st. ch. 150 00
South Framingham, So. Cong. ch. 278 82
Waverly, Cong. ch. and so. 32 92
Winchester, 1st Cong. ch., 56.13; do., Int. on legacy of D. N. Skillings, 200; Rev. E. B. Palmer, 5, 261 13
Woburn, North ch. and so. 9 54--1,480 44

Middlesex Union.
Lancaster, Evang. Cong. ch., 63.48; Edward Phelps, 51.12, 114 60
Leominster, "A." 10 00
Littleton, Otis Manning, 25 00
North Leominster, Cong. ch. and so. 7 85——157 45

Norfolk county.
Braintree, South Cong. ch., 28.37; 1st Cong. ch., m. c., 17; Storrs Ladies' Foreign Miss'y Soc'y, 50, 95 37
Brookline, "E. P." 1 00
Cohasset, 2d Cong. ch. 200 00
Holbrook, A friend, 100 00
Hyde Park, 1st Cong. ch., 26; do., m. c., 26.12, 52 12
Medfield, Cong. ch. and so. 5 00
Quincy, Ev. Cong. ch., m. c. 17 00
Randolph, 1st Cong. ch. 115 50
South Weymouth, 2d Cong. ch. 40 00
West Medway, Cong. ch. and so. 16 30
Wollaston, Cong. ch. and so. 5 50——653 79

Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. 32 50
Lakeville, A friend, 2 00
New Bedford, 1st Trin. ch. 149 10
Wareham, Cong. ch. and so. 30 00——213 60

Plymouth county.
Abington, 1st Cong. ch. 26 87
Brockton, Porter Evang. ch., with other dona., to const. EDWARD M. PARKER and WILLIAM BALCH, H. M., 86.80; A friend, 3, 89 80
Hanson, Cong. ch. and so. 6 92
Middleboro', Central ch. 5 82
Rockland, Cong. ch and so., 75; Miss M. N. Shaw, 5, 80 00
Scituate, Cong. ch. and Sab. sch. 8 00
Scotland, Edith Leonard, 5 00——222 41

Suffolk county.
Boston, Mt. Vernon ch. (of wh. from "T. T. H.," 500), 1,500; Old South ch., 800; 2d ch. (Dorchester), 460.61; Winthrop ch. (Charlestown), 240.29; Park-st. ch., 62; Central ch., "H. E.," 50; "L. T. B.," 200; J. P. Nichols, 12; Rev. Edward Strong, D.D., and wife, 25; "W." (Roxbury), 25; Thank-offering, to prevent a debt, 5; "G. T. P.," 5; W. B. Durant, 5, A. W. and L. C. Clapp, 5; Box in Cabinet, 1.07, 3,395 97
Revere, Cong. ch. and so. 22 74--3,418 71

Worcester county, North.
Ashburnham, 1st Cong. ch. 40 83

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, Pulpit supply, 5 00
Princeton, Cong. ch., m. c. 85 93
West Boylston, 1st Cong. ch. 33 15
Worcester, Plymouth Cong. ch., 125; Summer-st. ch., 7; Philip L. Moen, 1,500, 1,632 00--1,756 08

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Douglas, Cong. ch. and so. 29 78
Millbury, 2d Cong. ch., 100; Thank-offering, 10, 110 00
Whitinsville, Cong. ch. and so. 1,992 98--2,132 76

16,806 25

Legacies.—Danvers, Rufus Putnam, by Charles S. Nichols, Adm'r, 300 00
Easthampton, Emily G. Williston, by M. F. Dickinson, Jr., Ex'r, 1,000 00
Nahant, Henry Knox Thatcher, by E. B. Hinkley, Ex'r, in part, 15,000 00
Newton Highlands, Rev. Geo. N. Anthony, by D. B. Goodale, Ex'r, 50 00--16,350 00

33,156 25

RHODE ISLAND.

Little Compton, United Cong. ch. 17 00
Newport, United Cong. ch. (of wh. from "T. T.," to const. JOHN W. SHERMAN, H. M., 100), 154 00
Providence, Central Cong. ch., 1,767; Union Cong. ch., 1,442.28; Pilgrim Cong. ch., 150; Geo. H. Corliss, 500; Nancy Marsh, 2; Z. Williams, 1, 3,862 28--4,033 28

CONNECTICUT.

Fairfield county.
Bridgeport, A member of Park-st. ch. 15 00
Brookfield Centre, Cong. ch. and so. 20 00
Danbury, A thank-offering, 5 00
Darien, Cong. ch. and so. 60 00
Sherman, Cong. ch. and so. 17 00
Stratford, Cong. ch. and so., 37.50; do., m. c., 10; Oronoque, m. c., 5; the above, with other dona., to const. WM. B. COGSWELL, H. M. 52 50——169 50

Hartford county. E. W. Parsons, Tr.
Granby, South Cong. ch., 6.58; 1st. Cong. ch., 5.60, 12 18
Hartford, Roland Mather, 1,000 00
Kensington, Cong. ch. and so., 39.16; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10, 59 16
Plantsville, Rev. Loren F. Berry, 5; Mrs. Abigail J. Clark, 1, 6 00
Simsbury, 1st Ch. of Christ, 94 12
Unionville, A thank-offering from a friend, with other dona., to const. Mrs. ESTHER B. WOODFORD, H. M. 50 00--1,221 46

Litchfield co. G. C. Woodruff, Tr.
Kent, 1st Cong. ch. 19 87
Norfolk, Cong. ch. and so. 250 00
North Cornwall, Cong. ch. and so. 65 90
Salisbury, "The Twins' Tithe," 2 00
Terryville, Cong. ch. and so., to const. HOWARD D. ALLEN, H. M. 105 50
Thomaston, Cong. ch. and so. 19 02
Torrington, 1st Cong. ch. 12 00
West Winsted, J. J. Whiting, 20 00——494 2

Middlesex co. E. C. Hungerford, Tr.
Deep River, "E. A. L." 2 00
East Haddam, 1st Cong. ch. 74 45
Haddam, 1st Cong. ch. 25 72——102 17

New Haven co. F. T. Jarman, Ag't.
Madison, Cong. ch and so. (of wh. m. c., 6), 17 29
Meriden, Centre Cong. ch., 30; 1st Cong. ch., special, from a friend, 25, 55 00
New Haven, Yale College ch., add'l, 50; United ch., m. c., 4.12; J. L. Ensign, 30, 84 12
North Haven, A friend, 10 00——166 41

New London co. L. A. Hyde and L. C. Learned, Tr's.
Grassy Hill, Cong. ch. and so. 19 75
New London, 1st Cong. ch., A friend, 20 00
North Stonington, Cong. ch. and so. 150 00
Norwich, "P. C." 100 00
Preston City, Cong. ch. and so. 28 25——318 00

Tolland county. E. C. Chapman, Tr.
Andover, Two contributors, 21 00
Bolton, Cong. ch. and so. 50 00
Coventry, A thank-offering, 7 50
West Stafford, Cong. ch. and so. 10 00——88 50
Windham county.
Danielsonville, Westfield Cong. ch., 80; "E. F. D.," 5. 85 00
Plainfield, Cong. ch. and so. 22 00
Pomfret Centre, Miss J. T. Ripley, 10 00
West Woodstock, Cong. ch. and so. 4 50
Windham, Cong. ch. and so. 20 00——141 50
Shelton, J. Tomlinson, 10 00
2,711 83

Legacies.—Madison, Abraham A. Dowd, by J. N. Chittenden, Ex'r, 1,000; George M. Dowd, by Wm. S. Hull, Ex'r, add'l, 250, 1,250 00
3,961 83

NEW YORK.

Albany, C. A. Beach, 25 00
Belmont, A friend, for the W. C. Africa Mission, 1,016 33
Berkshire, 1st Cong. ch. 56 00
Brooklyn, Ch. of the Pilgrims, "J. L. P.," 50; South Cong. ch., 50; Mrs. L. G. H., 10; A friend, 5, 115 00
Candor, Cong. ch., 20; E. A. Booth, 25, 45 00
Chenango Forks, Cong ch. and so. 12 45
Copenhagen, Rev. W. J. Cuthbertson, 10 00
Crown Point, 1st Cong. ch., 51.25; 2d Cong. ch., 14.44, 65 69
Danby, Cong. ch. and so. 23 70
Homer, J. M. Schermerhorn, 200; B. W. Payne, 10, 210 00
Keeseville, R. B. Tomlinson, 50 00
Moravia, Cong. ch. and so. 7 88
Mt. Sinai, Cong. ch. and so., 15; Miller's Place, m.c., 21.50; "Sojourner," 5.50, 42 00
Newark Valley, Cong. ch. and so. 37 74
New York, Z. Stiles Ely, 1,000; A friend, 200; D. S. Martin, a memorial offering, 15; James W. Treadwell, 5,1,220 00
Richford, Cong. ch. and so. 5 00
Riverhead, Cong. ch. and so. 20 00
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Sodus, "E. P." 5 00
Troy, D. L. Boardman, 30 00
Utica, Bethesda Welsh Cong. ch. 10 00
Waterville, Welsh Cong. ch. 7 35
West New Brighton, Rev. Sydney G. Law, 2 00
Westport, Mrs. Mary Spencer, 10 00
West Winfield, Cong. ch. and so. 25 00
Woodhull, Pres. ch. 10 00
Yonkers, S. P. Holmes, 10 00
——, A friend, 5 00--3,106 14

Legacies.—Walton, Elizabeth Bassett, by George W. Fitch and T. S. Hoyt, Ex'rs, 517.44, less exchange, 516 15
3,622 29

PENNSYLVANIA.

Blossburg, Cong. ch. 5 65
Kingston, Cong. ch. 6 00
Miners, Welsh Cong. ch. 10 00
Philadelphia, Chas. Burnham, 150; C. W. Sparhawk, 25, 175 00
Philipsburg, Jessie Scott, 3 10
Pittsburg, 1st Cong. ch. 48 00——247 75

NEW JERSEY.

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East Orange, L. F. Hovey, 10 00
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Irvington, Rev. Almon Underwood, to const. Bessie S. Underwood, H. M., 100; Rev. and Mrs. Rufus S. Underwood, 35, 135 00
Newfield, Rev. Charles Willey, 20 00-19,538 75

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Washington, Peter Parker, 100; E. Whittlesey, 30, 130 00

TEXAS.

San Antonio, ——, 5 00

OHIO.

Austinburg, Cong. ch. 11 00
Belden, Cong. ch. 26 62
Brooklyn Village, Cong ch. 7 34
Cleveland, Plymouth ch., 131.85; Euclid-ave. Cong. ch., 110; Grace Cong. ch., 3.27, 245 12
Columbus, Benj. Talbot, 1 00
Delhi, John Winsor, 5 00
Garrettsville, Cong. ch. 5 00
Gratton, Cong. ch. 28 04
Greenwich, 1st Cong. ch. 15 14
Harmar, Cong. ch. 165 85
Lexington, Cong. ch., 5.38; "C. C.," 10, 15 38
Medina, 1st Cong. ch. 32 83
Milan, First-fruits and thank-offering, 10 00
Oberlin, 1st Cong. ch., 72.80; Rev. E. P. Barrows, 10, 82 80
Ruggles, Cong. ch. 2 00
Sherman, Thomas Getting, 2 00
Toledo, Washington-st. Cong. ch. 4 46
Wellington, 1st Cong. ch., to const. T. Frederic Rodhouse, H. M., 110; Mrs. M. R. Hamlin, 10, 120 00
Youngstown, Plymouth Cong. ch. 7 00——786 58

INDIANA.

Waveland, Annie E. Brush, 5 00

ILLINOIS.

Alton, Ch. of the Redeemer, 32 00
Beecher, Cong. ch. 17 00
Bloomington, 1st Cong. ch. 8 00
Brimfield, Cong. ch. 35 00
Byron, 1st Cong. ch. 7 68
Chandlerville, 1st Cong. ch. 15 20
Chicago, Union Park Cong. ch., 7.95; Sedgwick-st. Chapel, 5; 1st Cong. ch., 3; Clara M. Skeele, thank-offering for the 75th anniversary, 25; Rev. G. S. F. Savage, 5, 45 95
Creston, Cong. ch. 17 01
Dundee, Cong. ch. 20 00
Du Quoin, W. Arms, 10 00
Evanston, Cong. ch. 50 19
Freeport, L. A. Warner, 25 00
Galesburg, Rev. Jas. D. Wyckoff, 10 00
Galva, Cong. ch. 14 65
Geneva, "C. H. B." 100 00
Highland Park, L. S. Bingham, 5 00
Illini, Cong. ch., 6; Geo. Gilman, 1.50, 7 50
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Lombard, 1st Cong. ch. 17 55
Lyndon, J. M. Hamilton, 1 00
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Payson, Cong. ch. 25 00
Plainfield, Cong. ch. 15 00
Port Byron, Cong. ch. 2 90
Providence, Cong. ch., to const. Rev. Edward A. Paddock, H. M. 90 32
Rutland, Cong. ch. 6 00
South Evanston, Rev. C. H. Morse, 1 00
Thomasboro', "J." 5 00
Waukegan, A friend, 2 00
Wheaton, 1st Cong. ch. 10 25
Winnebago, Cong. ch. 8 20——685 40

MISSOURI.

Amity, Cong. ch. 12 00
Carthage, Cong. ch. 2 00

North Springfield, 1st Cong. ch. (of wh. from Charles E. Harwood, to const. Rev. S. G. Elliott and Rev. James Weller, H. M., 100), 120 25—134 25

MICHIGAN.

Ann Arbor, A friend, 60 00
Baldwin, Cong. ch. 3 77
Banks, Cong. ch. 7 92
Battle Creek, A friend, 2 00
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Carson City, Cong. ch. 5 65
Coloma, Cong. ch. 1 68
Crystal, Cong. ch. 2 00
Detroit, Trumbull-ave. Cong. ch., 9.14; Rev. R. W Wallace, 5, 14 14
East Johnston, Cong. ch. 2 20
Hillsdale, Rev. Hiram Smith, 10 00
Hopkins, 2d Cong. ch. 8 10
Hubbardston, Cong. ch. 6 85
Jackson, 1st Cong. ch. 364 33
Johnston and Barry, Cong. ch. 1 75
Laingsburg, Cong. ch. 4 50
Ludington, Cong. ch. 50 00
Mackinac Island, Union Meeting, by Rev. J. K. Greene 11 02
Muir, H. G. Packard & Co. 10 00
Niles, Wm. Wares, 20 00
St. Johns, Cong. ch. and Sab. sch. 38 46
St. Joseph, Cong. ch., add'l collection, by Rev. J. V. Hickmott, 10 00
Union City, Cong. ch., 103.46, A friend, 200, 303 46
Vestaburg, Cong. ch. 60—947 43

WISCONSIN.

Alderly, James Thomson, 5 00
Arena, Cong. ch. 6 02
Baraboo, Cong. ch. 4 50
Beloit, 1st Cong. ch. 25 61
Brandon, Cong. ch. 20 00
Brant, Mrs. E. W. Scott, 4 00
Emerald Grove, Cong. ch., 18.25; A friend, 2.50, 20 75
Green Bay, Babies' Aid Society, 5 00
Hammond, Cong. ch. 8 00
Johnstown, Cong. ch. 4 10
Kaukauna, A friend, 5 00
Kenosha, Dr. T. Gillespie, 5 00
Lancaster, Cong. ch. 33 45
Milwaukee, Hanover-st Cong. ch., 5.85; Tabernacle Welsh Cong. ch., 5, 10 85
Monroe, Our Family Miss'y Box, 7 20
Pleasant Prairie, ———, 10 00
Racine, 1st Cong. ch., 20; Welsh Cong. ch., 11.35; Mrs. Jane Perry, 6; L. Bradley, 1, 38 35
Ripon, Cong. ch. 121 00
Royalton, Cong. ch. 6 00
Waukesha, 1st Cong. ch 30 00
Waupun, 1st Cong. ch 22 22
Wauwatasa, Cong. ch 54 10
West Salem, Cong. ch. 9 95—459 10

Legacies. — Fort Howard, Rev. D. C Curtiss. by Edward C. Curtiss, Ex'r, 113 75

572 85

IOWA

Ames, Cong. ch 22 44
Cherokee, Cong. ch 30 25
Chester Centre, Cong. ch 18 00
Denmark, Cong. ch., 20, Kellogg Day, 14, 34 00
Eldora, Cong. ch. 24 77
Garden Prairie, Cong. ch 5 25
Gilbert, Cong. ch. 5 07
Hillsboro', J. W. Hammond, 5 00
Kellogg, 1st Cong. ch. 7 69
Kelly, Cong. ch. 3 00
Maquoketa, Cong. ch 7 09
Mitchellville, Cong. ch 4 20
Monticello, Cong ch 27 75
Oakland, Cong. ch 10 00
Traer, Cong. ch., 15.94; A friend, 5 20 94
Winthrop, Cong ch 19 05—244 50

Legacies. — Des Moines, Mrs. H. L. Rollins, by H. L. Whitman, Ex'r, add'l, 2,355 83

2,600 33

MINNESOTA.

Cherry Grove, Betsey Ingalls, 5 00
Little Falls, Cong. ch. 2 60
Minneapolis, Vine Cong. ch., 19.69; A friend, 10, 29 69
New Ulm, Cong. ch. 9 00
Northfield, Cong. ch. 140 18
Owatonna, Cong. ch. 3 54
Rochester, Cong. ch. 25 50
Rushford, Cong. ch. 3 16
St Cloud, 1st Cong. ch. 9 65—228 32

KANSAS.

Delmore, Cong. ch. 1 25
Galva, Cong. ch. 5 00
Good Hope, Cong. ch. 1 75
Great Bend, Cong. ch. 5 00
Milford, Cong. ch. 4 00
Mound City, 1st Cong. ch. 5 00
Sterling, Cong. ch. 17 10
Topeka, A friend, 5 00
Wakefield, Madura Cong. ch. 15 97—60 07

NEBRASKA.

Ashland, 1st Cong. ch. 9 00
Aten, Cong. ch. 1 32
Avoca, Cong. ch. 3 76
Lincoln, Mayflower ch. 1 00
Maineland, Cong. ch. 3 00
Scribner, Cong. ch. 7 00
South Bend, Cong. ch. 7 00
Spring Ranche, Cong. ch. 2 10
Weeping Water, Cong. ch. 20 00
York, 1st Cong. ch. 24 85—79 03

CALIFORNIA.

Oakland, 1st Cong. ch., 64.80; Market-st. Cong. ch., 25.50; Park ch., 5; Rev. John C. Holbrook, 10, 105 30
Red Bluff, S. Doane, 10 00—115 30

OREGON.

Forest Grove, W. C. Bosworth, 1 00

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Colorado Springs, Edward Hildreth, 25 00
Silverton, 1st Cong. ch. 14 30—39 30

WASHINGTON TERRITORY.

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Olympia, Mrs. H. C. Brown, 5 00
Tacona, 1st Cong. ch. 6 00—24 95

DAKOTA TERRITORY.

Chamberlain, Coug. ch. 5 00
Mellette, Mrs. M. C. Hathaway, 5 00
Spearfish, 1st Cong. ch. 5 40
Springfield, Cong. ch. 2 00—17 40

ARIZONA TERRITORY.

Benson, Cong. ch. 20 00

DOMINION OF CANADA.

Province of Ontario.
Fergus, Cong. ch. 14 50
Garafraxa, 1st Cong. ch. 6 30—20 80
Province of Quebec.
Montreal, Rev. John Fraser, 25; "A.," 5, 30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, ———, Miss S. L. Ropes, 100 00
Japan, Kobe, DeWitt C. Jencks, 53 07
Sandwich Islands, Honolulu, Rev. D. Baldwin. 100 00

Scotland, Helensburgh, Income from legacy of Dr. Hugh Miller, for Ahmednagar Theol. Sem'y, 78 36
Turkey, Constantinople, The Home, for Africa, 9.17; Van, Rev. George C. Raynolds and wife, 40, 49 17
Zulu Mission, Mon. con. collections, Amahlongwa, 8.45; Umzumbe, 15.07; Mapumulo, 14.70, 38 22
——, A thank-offering, 25 00—443 82

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NEW YORK. — Canaan Four Corners, Cong. Sab. sch., 5.30; Richford, Sab. sch. infant class, 3.15, 8 45
PENNSYLVANIA. — Audenried, Cong. Sab. sch. 5 00
OHIO. — Cuyahoga Falls. The Coral Workers, 40
ILLINOIS. — Washington Heights, Young People's Soc'y of Christian Endeavor, for J. E. Pierce's sch., Ismid, Turkey, 30 00
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KANSAS. — Wakefield, Bible School of Cong. ch. 5 00
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345 83

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VERMONT. — Newbury, Cong. Sab. sch., 5.35; Woodstock, Cong. Sab. sch., 12, 17 35
MASSACHUSETTS. — Deerfield, Orth. Cong. Sab. sch., 5; Holyoke, 2d Cong. Sab. sch., 77.77; Ipswich, Linebrook Sab. sch., 4; South Cong. Sab. sch., 2: Lowell, French Protestant ch., 2.50; New Boston, Cong. Sab. sch., 1; Royalston, 1st Cong. ch., 4.50; Stoughton, Cong. Sab. sch., 35c. 97 12
CONNECTICUT. — Farmington, Cong. Sab. sch., 40; Goshen, Cong. Sab. sch., 21.91; Salisbury, Mr. Harvey's class, 2; Southport, Cong. Sab. sch., 5.70; West Winsted, Cong. Sab. sch., 40c. 70 01
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MISSOURI. — Carthage, Cong. ch., 3. Kansas City, Clyde Sab. sch., 10.35, 13 35
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MINNESOTA. — Rushford, Cong. Sab. sch. 2 20
NEBRASKA. — Nebraska City, Cong. Sab. sch. 10 00
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BULGARIA. — Samokov, Friends, by Rev. J. F. Clarke, 40
SANDWICH ISLANDS. — Honolulu, A friend, 1 00
353 07

Donations received in August, 85,864 10
Legacies " " 20,820 73
106,684 83

Total from September 1, 1884, to August 31, 1885: Donations, $387,013.15; Legacies, $121,478.46 = $508,491.61.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

VERMONT.—West Dover, Cong. Sab. sch. 2 00
MASSACHUSETTS.—Ipswich, Linebrook Sab. sch. 75
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EAST ROUMELIA.—Philippopolis, Miss Stone's Sab. sch. class, 1 67
INDIA.—Manamadura, by Rev. A. H. Burnell, 4 51
15 13

Previously acknowledged, 47,333 77
47,348 90

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MAINE. — Danville Junction, A friend of missions, for Zeitoon, 25
Previously acknowledged, 284 25
284 50

For Young People.

AT HOME IN MICRONESIA.

BY MRS. C. T. RAND, OF PONAPE.

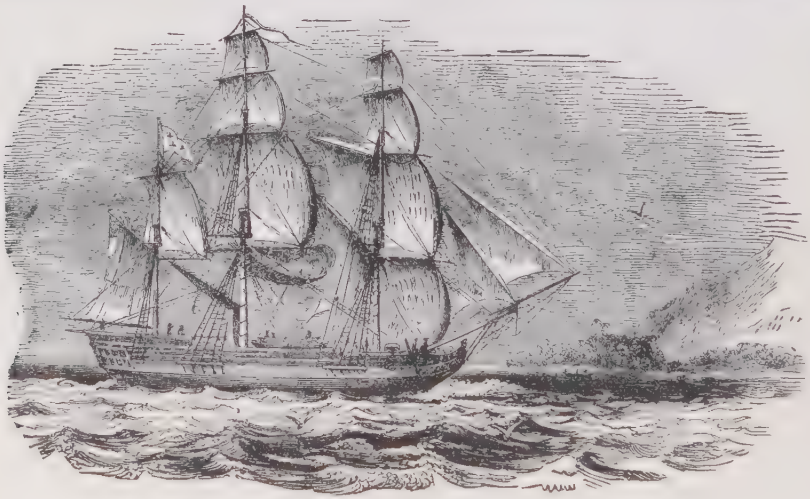
[When the *Morning Star* No. 3 was wrecked on the island of Kusaie, February 22, 1884, Mr. and Mrs. Rand, of Ponape, were on board, having expected to return to Ponape within two or three weeks. It will be remembered that, after the wreck, Mr. Rand accompanied Captain Garland in a somewhat venturesome, but successful, attempt to reach to Ponape in the "long boat," an account of which was given in the *Herald* for March last. Mrs. Rand remained on Kusaie until the *Jennie Walker* came to do the work of the *Star*, and by this vessel she returned to her home at Ponape. A private letter from her, written partly at Kusaie and partly at Ponape, will be welcome to our young friends, as giving a picture of missionary life in Micronesia.— Ed.]

It is now more than a year since our last letters from home were written, and to say that we are hungry for news does not half express it. In September we shall look for a vessel from Honolulu to do up the work among the islands, and to bring our provisions, mail, etc. The friends here are very kind, but at times such a longing to get back to Ponape comes over me that in sheer desperation I run to the veranda and scan the horizon to find a little speck which might after a while turn into a ship. Then some one will ask: "Why do you look for a sail when there is no wind?" Sure enough! Ships can't sail without wind, and for weeks the water has looked like a sea of glass.

The Fourth of July passed off very pleasantly with us. The children, Ned and Frank Pease, John Walkup and Mabel, together with two children of a trader, gave a little concert. They sang and spoke pieces, and did wonderfully well, we thought. After this, we old folks sang "America," "Star-Spangled Banner," and "Home, Sweet Home." The sitting-room looked very pretty, trimmed with evergreens, which we gathered up on the mountains ourselves.

Ponape, September 15. — On the twenty-second of August, just six months after the wreck of the *Morning Star*, Mabel and I had just seated ourselves to begin her lessons when Mrs. Walkup called from the sitting-room: "Did you hear that?" "What?" "Why, 'Sail ho!'" she replied. In a second we were on the veranda, and sure enough there was a vessel, at no great distance, approaching the island. Many were the questions asked: "What is she?" "Whence does she come?" "Is she coming in?" "Is she for us?" We were not to remain in suspense very long, however, for we could soon distinguish, through the glass, the Hawaiian flag and the flag with the white centre. Then we knew it was one of Mr. Cooke's vessels, and as we had long supposed one of his ships would be chartered to come to us, we concluded at once that it was for us and that before many hours we should have news from the outside world. Oh, how long those few hours seemed! Mrs. Walkup, who is calmness itself under all circumstances, said: "Why don't you do something; then the time will pass more quickly." I took her advice, and sat down to my sewing; but it was a hopeless case. I gave that up and began walking up and down the veranda to watch for the coming of the missionaries, who had gone off to the vessel quite a while before.

Soon we saw Dr. Pease in his canoe. He waved his hat to us, which I took to mean "good news." He stopped on his way home, to tell us the news. To think we were to see the Logans once more, and that Miss Fletcher was to have an associate, and that perhaps in a week's time I should be at home, was almost too much to believe, and the only way I could express my joy was to sit down and have a good cry. Well, five days later we said good-by to the dear friends with whom we had spent six pleasant months, and, leaving Miss Palmer behind for one year, that Dr. and Mrs. Pease might take their much-needed visit home, we and the Logans sailed for Ponape. Owing to calms and head-winds, we did not sight Ponape till the seventh day out. On the evening of that day, Captain Holland kindly lighted a torch which he had prepared, that the friends on shore might know who we were. Before the torch had burned out, a bright fire was



THE FIRST MISSIONARY SHIP, "THE DUFF." (Sailed from England in 1796.)

seen on shore which satisfied us that our signal had been seen, and this was their answer. It was sufficient proof to me, too, that Mr. Rand was alive and well, as he alone would have lighted the fire.

The next morning found us about the same distance from land, but little nearer the mission station. As we were going down to breakfast a boat was seen leaving the shore. In the course of two hours Mr. Rand was on board. Five months we had been separated in consequence of the wreck of the *Star*. Mr. Rand looked pale and thin — the result of overwork. The boys, who came with him, were overjoyed to see their mother and Mabel once more. Shortly after their arrival the wind died out, and it was evident that we should soon be drifting away, and the vessel would probably be out another night. Rather than wait for wind to bring her into the harbor, we proposed going ashore in Mr. Rand's boat. So, after a long three hours' pull, we were landed on the shores of Ponape. It was well we came in the boat, for the ship did not get in till *three days later*. Before Mr. Rand had left the shore in the morning, he and Miss Fletcher had agreed on a signal. In case I was on board, as they approached the land-

ing a boy was to go up the masthead and wave the flag. When the right time came he climbed up and, with all his might and main, waved for several minutes a small American flag. Soon we could see handkerchiefs flying from Miss Fletcher's veranda.

I cannot describe to you my feelings as I ascended the hill to my dear old home. How little did I think, when I left it last February for two or three weeks, that it would be more than six months before I should see it again! Miss Fletcher stood at the door, looking pale and thin. It was evident that she, too,

A SOLOMON ISLANDER.

had been overworked. My heart sank within me after our greeting was over, as I thought of the sad news we had brought her of the death of her mother. I well knew how strong was the tie between them, and I trembled for her. But she knew to whom to go for comfort. The Hand that sent the blow, sent also the healing.

We are rejoicing over the good news that we are so soon to have a steamer. We have been wishing and hoping for one ever since the loss of the *Star*, little thinking that they had already commenced to build one before the *Star* was wrecked. We enjoyed very much the few days the Logans spent with us. Beulah and Mabel seemed to be perfectly happy in each other's company. Poor children! They both will be very lonely with no playmate.

We take much comfort in our two schools on the hill. There are fourteen in the girls' school; others are waiting to come in, and there is support for six more. But it may be best to take no more till the end of the year, when Miss Palmer

will be here. Besides the fourteen in the Home, there are seven day pupils. In the Training School there are twenty-four, sixteen of whom — eight boys and four couples — are living with us; that is, in little houses near ours. They are all intensely interested in the building of the steamer. Before they knew that one was to be built, they raised $8.50 toward building a new mission ship. Now they are anxious to own shares, so a day or two ago we had a little meeting to talk over these matters. At the close thirty-five shares were purchased: making, in all, $14.75 from the boarding pupils of both schools. They earned their money by working, outside of their regular work. The girls earned theirs by sewing and weeding, and the boys by leveling the ground around Miss Fletcher's house. About a week ago Mr. Rand gave each of his boys a present of a knife. On the day of the meeting alluded to, one of them brought back his knife, asking if we would give him the money it was worth instead, as he wanted to own a share in the new steamer, and he had no time to earn the money. We were both amazed and delighted, for if there is anything a native boy likes it is a pocket-knife, and it must have cost him a struggle to give it up.

SCENE IN NEW GUINEA.

At another meeting last week, our scholars took sixteen more shares in the new *Star* — seventy-five shares in all. We hope to reach one hundred shares; the day pupils and Sunday-school children are wishing to help.

The Lord has indeed given us a great work to do, — the training of these pupils for teachers to help spread the gospel among these islands. Pray for us, that we may be guided by him in everything, and that we may be taught just the best and the wisest way of working with this people. An incident will show how these children trust us: A short time since Miss Fletcher, while questioning her pupils, asked little Rhoda — a child of six years, and the youngest in the school — "Who made the world?" The little one, lifting up her sweet face, said in a hesitating voice: "Did n't you make it?"

On October 15 our school closed, with an exhibition. We thought the pupils did wonderfully well in their singing, readings, etc.

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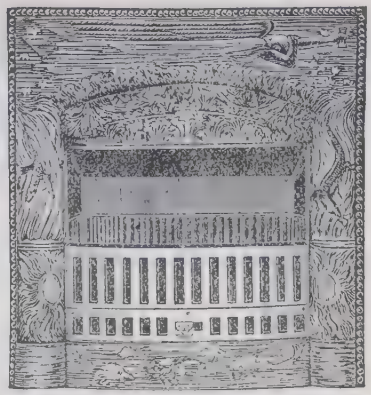

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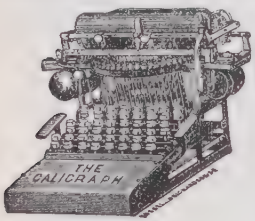

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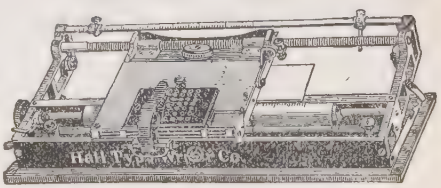

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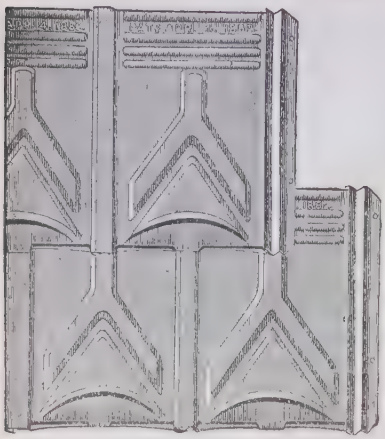

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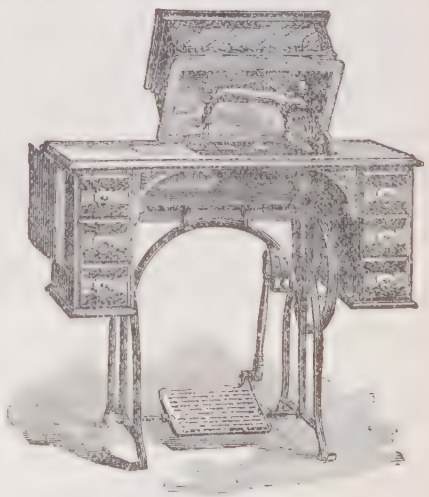

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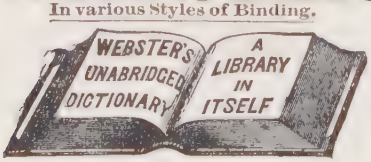

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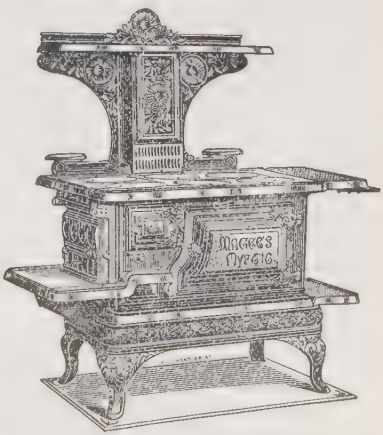

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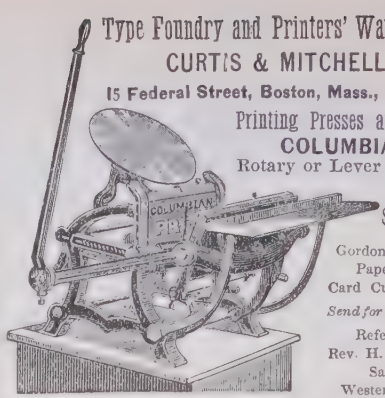

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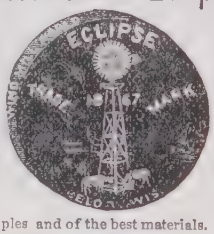

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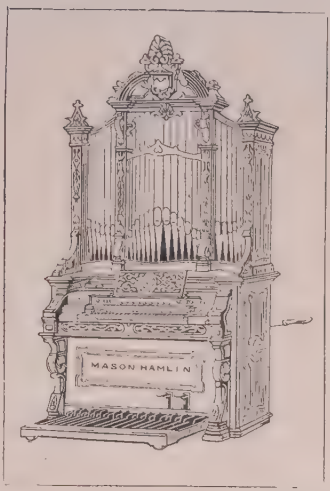

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IMPROVED MODE OF STRINGING; Pronounced the GREATEST IMPROVEMENT in UPRIGHT PIANOS IN HALF A CENTURY.

Seventy-Fifth Anniversary of the A. B. C. F. M.

The Seventy-fifth Anniversary of the American Board of Commissioners for Foreign Missions will be held at Boston, Mass., in the Tremont Temple, beginning Tuesday, October 13, 1885, at 3 P.M., and closing Friday morning, October 16.

The Annual Review of the Home and Foreign Departments will be presented on Tuesday afternoon, and the Annual Sermon will be preached by Rev. George Leon Walker, D.D., of Hartford, Conn., in the evening.

The Citizens of Boston and vicinity will cordially entertain the Corporate Members of the Board, its Missionaries, Pastors of contributing Churches, with their wives; also the officers of the three Woman's Boards of Missions, and of their Branches; Professors and Students in Theological Seminaries, and, as far as practicable, other Honorary Members, but the Committee cannot undertake to provide for any persons *who do not apply before September* 5.

The attention of applicants is called to the following suggestions:—

1. All who intend to accept this offer of hospitality are requested to forward their applications to the REV. D. W. WALDRON, *Chairman of the Committee on Entertainment*, 19 Congregational House, Boston, Mass., before September 5.

2. Give name in full, with title (Rev., Mr., Mrs., or Miss, as the case may be). If Corporate or Honorary Member, state the fact.

3. As soon after September 5 as practicable, the applicants will receive cards of introduction to the families in which they will be entertained, and should any applicants fail to receive such cards before September 26, they will please renew their application.

4. Should any person after receiving a card of introduction find that he cannot attend, he will please notify the Chairman of the Committee on Entertainment at once, that his place may be assigned to some other person.

5. Accommodations will be engaged at Hotels for all who desire to provide for themselves while in attendance upon the meetings, if applications are made prior to September 26. Letters of inquiry in regard to special rates at Hotels will receive prompt attention.

Due notice will be given through the press of any reduction in Railroad fares.

Any further information which may be needed will be gladly furnished upon application to either of the undersigned.

REV. EDWIN B. WEBB, *Chairman Committee of Arrangements.*

MR. WM. F. WHITTEMORE, *Secretary.*

119 DEVONSHIRE STREET, BOSTON, June 15, 1885.

RAILROAD RATES. — There has usually been an announcement made in this number of the *Missionary Herald*, respecting special railroad rates for those who come from a distance to the Annual Meeting of the American Board. Such, however, has been the prevalence of "cut rates" upon nearly all the long lines, for many months, that it has been impracticable to secure any special rates. Correspondence is now in progress with the managers of railroads in all parts of the country. If any special terms are secured, information will be sent to all who are registered by the Committee on Entertainment, or will be published in the religious papers.

At present rates, on many lines, it is quite as well to take advantage of "cut rates," as to have a reduction based on the maximum rates.

THE MISSIONARY HERALD.

Subscription price, $1.00.

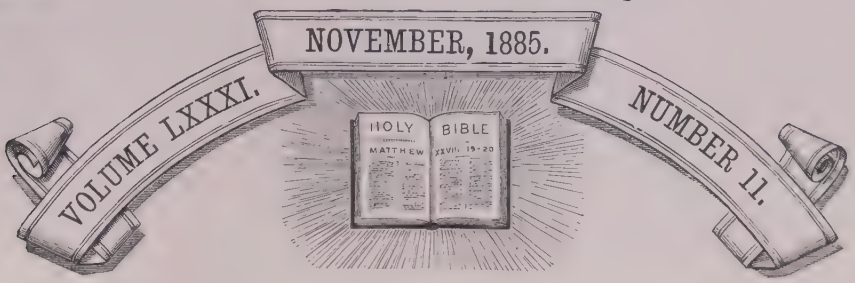
What shall its number of readers be for 1886? All who attend the Seventy-fifth Anniversary of the Board, and all who are interested in the progress of missionary work, will be glad to secure a constantly increasing number of readers.

Whatever is done for 1886 must be done during 1885.

Address

CHARLES HUTCHINS, 1 Somerset St., Boston, Mass.

THE MISSIONARY HERALD



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Rev. E. K. ALDEN, D.D. } Corresponding Secretaries.
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CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above-mentioned persons should be addressed CONGREGATIONAL HOUSE, *No. 1 Somerset Street, Boston, Mass.*

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

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Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

THE MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions at $3.00 for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

WALL MAPS, including Map of the World. Set of seven. Price on cloth, $9.50; on paper, $5.75.

THE

MISSIONARY HERALD.

VOL. LXXXI. — NOVEMBER, 1885. — No. XI.

IN order to reach our readers in season for the Monthly Concert of November, this number of the *Herald* must go to press just at the close of the Annual Meeting at Boston. The papers presented from the Prudential Committee will be found on other pages of this number, but we must put over until our next issue the minutes of the meeting, and the reports of the Committees. As we write, we can only speak of the remarkable attendance on the meetings; the two largest halls in the city having been repeatedly crowded, while more than once, at the same time, two overflow-meetings were called for. It cannot be said that the hospitality of Boston and its vicinity was taxed *to the utmost*, for, notwithstanding the thousands entertained, there were plenty of homes open for the reception of guests after all applicants had been provided for. The spirit of the meetings has been most excellent, and while hearts have overflowed with gratitude in view of what God hath wrought through the agency of the American Board during the seventy-five years of its existence, it has seemed to be in no spirit of pride that the achievements have been recorded. In the two remarkable discourses, by Dr. Walker and Dr. Storrs, as well as in most of the addresses by the long list of speakers, emphasis was placed, as was most fitting, upon the special need of the present hour — the enduement with power from on high for the prosecution of all work for the kingdom of God, both at home and abroad. The address of Dr. Hopkins, on Thursday evening, alluding to the marked events of the present century which his memory recalled, some of which happened before the birth of the American Board, was received with deep emotion by the great audience, especially as he referred to the mission work of this generation as the crowning glory of the century. The suggestion of memorial offerings in connection with this seventy-fifth year of the Board's life was welcomed by the audience, and several such offerings were received by the treasurer. The appeals to young men and young women to consecrate their lives to missionary service were frequent and fervid. The salutations received were most cordial and impressive. We look with great hope for special spiritual results as the outcome of this meeting of the Board, which certainly is the largest, and we believe will be regarded as the best, meeting in the history of the Board.

IT should be remembered, in reviewing the work of the American Board for seventy-five years, that for several decades both the Reformed Dutch and by far the greater portion of the Presbyterian churches of the country coöperated with the Congregationalists in the maintenance of this society. The Reformed Church

withdrew in 1857, and the Presbyterians in 1870, in the belief that under separate organizations they could more efficiently prosecute missionary work. We have made a summary of the statistics of the three Boards which now take the place of the one Board as it existed for nearly fifty years, and find that together they are now maintaining in foreign lands 349 ordained, and 39 other, male missionaries, with 562 female missionaries, married and single, making a total of 950 American laborers. The force of native helpers under the care of the three Boards amounts to 3,482, of whom 283 are ordained, and 455 are licensed preachers or catechists. The stations now occupied number 197; the churches number 591, with 47,639 members. There are 957 out-stations reported, although the Presbyterian Board does not give this item. In high schools and colleges there are 6,258 students, and in the common schools 56,374,—the total number under instruction in connection with the three Boards being 63,581. The receipts for the last year were: of the Presbyterian Board, $757,637.42; of the Reformed Board, $88,131.04; of the American Board, $625,832.54: a grand total of $1,471,601. The churches in this country supporting the Presbyterian Board have 615,942 communicants; the Reformed churches 83,702 communicants; and the Congregational churches 396,246 communicants.

We are glad to report that the *Morning Star* has been heard from at Maiana, Gilbert Islands, July 20. A brief letter from Captain Bray has reached us by way of Sidney, Australia. The *Star* had been through the Gilbert group once, and thence on to Kusaie and Ponape. The missionaries and all on board the vessel were well. The winds had been unusually light, but the auxiliary steam-power had enabled the vessel to move on from island to island. Miss Palmer went to Ponape from Kusaie, and Mr. Doane has two teachers ready to take to Yap when the *Star* goes on to that island. Captain Bray, in expressing his gratitude for the new vessel, says he wishes he had a speaking-trumpet through which he could shout in the ears of all her stockholders, "God bless you all!"

Word has been received from our brethren in Philippopolis since the popular uprising in Roumelia. They represent the people as enthusiastic in their determination to secure union with Bulgaria; yet, as we write, the outlook for a peaceful solution of the political difficulties is not hopeful. May God avert a conflict which threatens the peace of Europe. No fears are expressed as to the personal safety of the missionaries.

In the condensed sketch of the history of the American Board, presented in our last number, we were not able to give the full statistics for the present year, nor the summaries for seventy-five years. They can now be given as follows: At the close of its seventy-fifth year the Board has 22 missions, 83 stations, 826 out-stations, 156 ordained missionaries (6 of them physicians), 10 physicians not ordained (including 4 females), 4 other male missionaries, 248 female assistant missionaries (147 of them wives); making a total of 422 American laborers. There are of native helpers: 147 pastors, 212 preachers, 1,319 teachers, 505 other helpers — a total of 2,183. There are 292 churches with 23,392 members, 3,008 having been added within the preceding year. There are 90 high schools

and colleges with 3,671 pupils, 803 common schools with 30,941, the total number under instruction being 35,561. During the seventy-five years of its existence the Board has sent out 786 male and 1,080 female missionaries — a total of 1,866. There have been added to the churches under its care 94,985 members, while, as nearly as can be ascertained, 399,353 persons have been under instruction. The aggregate of receipts is $21,113,168.31. The pages issued by mission presses, so far as recorded, number 1,690,194,403 pages. Glory be to God!

Let no one fail to read the letters presented on another page, addressed to the American Board, one by the members of the Syrian Mission, and the other by the pastors of the native churches in Japan. The reading of these letters awakened the profoundest emotions in the great congregations at the Annual Meeting. It may be well to say that the letter from the Japanese pastors was prepared entirely on their own motion, and that the translation, made by one of their own number, is printed *verbatim et literatim* as it was forwarded, without amendment either by the missionaries or by any one in this country. That such a letter should come from the thirty-one churches connected with the mission of the American Board in a land where, only thirteen years ago, the first Protestant church was organized, is one of the marvels of modern times. Yet these churches are but one-quarter part of the number already organized within Japan.

The new financial year opens hopefully, and we look for generous responses to the emphatic call given by the Annual Meeting of the Board. Let all plans by pastors, churches, and Sunday-schools be early and wisely laid for contributions not less than twenty-five per cent. beyond those of the preceding year. The requests from the missions already received for another year call for it all.

There is a supplement to be made to the report of the twelve centenarians who contributed to the building of the *Morning Star*. Mrs. Coffing, of Hadjin, Central Turkey, in forwarding the sum of $7.25 contributed by the two congregations in that city, encloses also the sum of twenty-five cents given by Loffitia, a Greek girl, to make her grandfather a shareholder. This grandfather is believed to be over 120 years of age. We have no means of confirming this statement as to his age, but this Greek resident in the interior of Turkey must certainly be classed among our centenarian contributors.

England and the whole Christian world has suffered a severe loss in the death of the Earl of Shaftesbury, who, during his long life, has given the weight of his great influence in support of the best philanthropic and religious movements of the day. As President of the British and Foreign Bible Society he has manifested the deepest interest in its work, and has not failed to preside at its Anniversary Meetings for a long series of years. He was known as a special friend of the poor, and it is touching to read that at his funeral at Westminster Abbey, among the crowd that could not find room within the building, was a large company of boys belonging to the "Shoeblack Brigade," wearing crape on their arms, and who stood in the pouring rain until the services in honor of their noble benefactor were ended. Earth is poorer and heaven is richer when such men as the Earl of Shaftesbury die.

Expressions of surprise and gratification come from many persons as they take up for the first time the volume of "Mission Stories of Many Lands." They had not anticipated such a large and handsome book or one so well illustrated, and they are equally surprised at its low price. Our friends predict an extensive demand for the volume on the part of Sunday-schools and individuals.

We have been glad to see in several successive numbers of *The Pacific* a series of articles by Rev. Dr. S. H. Willey on the work of the American Board on the Pacific slope, and related matters. The story is well told, from the beginning of the mission down to the time of its transfer to other hands. It is a story of patient and heroic service amid extraordinary difficulties. We wish that this succinct history of the Oregon Mission by Dr. Willey might be given to the world in a more permanent form.

The rails for the railway between Tientsin and Peking, it is reported, are already at the former city. It has come at last to this, that the Chinese government recognizes the necessity of better communication between its capital and the sea. Such a road once built will powerfully affect the whole empire, for it will open the eyes of the people to the folly of those notions in geomancy which have hitherto led them to oppose all engineering works. Let the Chinese once see the superiority of Western arts, and with their native skill and industry they will doubtless copy, and perhaps excel, our feats of engineering. A people that could build the Great Wall could doubtless build bridges like that at Niagara, or tunnel mountains like the Hoosac, if once their superstitions about "The Earth Dragon" were exploded. A railway in China will prove a deathblow to this mythical beast.

We have received from the Committee of the Evangelical Alliance in China a memorandum on the persecution of Christians in that empire within the past year or two. It shows that in 1884, and especially in connection with the French attack upon Anam and at Foochow, there was an outbreak of violence, and that in the province of Kwangtung eighteen Protestant chapels were destroyed or robbed in the course of a few weeks. In other provinces also there was much of hostility manifested to native Christians, and they were obliged to flee for their lives. This certainly calls for active efforts on the part of foreign ambassadors to secure the fulfilment of treaty stipulations in respect to the protection of Christians. As we write this, however, there comes a sense of shame at the awkward position in which the American Minister at Peking would be placed should he attempt to remonstrate with Chinese authorities over these assaults. In view of the treatment the Chinese have received in our own land, and with the record of the horrible affair at Rock Springs fresh before him, we think our ambassador would hardly care to visit the viceroy's *yamen* for the purpose of entering a protest in behalf of Christians in China. We believe that the Chinese government has desired to prevent these outbreaks of its citizens as truly as our national administration has sought to protect the Chinese. It admits of a question whether there are not more officials in this country who wink at deeds of violence done to Chinese than there are mandarins in China who would cut the throats of Christians.

One of the touching incidents connected with the Annual Meeting was the reception of a letter from a man too poor and feeble to attend the meeting of the Board, who enclosed a memorial gift of five dollars, saying that "his interest in its work is as fresh as when, sixty years ago, he made his first offering to the cause; or when, fifty-three years ago, he looked upon its Annual Meeting of thirty or forty members in the Rhetorical Chamber of Yale College." We rejoice in the knowledge that many such aged saints, some of whom are rich only in faith, are living to pray for the prosperity of the American Board.

We have frequently referred to the utterances of Mr. Fukuzawa, well known in Japan as an educator and editor of the *Jiji Shimpo*, a man of much shrewdness, who favors the introduction of Christianity solely on political grounds. In an address recently given at Tokio upon "The Political Aspects of Religion," while criticizing some of the methods employed in the propagation of Christianity, he welcomes its advent, and strongly commends the general bearing of the missionaries. The following brief quotations indicate his own position and his opinion of those who bring the new religion: "I, in common with most of my fellow-countrymen, am quite indifferent in matters of religion. In fact, I do not, as the saying is, know the genuine taste of religion; and not knowing it, I have never discussed the merits of this creed or that. I have never praised any particular kind of religion, but, observed from a political point of view, I admit that Western religion is at this moment of great importance to Japan. . . . What regulates the conscience of man and thus prevents lawlessness is no doubt religion, and I look upon religion as the law and police of the soul. I once said that if no missionaries had come to our country, the lawlessness and insolence of foreigners would have been many times greater, and that our foreign relations would not now have been what they are. I still believe this to be not far from the truth. I think it may thus be seen that the influence of Western religion is great and good."

Buddhist priests in Japan, according to the *Japan Mail*, are in great distress. Formerly they received large sums of money through the contributions of the people, and especially from the nobility, who took pride in maintaining the temples within their several precincts. But the descendants of these princes in later days have no faith in Buddhism, and the priests appeal to them in vain for help. It is said that the aggregate annual gifts at all the Buddhist shrines in the empire do not now amount to $150,000.

In connection with the fact mentioned above, it is pleasant to record an item that has just come to us from Japan in relation to the tenth anniversary of our mission church at Sanda, celebrated in July last. A former *daimio* of Sanda was much interested in Christianity when the gospel was first preached there, many years ago, but he afterward removed to Tokio, and his interest waned. A former retainer of his is now the Japanese Ambassador at Washington. This ex-daimio, though absent from Sanda, has heretofore made some small presents to the church, but at this tenth anniversary he sent a gift of $500 to be used for evangelistic work, and also a chandelier for the use of the church. This is the first case, so far as is known, of a gift from one of the nobles of Japan for direct evangelistic work.

BULGARIA AND EASTERN ROUMELIA.

THE map on the opposite page, recently prepared to show the missionary field of the American Board in what was known as European Turkey, will serve also to indicate the geographical relationship between the two Principalities whose proposed union has startled Europe. The question is suddenly raised whether the Great Powers shall enforce the Treaty of Berlin, which they promulgated with great formalities. When Russia, in her late war with Turkey, stood with her armies before the gates of Constantinople, she exacted from her defeated rival, at San Stefano, a treaty by which Bulgaria and Eastern Roumelia should come under Russian control. The Great Powers would not consent to this, and, by the Treaty of Berlin, signed July, 1878, they constituted Bulgaria as "an autonomous and tributary Principality, under the suzerainty of His Imperial Majesty the Sultan." It was ordained that there should be a free choice by the people of a prince, who should be a Christian, but the choice must be confirmed by the Sublime Porte. The area of the Principality is about 24,000 square miles, and its population a little over ten millions. By the last census sixty-seven per cent. of the population were found to be Bulgarians, twenty-five per cent. Turks, the remainder being Greeks, Wallachians, Jews, etc. Prince Alexander of Hesse, a brother of the Empress of Russia, was elected Prince in 1879.

Eastern Roumelia, by the treaty of Berlin, was left under the direct political authority of Turkey, though certain autonomous rights were granted the people; and the governor, to be appointed by the Porte, must be a Christian. She is required to pay annual tribute to Turkey, and the sum fixed in 1882 was about $800,000. The area of this province is about 14,000 square miles, or nearly twice the size of Massachusetts. The population in 1884 was 850,000, of which somewhat less than three fourths (573,560) are Bulgarians, 174,700 Turks. It is not to be wondered at that, when the people are so predominantly Bulgarian, there should be the strongest desire to unite with the Principality which bears the name of their race.

South of these two Principalities lies old Macedonia, which, with other provinces nearer Constantinople, is still under the direct rule of Turkey. The western portion of Macedonia was once a part of Servia, and, now that the people once under Turkish rule are asserting the rights of race and religion, King Milan wishes to secure for his kingdom a region which naturally belongs to Servia. Neither Greece nor Servia look with favor upon the union of Roumelia with Bulgaria, as they consider a strong political power in the region of the Balkans a peril to their own independence.

As we write, the situation is far from encouraging to our missionary work. The stations occupied by the American Board are in each of the three provinces. Samokov in Bulgaria, Philippopolis in Eastern Roumelia, and Monastir in Macedonia. Unless war should actually occur, there need be no fear for the personal safety of our missionaries, but in any case their work will be much hindered for a time. Should the union between Roumelia and Bulgaria be consummated, as we anticipate will be the case, we look for wider openings for the prosecution of Christian work within these Principalities.

A. B. C. F. M.
European Turkey and the Principalities.
Scale of English Miles.
10 20 30 40 50
SERVIA
ROUMANIA
BULGARIA
ALBANIA
EAST ROUMELIA
MACEDONIA
ASIA MINOR
BUKHAREST
River Danube
Widin
Lom
Rustchuk
Rasgrad
Sistov
Plevna
Shumla
Varna
Nisch
Pirot
Loftcha
Tirnova
Balkan Mountains
SOPHIA
Radomir
Kustendil
SAMOKOV
Dubnitza
Banya
Ikteman
Panagurishte
Tserovo
Tatar Pazardjik
Kazanlik
Eski Zaghra
Yeni Zagra
Slivin
Yamboul
Bourgas
BLACK SEA
PHILIPPOPOLIS
Tcherpan
Omarchovo
Haskeuy
Merichlia
Karaludere
ADRIANOPLE
Pristina
Uskup
Djuma
Mahomia
Bansko
Eleshnitza
Nevrokop
Veles
Istip
Kafadar
Strumnitza
Pirlip
Krushevo
Ochrida
MONASTIR
SERES
Drama
Kavala
Vodena
Berea
SALONIKA
ATHOS
SAMOTHRAKI
Gallipoli
Tchorlu
CONSTANTINOPLE
Rodosto
Nicomedia
MARMORA SEA
Bandirma
BROOSA

THE HOME DEPARTMENT. — A BRIEF REVIEW.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.*]

THE Home Department of the American Board includes all those agencies upon which the supply and support of their messengers to foreign lands depend.

PREPARATORY PERIOD, 1790–1810.

In an important sense, therefore, as a preparatory ministry, it existed for several years before the Society itself was organized in 1810. It was certainly in embryo from 1790 to 1800, in a Litchfield County parsonage, in Connecticut, where the boy "Samuel," was quietly listening while his mother talked of the perishing heathen, and on one occasion overheard her remark to a friend: "I have consecrated this child to the service of God, as a missionary." It was already existent in the hearts of the far-seeing men who founded the Connecticut Missionary Society in 1798, and the Massachusetts Missionary Society in 1799, who purposed to preach the gospel, not only "to the destitute and the heathens in our own land," but also, as definitely expressed in the words added to the Constitution of the Massachusetts Society, in 1804, "through more distant regions of the earth, as circumstances shall invite and the ability of the Society shall admit." It entered into the establishment of the *Massachusetts Missionary Magazine* in 1803, which was united with *The Panoplist* in 1808. It was warm in the affections of John and Mary Norris, of Salem, in 1806, when they poured out before the Lord their ten thousand silver dollars, an offering for foreign missions, through the establishment of a Divinity School, by which the missionaries should be educated. During the same year it was in lively activity in the counsels and prayers of the young men at Williamstown, pledging themselves to each other and to God to hold themselves in readiness for the Master's call whithersoever it should lead them. Three years later this department was more fully developed at Andover, and a year yet later entered upon its public official life at Bradford. During all this period it was becoming rooted in a considerable number of consecrated hearts, some of them influential in the pulpit and through the press, some of them leading minds in educational institutions and in ecclesiastical assemblies, so that when the foreign department of the American Board was enabled to begin its correspondence with its missionaries beyond the seas, in 1812, the home department was already in communication with a growing constituency extending from Eastern Maine, not only all along the Atlantic coast and the river towns, but also reaching many retired hamlets and villages throughout New England and the Middle States.

FIRST PERIOD OF TWENTY-FIVE YEARS, 1810–1835.

Great changes passed over the history of this department during the first twenty-five years of its official records. During this period nearly all the founders and early supporters of the Society passed away. On this roll of the honored dead at the close of the first quarter of the century, in 1835, are recorded the names of the first two Presidents, Gov. John Treadwell, of Farmington, Connecticut, and Dr. Joseph Lyman, of Hatfield, Massachusetts; of the first four Secretaries, who were also members of the Prudential Committee, Samuel Worcester, Jeremiah Evarts, Elias Cornelius, and Benjamin B. Wisner; of two additional members of the Prudential Committee, Dr. Samuel Spring, of Newburyport, and Dr. Jedediah Morse, of Charlestown; and of other representative men, such as Pres. Jesse Appleton and Dr. Edward Payson, of Maine; Hon. Wm. Phillips and Hon. John Hooker, of Massachusetts; and Gen. Jedediah Huntington and Pres. Timothy Dwight, of Connecticut. These men, and those asso-

ciated with them, had wrought well during this first quarter of a century, and the advance was marked, as manifested in the increase of missionary intelligence throughout the ministry and the churches, in enlarged plans and enlarged gifts. This was the period during which flourished the system of auxiliary societies, then regarded as the most efficient method of raising funds, these societies gathering in, under some simple form of organization, men, women, and children. During this period the churches which contributed, as churches, were comparatively few, and the contributions were mainly from these auxiliary associations and from individuals. The number of these auxiliaries in the year 1835 was about 1,600, and the annual receipts into the treasury had advanced from about $1,000, as reported the first year, to over $163,000 in 1835, the total receipts for the first twenty-five years being about one and one-half million dollars, an annual average for the entire period of about $65,000.

The growth during this period in the number of missionaries was more marked than in the receipts. It was a period of earnest religious thought and discussion, and of revivals, which brought forth their fruit in our colleges and theological seminaries, so that, in the year 1835, we find the record of forty-seven missionaries and assistant missionaries sent out, thirteen of them ordained, and of thirty-three more, eighteen of them ordained, under appointment. Attention was also called in the report of that year to the fact that the number of candidates for missionary service in colleges and theological seminaries was greater than it had been at any former period, and a call was made for fifty additional ordained missionaries, and fifty additional lay teachers, it being stated that the Prudential Committee would gladly send them forth if the men could be found.

SECOND PERIOD OF TWENTY-FIVE YEARS, 1835–1860.

At the close of the second period of twenty-five years, ending in 1860, we find upon the roll of the dead such representative names as those of Hon. William Reed, of Marblehead, for many years Chairman of the Prudential Committee; of Dr. William J. Armstrong, one of the Secretaries; and of Judge Samuel Hubbard, Deacon Daniel Safford, Hon. Samuel T. Armstrong, and Leonard Woods, all members of the Prudential Committee. Only two or three of the founders survived to participate in the Jubilee.

During this period the advance in the home department continued — much less reliance, however, being placed upon the system of auxiliary societies, except as incidental — while the churches, congregations, and Sunday-schools, as such, began to be largely represented. The total receipts advanced to about $7,000,000, an annual average for the second period of twenty-five years of about $280,000. During this period, also, there was a commendable response to the call for men, the number of missionaries and assistant missionaries sent out and under appointment in 1859 amounting to sixty-two, of whom twenty-six were ordained.

THIRD PERIOD OF TWENTY-FIVE YEARS, 1860–1885.

The changes of the third period of twenty-five years, just closed, are indicated in the names of those who, during this period, have been called to their reward. Among these we mention four of the Corresponding Secretaries, David Greene, Selah B. Treat, Rufus Anderson, and John O. Means, and two of the District Secretaries, Dr. William Warren and Dr. Charles P. Bush. To these we add the names of Hon. Theodore Frelinghuysen, for many years President of the Board; of Hon. William Jessup, Judge Thomas W. Williams, and Hon. William E. Dodge, Vice-presidents; of John Tappan, Linus Child, John Aiken, Charles Stoddard, William T. Eustis, William J. Hubbard, Walter S. Griffith, Silas Aiken, Nehemiah Adams, Asa D. Smith, Albert Barnes, Abner Kingman, and J. Russell Bradford, members of the Prudential Committee; and of such other prominent laymen and clergymen as William Ropes, William

A. Buckingham, Seth Terry, Erastus Fairbanks, Charles G. Hammond, Calvin Day, Samuel M. Worcester, Thomas Shepard, Constantine Blodgett, Mark Tucker, William A. Stearns, Richard S. Storrs, John Todd, Seth Sweetser, Benjamin Tappan, William T. Dwight, Joel Hawes, William Patton, Leonard Bacon, Samuel H. Cox, Thomas DeWitt, and William Adams.

Of the active Corporate Members of twenty-five years ago who are still enrolled among the active Corporate Members of to-day, only five names continue, one of them President of a college in the Northwest, one of them an ex-Treasurer of the Board, two of them during the entire period members of the Prudential Committee, now its two senior members, and the remaining member, after twenty-eight years of service, the still vigorous and youthful President of the Board. With these exceptions the executive officers are all new men, though two of them have been in the service for twenty years. During this period 184 of the Corporate Members have deceased, an annual average of seven.

A noteworthy change in the constituency of the Board occurred in 1870, arising from the friendly withdrawal of that portion of the Presbyterian churches which had hitherto coöperated with the American Board, their withdrawal being made in order that they might become consolidated under their own Ecclesiastical Board, leaving the American Board under the care mainly of the Congregational churches. A few generous donors from our Presbyterian brethren have continued to bestow a portion of their gifts through the treasury of the American Board, and to remember it in their bequests. Nor is it inappropriate that some such gifts should continue to be bestowed, since one fifth of our present corps of ordained missionaries has come to us from Presbyterian churches.

A noticeable reduction has taken place in our agency system during this period, the number of District Secretaries, which was eight in the year 1835, and which was six in the year 1860, having been brought down during the past six years to two, one at New York and one at Chicago, the latter having been in the service twenty-one years.

During this same period one part of the constituency of the Board which had been prominent from the beginning of its history has been brought into more distinct prominence through the formation of the Woman's Boards, the oldest, including New England and the Middle States, centring in Boston, organized in 1868; the second, including Ohio and the States of the Interior, centring in Chicago, organized in 1869; and the third, upon the Pacific coast, centring in San Francisco, organized in 1873. These Boards have been ably managed, and, by careful distribution of their forces into branches, auxiliaries, and circles, have extended their influence over the young as well as over the old, have awakened and nurtured an interest in particular fields, missionaries, stations, schools, and native assistants, emphasizing work among women, and have coöperated most cordially and harmoniously with the American Board. Their total contributions to the treasury of the American Board from the time of the first organization, seventeen years ago, have amounted to not far from $1,270,000—an annual average for the entire period of over $75,000; for the last five years of over $120,000.

The contributions from the children have been received in part through the Sunday-schools connected with the churches, and in part, during recent years, through mission circles superintended by the Woman's Boards. A large educational work has thus been maintained, three missionary ships have been built, and in part supported, so that the total contributions of the children into the treasury of the American Board during this period of twenty-five years have probably amounted to not less than $500,000—an annual average of $20,000.

FINANCIAL HISTORY.

The financial history of the past twenty-five years is worthy of special mention in several particulars. The Jubilee year was distinguished by the raising of a large special donation of about $70,000, through specific gifts of individuals, mainly from New

England and New York. This sum extinguished the debt of over $66,000 reported the previous year, and gave a cheerful tone to the Jubilee Meeting. At this meeting the question of large debts was carefully considered, and it seemed to be the prevalent impression that the experience of the first fifty years of the Board might be regarded as ample in this direction, — the treasury having reported in 1836 a deficiency of nearly $39,000; in 1841, of nearly $58,000; in 1856, of $36,000; in 1858, of nearly $41,000, and in 1859, of over $66,000. It was a commendable purpose on the part of the Prudential Committee which led them, following the general instructions of the Board at the Jubilee Meeting, immediately to adopt and put on record a plan, in accordance with which, from that time onward, no appropriations would be made which it might not be reasonably expected, after a careful estimate of the probable receipts, could be made without occasioning a debt, so that this incumbrance was henceforth, for all coming time, to cease. But a few months after this excellent resolution was put upon record, the United States government became involved in a terrific civil war which continued for four years, calling for a million of men and for three thousand millions of money. Most remarkably, however, was the financial integrity of the Board preserved throughout this trying period, so that, although, in spite of all good resolutions, a debt was reported at the close of the very first year, in 1861, of nearly $28,000, it was entirely extinguished and a surplus of over $3,000 was reported three years later, in 1864. During the next five years there was not a whisper of debt, not until the year when our Presbyterian friends withdrew, when a balance was reported against the treasury of over $22,000. But this was almost immediately canceled, and there would probably have been no further record of serious deficiency had not the new missions to Papal Lands been undertaken, this additional charge having been received with the distinct understanding that a special annual contribution for this specific department should be requested of the churches in addition to the regular contributions. Only by a comparatively few of the churches was this request regarded, and in three or four years the Board, by official vote, relinquished the call for the special contribution, expressing the hope that the regular donations would be enlarged to an amount corresponding to the need. The result of that action was soon apparent, as seen in the reports of the Treasurer for the following years. A deficiency of $26,000 was reported in 1873, increasing in 1874 to over $30,000, in 1875 to over $44,000, partly reduced in 1876, but still amounting to $31,000, which went up, in 1877, to nearly $48,000. The facts in the case were clearly stated to the Board at their Annual Meeting, and such was the special interposition of Divine Providence at that meeting that no one needs to be reminded where the meeting was held. In two hours the load was entirely lifted, and since that time, eight years ago, there has been, in no proper sense, a debt. Three years a slight deficit has been reported; one year, that of the reception and special appropriation of a part of the Otis Legacy, the accounts were exactly balanced; and the remaining four years there has been a small surplus in the treasury, — not indicating, by any means, that all the needs and requests of the missions have been met, nor that many tens of thousands of dollars could not have been wisely appropriated, nor that the work abroad has not been kept under stringent limitations, but — indicating clearly what it is desirable the constituency of the Board should understand and appreciate, the resolute determination of the Prudential Committee to follow the instructions presented twenty-five years ago, and frequently emphasized since, that the annual appropriations shall be kept within the annual receipts and no serious debt shall be henceforth incurred. So vigorously and, on the whole, successfully has the Committee followed this method of late, that it is hoped that this venerable Society will pursue the same method steadfastly for all years to come. Whether it shall prove a permanent success depends, of course, upon the heartiness of the response of the churches it represents, as expressed in their regular annual contributions. It is the strong conviction of the Committee

that this is the prudent, and will ultimately prove the most efficient, method for steadily prosecuting and enlarging our great missionary work in both its home and foreign departments.

The total receipts into the treasury of the Board, which, for the five years ending in 1835, annually averaged about $140,000, of which amount $8,000 were from legacies, and for the five years ending in 1860 averaged about $362,000, of which amount $50,000 were from legacies, have still further advanced, so that the total receipts during the past twenty-five years have amounted to twelve and a half millions — an advance, during the last quarter of a century, beyond the amount received during the preceding half-century of four millions, making the total receipts since the organization of the Board over $21,000,000, an annual average for the seventy-five years of $280,000; for the last twenty-five, of $500,000; and for the last five of these years, ending in 1885, of about $620,000 — an increase in donations during the last twenty-five years from $300,000 to $375,000, and in legacies from $50,000 to about $245,000, the latter including the sums appropriated from the Otis and the Swett legacies. Each of these bequests was phenomenal, the largest previously received by the Board having been that of $100,000 from Anson G. Phelps, Esq., paid to the Board in ten annual instalments, during the ten years which followed the termination of the war. It is something to be recorded with gratitude that, during the closing years of this third quarter of a century, the constituency of the Board has become so educated to the far-reaching demands of the missionary work in foreign lands that its treasury has been able to receive and appropriate, with no serious check to the regular gifts from the churches, this additional sum of nearly $1,000,000. It has taught us that large bequests may be distributed with wise economy so as to be helpful in all directions to a broad, benevolent, and educational work, and such bequests may therefore be hopefully anticipated during years to come.

During this same period of twenty-five years, additions, designated by the donors for these specific purposes, have been made to the general permanent fund of about $100,000, and to the fund for the support of officers of about $20,000, so that the one now amounts to over $172,000 ($172,547), and the other to nearly $60,000 ($59,608). During this same period there have been contributed, partly for famine relief and special evangelistic work, but mainly to educational institutions, largely for endowments and buildings, considerable sums which have not passed through the Board's treasury, amounting, including gifts to Robert College, to over $500,000 — an annual average of $20,000. The time has now arrived for a marked advance in the regular contributions of the churches and of individuals, and nothing could be more appropriate and timely, at the close of these eventful years, than a special thank-offering of at least $100,000.

SUPPLY OF MISSIONARIES.

The review of the past twenty-five years, as related to the supply of missionaries, is not so hopeful as the financial review. In the number of single ladies, employed mainly in educational, partly in evangelistic, work, there has, indeed, been a notable increase, — twenty-one reported in 1860; 102 in 1885, — an important department of missionary service, particularly as related to the elevation of woman in unevangelized lands. But during the same period the number of ordained missionaries has decreased: 166 reported in 1860, 151 in 1885, a decline of nearly ten per cent. The churches may well study these figures thoughtfully, and consider what they signify both for to-day and to-morrow. During the first fifty years the American Board sent out 1,258 missionaries and assistant missionaries, of whom 567, forty-five per cent., were men, of these, 415, thirty-three per cent., being ordained; and 691, fifty-five per cent., were women. During the last twenty-five years 608 have been sent out, 219, thirty-five per cent., men, of these, 184, thirty per cent. being ordained; and 389, sixty-five per cent.

were women. During the entire period of seventy-five years, the American Board has sent out 599 ordained missionaries, of whom 32 were physicians, 43 physicians unordained, 144 other male assistants, making a total of 786 men. During the same period they have sent out 1,080 women, 308 of whom were unmarried — a total force of 1,866. This gives, as the annual average for the whole period, about 25 missionaries and assistant missionaries, ten men, eight of whom were ordained, and fifteen women — a number which, during recent years, has been but slightly in excess of the annual average loss occasioned by death and by return to this country on account of ill health, domestic claims, or other causes. It is an interesting fact that of the present corps of missionary laborers, 413 in number, forty-nine children of missionaries represent the second missionary generation, and nine grandchildren, the third, a total of fifty-eight, fourteen per cent. of the entire number. In this part of our record, as well as in the increased number of women upon the roll, there is occasion for thanksgiving and congratulation; but the decrease in our ordained force, from 166 in 1860 to 151 in 1885, during a period when it ought to have doubled, is ominous, especially if we connect with this statement another of serious significance as related to our work both at home and abroad. In the year 1859–60 our 2,600 Congregational churches — giving round numbers — with 260,000 members reported 312 theological students in their six theological seminaries. In 1884–85 our 4,100 Congregational churches, with a membership of 402,000, if the same proportion had continued as obtained in 1860, should have reported 480 theological students in their seven theological seminaries. They did report but 339. We may well ask, where are the 141 who failed to report? They have all been needed, and are to-day needed, on the foreign field alone.

Take note of these facts in connection with the immense increase of the work abroad as represented in the foreign department, and they are startling in their significance. We may appropriately pause at the close of our seventy-five years, and in anticipation of the coming twenty-five, and ponder well this grave question as to the future supply for our broad and growing missionary fields. It is enough for the present purpose of the Committee simply to suggest the problem. It is the old word so often repeated: "The harvest truly is plenteous, but the laborers are few." Shall we heed the Master's call, never more imperative than to-day, for earnest prayer, for sober inquiry, and for personal missionary consecration?

A REVIEW OF TWENTY-FIVE YEARS. — A. B. C. F. M.

BY REV. N. G. CLARK, D.D., SENIOR FOREIGN SECRETARY.

[*Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.*]

THE remark often made that "institutions live while the men in charge of them give place to others" finds illustration in the records of this Board during the last twenty-five years. Of the 208 corporate members in 1860, as appears more fully in the Report of the Home Department, only five active members remain; of the Prudential Committee but two out of twelve; of the executive officers, — secretaries, editor, treasurer, none; of the 166 missionaries, but fifty-two. Thus the Board, by constant infusion of new blood, maintains its character as progressively conservative.

Did time permit, we would fain dwell on the work of some of these men, — secretaries and missionaries, — entering so largely into the results to be reported at this anniversary: — of Dr. Anderson, of lofty purpose and comprehensive plans, ever looking with confident expectation to the ultimate triumph of the missionary enterprise; of Mr. Treat, wise, prudent, far-sighted; of Dr. Wood, resuming labor in the foreign field,

faithful to his first love; of Dr. Means, long enough in office to give proof of his singular thoroughness and self-sacrificing devotion; of Mr. Gordon, who to the regret of all was constrained to retire from the office of Treasurer; and of Mr. Worcester whose accuracy and carefulness as an editor was only equaled by the wisdom of his counsels.

How much of our missionary history gathers about the names of Bushnell and Lindley; of Goodell, Dwight, Schauffler, and Schneider; of Spaulding, Poor, Scudder, and Sanders; of Ballantine, Tracy, and Capron; of Bridgman, Snow, Armstrong, Judd, and Coan; of Worcester, Riggs, and Williamson; not to speak of others no less worthy who through faith have wrought righteousness, and obtained promises, and gained a good report, not as founders of states, but of new civilizations, through the gospel of Christ, among millions of their fellow-men.

Of the 166 missionaries on the roll in 1860, the fifty-two still remaining have rendered an average service of 34.6 years; the eighty whose names are starred, 28.5 years, though seventeen of them lived in this country for years after retiring from the missionary work. The remaining thirty-four, so far as known, are still living, some in honored old age resting from their toils, some actively engaged in the ministry.

The last twenty-five years constitute one of the most eventful periods in history. It is a period remarkable for changes in the political world; for the abolition of slavery in the United States; for the unification of the scattered provinces of Italy in one united government; for the establishment of the German Empire as a leading power in Europe; for the overthrow of a corrupt empire and the establishment of a republic in France; for important changes in the Ottoman Empire, releasing large provinces from the despotic rule and corrupting influences of Mohammedanism; for the remarkable development of commercial and educational interests among the two hundred and fifty millions of India; for the opening of China and, later, of Japan to the civilization of the West; and last, but not least in its bearing on the political destiny of mankind, for the opening of Africa, and the establishment of a great Free State in the regions drained by the Congo. These political changes, affecting the welfare of so large a portion of the human race, are intimately connected with the progress and development of Christian civilization.

This period is hardly less remarkable for the development of missionary enterprise. The field open to effort has kept pace with these political changes. In 1860 China was practically closed to the gospel, save in the region of a few seaports. Six years later it had been so effectually opened by war and subsequent treaties that Dr. Blodget of Peking knew of nothing to hinder young men from going, two by two, to towns, cities, and villages throughout the whole country, preaching the gospel and distributing the Word of God to the people. In this vast empire in which, forty-four years ago, there were known to be but six native Chinese Christians, and but five hundred in 1860, more than thirty missionary societies are now carrying the gospel to every province, and 26,000 converts enrolled in nearly 400 churches attest their success. During this same period Japan has welcomed 120 missionaries, and taken rapid strides on the pathway of a Christian civilization. And last, and perhaps the most wonderful event in the records of the history of the church, a hundred millions of the colored race in the heart of Africa have been taken under the protection of the Great Powers of the world and made accessible to Christian missions. In other fields in which the work had been begun, there has been such steady progress and growth as to have more than doubled — not to say quadrupled — the results realized twenty-five years ago.

The field of the American Board in 1860 embraced twenty-two missions. Its half-century had closed hopefully. The little group of eight, who composed the first missionary company, had been enlarged to 1,257, distributed through all portions of the globe. One hundred and sixty-two churches and 55,000 members, received on profession of their faith in Christ, bore witness to the presence and blessing of the

Holy Spirit. There was good reason for observing the jubilee. The field then occupied has been changed by the close and transfer of thirteen different missions, including among others the mission to the Sandwich Islands, five missions to Indian tribes, and the Syrian, Nestorian, and Gaboon missions, transferred to the Presbyterian Board in 1870. In these missions from first to last had been gathered under our care not far from 60,000 followers of Christ, leaving in fields retained and still occupied by the Board 105 churches, with 3,539 members. Yet these losses in mission territory have been more than made up by the addition of four missions in Papal Lands, two missions in Japan, and by the enlargement of work in China and Africa, till, as the result, the field now occupied is larger than that of twenty-five years ago.

But the greatest change has been not so much in fields occupied as in populations accessible to Christian effort. It was felt in 1860 that we were on the eve of great changes, and that the time was close at hand when barriers to missionary operations in all parts of the globe were to be removed, and that due preparation must be made. The few hundreds and thousands accessible at first were giving place to millions. Indeed, it has been estimated that the population accessible to the Board in 1860 was not less than ten millions, or sixty thousand to each ordained missionary. During the next ten years the accessible population increased at least threefold. The ten years following witnessed a still greater increase, till at the present time the population accessible to the missionaries of this Board, and actually dependent on it for the message of life, cannot be reckoned at less than one hundred millions. Such is the immense field practically dependent, not on all the Christian denominations of the country, but on the constituency of this American Board.

In the meanwhile, there has been but little increase in the missionary force in the field. The constituency at home was reduced in 1870 by the withdrawal of most of the New School Presbyterians; while the increase by the growth of the Congregational body has as yet hardly made up for the loss then experienced. The contributions to the treasury, however, were generously sustained, so that the work abroad has not suffered loss, though the receipts have not been so increased as to enable the Board to keep pace with the demands of the ever-enlarging field committed to its care. The number of ordained missionaries whose names appear on the roll, exclusive of those on the Sandwich Islands, is no greater than in 1860. The growth of the field, and the inadequate supply of men and means from this country, have led to some important changes in the methods pursued, — so important as to be in some sense characteristic of the period under review.

In the first place, vigorous efforts have been made to inculcate just principles of self-support in the native churches, and to inspire in them a proper sense of their responsibility for the progress of the gospel. The circumstances of the different fields are so varied that the same degree of progress has not been practicable in all the fields; but the Board can point to the results of its labors in this direction with no little satisfaction and hope. It is much that nearly one half of the native churches are now self-supporting, that so many common schools are wholly sustained by the people, and that such large sums are received for board and tuition in colleges and other higher institutions. It is believed that in proportion to their means most of our native Christian brethren are doing their full part in this direction, and setting a worthy example of self-denial and consecration to Christians in more favored lands.

Another interesting feature of the foreign work during the past twenty-five years is the enlargement of work for women. The organization of a Woman's Board in connection with the American Board of Missions, in 1868, marks a new era in this important department. The Union Missionary Society of New York, instituted a few years earlier, had led the way, and shown the practicability of such organizations. But the Woman's Board of Missions was the first institution of its kind among the women

of this land to take up and develop woman's work abroad in connection with an existing missionary society. The enlargement of operations in this branch of the service was in part to make up for the lack of ordained missionaries.

The American Board had not been neglectful of its opportunities in this direction, as its early missions among the Indians of this country had shown. It had sent abroad women to act as teachers, but the great work of woman for woman in all parts of the mission field was still waiting; and the success which has attended, not only the Woman's Boards of Missions in connection with this American Board, but the impulse thereby given to similar organizations in connection with different missionary societies in this country and in Europe, are evidences that the time had not only come for such a movement, but for a special divine blessing upon it.

In 1860 there were 22 unmarried women connected with the different missions of the Board. A few of the wives of missionaries were attempting as they had opportunity to do something for their sex, but no systematic work had been organized. At the present time there are 101 women connected with the different missions, in charge of forty seminaries, or engaged directly in what is known as field work. The number of young women enjoying the advantages of higher Christian education, under the immediate care of cultured women from this country amounts to nearly 1,700, while probably ten times as many more are reached in their homes by missionary ladies and by the large number of Bible-women working under their supervision.

A third characteristic of the period under review is the development of higher Christian education. There was need of such education to train pastors to take charge of churches, so as to relieve missionaries of their care and supervision. There was need of higher education also for the raising up of preachers to do evangelistic work under the direction, and with the counsel, of missionaries. The lack of men from this country has made this need more and more urgent. Natives of the several countries, familiar with their wants, with the language of the people, and inspired with the Christian purpose to make others sharers with them in the blessings of the Christian life, if properly educated, are often found more efficient in certain lines of effort than foreigners can well hope to be.

One important consideration bearing on this subject is the wide diffusion of ideas and sentiments opposed to the spirit of the gospel, till missionaries find that they have to contend, not only with the errors and superstitions of the heathen, but with imported scepticism and infidelity from Western lands. On this account, in most of the high schools and colleges that have been instituted in the foreign field, the English language has been introduced, partly as a means of culture and discipline, taking the place of Latin and Greek in our home institutions, and in part as the storehouse of the best thought of the world in all departments of knowledge as well as of religious truth. The changed relations of the work abroad, in view of the advance of civilization and the interchange of thought and sentiment now actually realized in all parts of the world, have made necessary corresponding changes in the education of the native ministry. So long as native communities were practically kept aloof from the world, as was the native population of the Sandwich Islands for many years, it might seem to be enough to give them a knowledge of the essential truths of the gospel, and to leave these truths to do their own proper work in developing the mind and heart of the people, thus creating such a demand for educational facilities as the people would themselves be able to supply in due time. Later, this favorable condition for the dissemination and establishment of Christian truth passed away, and in most fields, especially in India, Turkey, and still more in Japan, it has been found necessary to raise up an educated class that shall be competent to discuss the popular questions of the time, touching fundamental laws in morals and religion, as well as to instruct them in the saving truths of the gospel. This has enlarged the scope of missionary effort,

added to its difficulties and the necessary expenses of carrying it on, while at the same time it has broadened its field, broadened its range of influence, and enabled it to contribute more directly than before to the introduction and development of Christian culture in its highest and best sense. This changed character of missionary work has added not a little to the immediate burdens and responsibilities of missionary organizations. As the result of this advance in educational effort, there are at present fifty high schools and colleges for young men, attended by about 2,000 pupils. Add to these the forty seminaries and high schools for young women, and we shall have some conception of the great work in progress for the promotion of higher Christian education — some conception, too, of what it means for the future of evangelistic work.

In the meanwhile, the necessities of a Christian literature have been supplied in part through the agency of Bible Societies generously providing for the preparation and distribution of the Scriptures; in part, also, by the contributions of Religious Tract Societies, supplemented largely by funds devoted to this object by the Prudential Committee, upon the advice and recommendation of its missionaries, till the aggregate of educational and religious literature from the beginning, exclusive of the Scriptures, amounts to over 1,600,000,000 of pages.

While the results of the work committed to us have not been all that we could desire, they are perhaps more than we could well have anticipated in view of the efforts put forth, the small number of men, and the limited means that have been employed in the field.

In Western Asia, by the year 1860, missionary work had nearly reached its present limits of territorial extent. Forty-nine churches had been gathered at different points with a membership of 1,696; 9 high schools had been established, attended by 216 pupils, and 184 common schools, with an attendance of 5,753 pupils. At the present time, in the field then occupied by the Board, including the portion transferred to the Presbyterian missions, there are 149 churches, with a membership of 11,263. In educational enterprises the growth is still greater, till 2,500 youth are to be found in higher institutions of learning, and eight times as many more in common schools. One fourth of this aggregate is to be found in the missions transferred to the Presbyterian Board. While we congratulate our Presbyterian friends on the success attending their efforts to develop the Syrian and Nestorian missions, begun and nurtured for a time by this Board, it may not be unbecoming in us to claim a share in the heritage of Eli Smith, Simeon H. Calhoun, Justin Perkins, David T. Stoddard, and Fidelia Fisk.

The influence of American missions in the Turkish Empire can hardly be overestimated, in changing the thought and character of thousands of persons outside of evangelical communities, in the development of educational institutions of all classes, and the awakened intelligence of hundreds and thousands, not only by schools, but by means of the press. Thousands and tens of thousands of individuals, it is believed, have become acquainted with the essential truths of the gospel who still remain in their former church relations. Popular prejudice prevents them from taking a stand, as they might otherwise do, in behalf of evangelical sentiments. A false view of patriotism leads multitudes to believe that to be known as evangelical Christians is to renounce their nationality and be unfaithful to the best interests of their own people. The missionary work will be largely accomplished when such internal reforms are effected as shall secure to all a knowledge of the essential truths of the gospel and shall lead the people to value them rather than the forms and errors by which they have been overlaid.

The missions in India have been sustained with substantially the same missionary force during the last twenty-five years. The growth in church membership and in educational work will be seen in the following comparison: Churches in 1860, 50, with

1,862 members; in 1885, 71, with 5,690 members. The pupils in high schools have increased from 238 to 1,004; in common schools from 3,043 to 12,703. But the item of most importance to be noticed here has been the growth in these communities in the direction of self-support and toward a higher type of Christian character. Little is now heard of the reproach that used to be cast on converts of being "rice-Christians." Men who give their tithes out of their extreme poverty, women who take from the daily allowance for the family a portion to be set aside for the treasury of the Lord, and men and women who give of their time and their best effort without charge to make known the gospel to others, are above all such reproach.

In Africa the Zulu Mission has been gaining steadily in numbers and in moral power, while two new missions have been begun, — one in West Central Africa and one on the coast to the northeast of the Zulu Mission, looking toward what has been known as Umzila's Kingdom. It is hoped, through these agencies, that the American Board will take its part with others in the evangelization of this most interesting, last-to-be-reached continent.

In China there has been steady progress and great advance within the last few years, — not what the field has required, but an advance which looks to a larger share hereafter in the evangelization of its teeming millions. Instead of two churches and twenty-eight members, as in 1860, there are now twelve churches and 1,175 members. No longer confined to the coast, missionaries are pressing their way hundreds of miles into the interior, while the gains in church membership, and in popular interest in the gospel message at many points, show that the work is well in hand.

In Micronesia the work has spread from island to island, till, instead of hundreds, we may now speak of thousands as brought to the truth in this quarter of the globe, and islands formerly inaccessible to trade and dangerous of approach have become, not only centres of Christian influence, but objects of interest to commerce and to great political powers by reason of industries that have been developed among them.

In Japan, to which the first missionary of the Board, a son of a former Secretary, was sent, in 1869, and the first church organized in 1872, it is our joy to report at the present time thirty-three churches, of which twenty-two are self-supporting, and others nearly so, in which are enrolled more than 3,000 members. The outlook for this field was never more hopeful, and the day cannot be far distant when Japan will take her place among the Christian nations of the globe.

In Papal Lands progress has been slow, as the field has been specially difficult; yet the results are not without encouragement, and though the numbers may be small who have been gathered into the fold, it is believed that as a leaven for good to elevate and purify, the influence of these missions upon the outlying communities will be worth far more than the cost.

As a result, therefore, of the twenty-five years in the history of the American Board, we may note an advance, in places where the gospel is preached, from 161 to 909; in churches, from 105 to 292; of church members, from 3,500 to over 23,000; of pupils in common schools, from 8,000 to 35,000; of native pastors, from 25 to 147; not to speak of the growth of a large and efficient body of native preachers and teachers, acting as co-laborers with us in the evangelization of their people.

By a singular coincidence, there has been on the average *a fivefold increase* during the twenty-five years in the aggregate of results in the following lines of effort: in the breadth of the field, counting towns, cities, and islands actually occupied; in the number of church members, of pastors, of high schools, seminaries and colleges, and in the contributions of native Christians toward the support of their own institutions.

So we tabulate as best we may the results accomplished; but how shall we estimate the influences which no figures can measure, exerted by the example of devoted Christian men and women from this country, by the changed lives and character of thousands of

their countrymen, by the Christian ideas poured into languages spoken by half the human race — vital forces to regenerate and elevate the thought and sentiments of millions of our fellowmen? What vantage-ground for further progress has been gained in the knowledge of countries and peoples, in practical experience of missionary methods, in Christian literature developed, in Christian institutions established, and, above all, through the sublime demonstration that the gospel is indeed the power of God unto the salvation of every one that believeth, to men of every race and clime?

So we close the record of three quarters of a century. How changed the outlook for the triumph of Christianity since that Wednesday morning, June 27, 1810, when Drs. Worcester and Spring, as they rode in the chaise from Andover to Bradford, first discussed the plan of an American Board of Missions! Europe lay at the feet of Napoleon; French ideas of infidelity were dominant in the intellectual circles of the world; the churches of this country had hardly recovered from the demoralizing influences of the revolutionary struggle, and those of New England were just rallying from a still heavier blow. Yet memories of Eliot and Brainerd still lingered in humble homes. The example of Carey and the beginnings of missionary interest in England were not unnoticed here, but with the exception of the Moravians, who, after repeated but ineffectual attempts during the eighteenth century to gain a lodgment in Asia and Africa, had established missions in Greenland and Labrador, the work of foreign missions was still in its infancy, and the time had as yet hardly come to speak of converts from heathenism. But the young men whose hearts the Lord had touched as they bowed beneath the shadow of the haystack in Williamstown, and these fathers in the ministry on their way to Bradford, had large thoughts of the kingdom of God and of the reach of the divine promises. Yet, with all their faith and enthusiasm, could they have anticipated that the American Board of Commissioners for Foreign Missions would to-day report the receipt of over $21,000,000 into its treasury, the sending out of 1,866 men and women to its work, the gathering of 396 churches, and 95,000 souls won from the darkness of ignorance and superstition to the acceptance and confession of the Lord Jesus Christ? Could they have anticipated that at the time of this seventy-fifth anniversary one of its missions, — that to the Sandwich Islands, — become independent, should have sent out seventy-five of its sons and daughters as foreign missionaries into the regions beyond, have raised for foreign missions $170,149, and an aggregate for Christian objects of $818,270, — thus faithful to the traditions of the Mother Board? And all this is the work of but one division of the grand army[1] of the Lord, one of the many missionary organizations reporting an aggregate income of nearly ten millions of dollars per annum, 3,226 ordained missionaries, and a native contingent of 27,194 pastors, preachers, and teachers. How, too, would they have rejoiced in the roll of communicants, to the number of 667,345, the fruit of missionary effort, representing the principal nations and tribes of the unevangelized world. The morning dawns, the day cometh — the day of the kingdom of our Lord and of his Christ.

[1] For the statistics here given the Board is indebted to the painstaking care of Dr. Strong, Editor of the *Missionary Herald*. They are based on the last reports accessible, and include the returns of eighty-one missionary organizations, as follows: —

	Income.	Ordained Missionaries.	Native Helpers.	Communicants.
32 American Societies	$3,125,763	1,042	7,575	240,829
24 British Societies	6,039,930	1,268	15,490	366,501
25 Continental Societies	626,802	634	2,564	116,706
Moravian, not distinguished by Countries .	. . . . .	282	1,565	28,116
	$9,792,495	3,226	27,194	752,152

In the number of communicants named above are included 61,550 Baptists and 23,257 Methodists, from Protestant countries in Europe, making an aggregate of 84,807 communicants connected with these two Societies, but not from lands properly classed as unevangelized. Deducting these from the number above given, 752,152, and there remain 667,345 communicants in evangelical churches in heathen, Mohammedan, and Papal Lands.

THE FUTURE WORK OF THE AMERICAN BOARD.

BY REV. JUDSON SMITH, D.D., SECRETARY.

[*Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.*]

WE stand at a marked and interesting point in the history of the Board. The story of seventy-five years is here completed and closed. As the marvelous beginnings of this great work and its still more marvelous growth are freshly brought to view, our hearts are thrilled by the heroism and faith and patience of the workmen, the living and the dead; we bow in awe at the manifest presence of the Most High God in the midst of all the work, and upon the monument here raised to mark the day we inscribe the testimony of our faith: "Hitherto hath the Lord helped us."

It is a favorable time to look forward to the work which is still to be accomplished, and in the light of past experience to plan for its prosecution.

I. We first observe *the present aspects of our work.*

1. The foreign missionary enterprises of this century have distinctly entered upon a new phase, and are marked by the character of universality. Their avowed aim, steadfastly pursued, is the conversion of the whole human race. No local conquest or temporary success satisfies the demand. An island may be evangelized here, a nation there may be won; but the missionary force is transferred to another field, and the same work is elsewhere renewed. Special epochs may be marked, and anniversaries observed, to measure progress and sum up results, to gather the fruits of experience, and take new bearings. But in that great movement on which Evangelical Christendom is now embarked, there can be neither end nor pause until the Church of Christ is permanently planted in every nation and island of the globe.

2. Obviously the work to which the American Board is pledged, viewed as a whole, is still at its beginnings rather than nearing its end. Many different stages may be noted in its several fields. The work in the Sandwich Islands has been completed and handed over to the native churches. There is reason to hope that some of our older missions are approaching the day of self-support and independence. The growth in this direction these later years has been most marked and encouraging.

And yet in no one of the missions now under our care are we diminishing our force or lessening our work. Relatively, Turkey, India, and Japan, where the work is most advanced, receive more attention than ever before; two thirds of all the missionaries appointed within the year have been designated to these fields. It is but the fringes of heathenism which we have touched thus far. Nothing that we have thought of or attempted is yet finished; everywhere our work is just begun, or is reaping the first fruits, or is preparing upon the ground of certain positive gains to go forward on a larger scale to a broader result. While the countless hosts of heathenism still include the vast majority of the human race; while as yet we have merely skirted one edge of the Chinese Empire, the ruling power of the largest continent on the earth; while we are daily learning something new about the second continent in size upon the globe, and have planted missionary centres only upon the extreme outskirts of its vast areas;

while of India and Turkey, where we have been the longest and gained the most, but a few thousands have been radically changed by the gospel; while in the islands of the sea the points of light are few and far between, and the great mass of heathenism moves on its dark way unillumined and unchecked; and while in nominally Christian lands so large an amount of godlessness and practical atheism confronts us, — so long as all this is true, who can for a moment dream that our work is done, that here is the place to plan for dismemberment and withdrawal? In the terrible days of the Wilderness and the movement on Richmond, there were some who called the war for the Union a failure, and demanded that our armies be recalled and disbanded. And we know how the nation made answer to that appeal. Enlistments went on in every State and city of the North. Supplies were voted in greater measure than ever before. And at the polls the cause of the Union was vindicated, and the great President who bore its weight and guided its destinies was triumphantly chosen anew to press on the dreadful fight, till the enemy laid down his arms, subdued and broken, and the Union was saved, from the Lakes to the Gulf and from sea to sea. Too much had been cast into that tremendous effort to pause until the end was won. Too many lives had been sacrificed, too many homes had been broken, too much of honor and faith and heroism had been staked upon the precious cause to suffer them all to be lost and to withdraw the hand. It was the time to swear anew our allegiance to the nation; to take fresh breath, and sturdily renew the fight.

It is thus that we stand to-day. We have not gathered here to disband our forces, to call home our laborers, and bring this movement to a conclusion, just as it begins to gather full momentum and strength. It is in no such mood that we have listened to the story of these years that lie behind us. Rather as we listen, we hear the cry of the workmen now abroad, calling for new recruits; of the work itself, in full tide of progress, inviting reinforcement; of those who have toiled and died, entreating us to see to it that they shall not have toiled in vain; of the lost nations, waiting for the salvation of God; of our Lord himself, renewing the commission still unfulfilled: "Go, disciple all nations."

3. The multiplied and urgent calls of all Christian work at home make *for*, rather than against, this fuller commitment to our foreign work. This is so because the hearty and enthusiastic prosecution of the work abroad does not exhaust Christian energy and zeal, but tones them up and adapts them to more efficient service everywhere. This is no fancy or pleasant theory, invented to conceal some awkward truth. It is simple fact, historically true and philosophically sound. It *ought* to be so; and it is so. It is a difficult question to follow out in detail, and doubtless other causes have operated very directly and powerfully; but how much is the quickened interest with which American Christendom is now studying the whole question of home evangelization in the form of Home Missions, church-building, Sabbath-school work, New West Education work, work among the Freedmen, Chinese, Indians, and all foreigners resident in our land: how much of all this is due to the evangelistic impulse which the steady prosecution of the work abroad has deepened and intensified in all our individual and social Christian life?

The gospel is cosmopolitan and universal in all its aspects; it knows nothing of a favored land, a peculiar people, or limits to Christian love and service and duty. An American is just as dear to Christ as an African, and no more. Christ seeks the salvation of the German, but that of the Chinaman as truly, and with as strong an impulse of love. In the kingdom of our Lord there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. As soon as our hearts have been taught to love Christ, we love also the whole race of whom he is the Head and Redeemer; and we are borne onward by the very spirit of Christ to pay this debt of love, as much as in us lies, to Americans and Europeans, to Asiatics and Africans, to every soul of man beneath the sun.

The fact, then, that such special emergencies in the home field confront us now and demand such unusual measures of time and thought and gifts, goes to show that the Christian service of our age is to be peculiarly varied and rich; but it does not offer a valid ground for withdrawing from our foreign work or weakening our hold upon it. Nay, it rather adds a fresh and resistless incentive to press on this work with redoubled zeal and enthusiasm. We must save America; we must, without a question, evangelize all these foreign elements that come in upon us, and it is most cheering to note how the Christian heart of the nation is arousing itself to this great task. But we are not to withdraw from every other field of Christian service in our attempts to Christianize America; rather must we summon new powers, and deeper purpose, and larger consecration. It is a grand call that God makes upon our times; never has he so signally set his love on a nation and an age as now on us. We must save America *in order to save the world*. That is the true reason and order of things. The supreme value of America in the eyes of the Lord is in her relations to the nations which know not God. The fifty-five millions here are as precious as we think them to be. But we must never forget that Christ's love embraces all the nations of the earth. There are more than sixteen times the whole population of the United States to whom Christ's salvation has not yet been proclaimed. And our Christian debt includes them all, and includes them all *to-day*. It will not do to give all our strength to saving America *now*, with the thought that by-and-by China's turn will come. At that rate the turn of China will *never* come. America will need to be saved, just as she needs to be saved now, *generation by generation* through the long ages to come. If we must put off the work for Africa until America is saved, we shall never begin. But in truth America's salvation is fast bound up with the salvation of the whole wide world, and it will keep even pace with that vaster enterprise. In order to succeed in what we do for America, *and in order to make our work at home worth the most*, the American churches must be fused to a white heat of missionary enthusiasm, must take the whole world upon their hearts and shoulders, and gather sinewy strength, and steadfast resolution, and fiery zeal, and unconquerable love, as they strain and lift at the evangelization of all lands and all peoples. Why, since the American Board was organized, what a revival of Home Missionary zeal has swept through our churches! Nearly all of these Home Societies have been organized within the seventy-five years we study to-day; and not one of them has suffered the remotest weakening from the foreign missionary zeal of these years; nay, there is not one of them which is not richer in gifts, more fruitful in work, stronger in the hearts of all Christians because of this unceasing effort to preach to them that are afar off also. If we aim most thoroughly to set the Christian heart of the land on fire with the purpose to plant a church and a Sabbath-school and common schools in every town and village over the whole land, we should stir them profoundly with the desire to see Christ preached in every nation and island of the globe. We should bring them all to give conscientiously and generously to plant a Christian life in every human soul. We should set them all to praying that China and Africa may be converted, and converted soon. A church thus ablaze with zeal, trained in giving, instant in prayer and love, could no more be kept back from taking up every missionary interest at home and pressing it forward with resistless zeal, than the tide can be confined to the open sea. In truth, the unwonted breadth of the field of missionary activity in our day, the urgency of the calls that address Christian love on every side, the vast and unparalleled opportunities that greet this generation of disciples, — *all these* are to be reckoned a signal proof of God's favor toward us, the rich and varied evidence that he intends some notable advance of his kingdom, some rare and signal displays of his redeeming power among the nations in our day.

II. We next consider plans and methods of work. Turning, as we do to-day, from a noble history to the still remaining part of the great missionary problem, there

is a great propriety in stating the purposes and expectations with which we address ourselves to our task. After so long experience, in such diverse fields, amid the unlettered barbarism of the Pacific Islands and Africa, in the midst of such a hoary civilization as that of India and China and Japan, it is obvious that certain main features of missionary policy must be well settled.

1. In the first place, then, and in general, we desire and intend to pursue that part of the foreign missionary enterprise entrusted to us along the lines which have been so thoroughly tested and approved by our experience. While cherishing the confident expectation that methods of missionary work, for a long time to come, will be subject to revision and improvement, we still expect to prosecute our work substantially on the lines already marked out, with such added zeal and energy as may be ours to command. But to go a little more into details: —

2. We do not desire or expect any important change in the general organization and administration either of the Board itself or of the several missions under its care. Long experience seems to show that, in general, missionary work cannot be carried on successfully on an extended scale without some such organization as the American Board. The so-called Faith Missions, and Bishop Taylor's enterprises in India, Africa, and South America, are possible, it may be, simply because in general missions are conducted on an entirely different basis. The rule that holds elsewhere in human affairs, that method and organization are essential to stability and progress, holds equally in the work of Christian missions. A force of volunteer scouts acting each on his own account, and having no base of supplies, would be of little service in either defensive or offensive warfare. It is the compactly organized army, thoroughly drilled and officered, with its established base of operations, that meets triumphantly the shock of battle.

The system of organization in our several missions is equally satisfactory. Each mission is a republic of well-defined powers, administering its own internal affairs, with constant reference to the counsel of the Board, to which it is responsible financially and otherwise. No human organization works absolutely free from friction; and our missions constitute no exception to the rule. But there is yet to be devised an order of things which could wisely be substituted for that which seventy-five years of thorough testing have so well approved.

3. In the future the evangelistic work must still hold the place of primary importance. The gospel which ran through the Roman world and filled it with a new life and hope, which trained and inspired Mediæval Europe, which, in our days, has revolutionized the life of the Sandwich Islands and Madagascar, that same gospel is the "good tidings of great joy" which we seek to bear to all peoples. The preaching of the gospel must be kept in the foreground in every missionary's thought, in every missionary movement; nothing else must be allowed to interfere with it or displace it. No differences of civilization affect this aim; in Japan and India, just as much as in Africa and Micronesia, salvation from sin through our Lord Jesus Christ is the deepest need, and the ministry of this grace the highest office of Christian love. When the long years of preparation are considered, it is but reasonable to anticipate that conversions in much greater numbers will soon occur in all our principal fields. Reason suggests, and experience confirms, the expectation that, in the presentation of the gospel to a heathen people, a crisis will be reached, sooner here, later there. We may reasonably expect that the immediate future of our work is to be marked by an accelerated movement of spiritual forces, so that the fruit of much prayer and many toils will be gathered in a day. Such a crisis came in the Sandwich Islands and Madagascar; it seems to have been reached in Japan. This day of quickened activity and large ingathering seems near at hand in several of our older missions.

4. A great educational work has sprung up in connection with all our older missions,

helping in many important ways toward the accomplishment of the great end. This work has been specially fostered and developed within the past twenty-five years, and is now well up to the requirements in every field. We expect to see this feature of our work developing and increasing, as the necessities of the several fields require; and we desire to further education just so far as it aids in securing the main result. We hold education in some degree and in certain lines to be an integral part of the process of evangelization; the gospel cannot maintain its hold through self-propagating instrumentalities among any people until the Scriptures are accessible in the vernacular, and the churches are manned with an educated native ministry, and are provided with schools and teachers competent to maintain a succession of trained Christian leaders and to produce the requisite Christian literature. The precise limits to be preserved in this feature of our work are not easily determined, and they are probably not the same in every field. But whatever degree and kind of education, in each and every field, experience shows to be necessary in order to establish the gospel in permanent form and make it the moulding-power in the life and thoughts of the people, we are pledged to provide; and we expect to see this part of our work keep even step with our growth in other lines.

5. The work of the medical missionary has assumed increased importance during the last two decades of our history; and in many fields, like China and Japan, the physician exerts a Christian influence only second to that of the ordained missionary. Educated women are finding in this form of professional service new and inviting fields of usefulness, and are thus adding greatly to the bulk and force of the Christian influence exerted by our missions. The conditions of the first proclamation of the gospel are in some measure renewed; and a skilful and sympathetic ministry to the bodies of the sick and infirm in numerous instances opens the heart and conscience to the supreme gift of salvation. This arm of our missionary force we shall increase, as Providence opens the way, until the special demand is substantially met; and we rejoice to note the increasing number of Christian physicians, men and women, who are offering themselves to this noble service.

6. From the beginning of our history we recognize the presence and sympathy of Christian women in every field and in every department of our work abroad. They have furnished some of the most touching instances of consecration and Christian heroism in all our annals. And their sisters at home have borne a constant and generous part in gifts and prayers and labors in behalf of the Board through every one of these seventy-five years. The movement which culminated in the organization of our sister Boards in Boston, Chicago, and San Francisco, we recognize as truly Providential; and the results of that movement at home and abroad are our wonder and joy. The presence of unmarried women in our mission fields has given us a most efficient corps of teachers and Christian workers, has opened the way for the gospel to the homes and hearts of heathen women in a remarkable degree, and has greatly increased and enriched the results of our work in every field. And the reaction of all this effort at home, in families and churches, in Sabbath-schools and mission circles, is most striking and happy.

We hope and expect to see this branch of our work increase during the coming years, until the full measure of woman's opportunity in this blessed work is fully reached; and we hail the deepening zeal and devotion of these great auxiliaries and their multiplying resources as among the most auspicious signs of the times.

III. We now turn to mark the opportunities of our foreign work for the immediate future.

We shall not speak one word or lisp one syllable in disparagement of the work that has been done. There is no ground for that. At the same time, it is obvious to us all that a grander work lies immediately before us than any which God has yet permitted us to achieve.

1. Consider the state of things in our older missions, Turkey and India, and in that most successful mission, Japan. Something worthy has indeed been done; grand foundations have been laid; much land has been cleared; the signal blessing of God is on it all. And yet, what single feature of our missionary work approaches anything like completion? Is it our evangelistic work? There are a little over 8,000 communicants connected with our missions in the great Turkish Empire. The churches of our missions in India have a membership of 4,501 souls; the whole number of Christians in India is reckoned as 113,000. Our mission churches in Japan have gathered nearly 3,000, and in all the missions there are about 8,000. Christian work in these fields is no failure; but these are only the first drops before the long and copious shower. Is our educational work nearing completion? In all our mission fields, including 100,000,000 souls specially committed to our care, we gather less than 4,000 pupils in all our higher schools for both sexes. Is that all that we expect to do? Is it, in truth, anything more than the barest beginning of the Christian education that is to enlighten and enrich these millions of people? If what we have already done is all that we meant to do when we went to Turkey, and we must now withdraw our forces from that field, it is a most lame and impotent conclusion. If we must now leave our gospel work in India to itself and withdraw our hand, what a mockery of hopes that we have raised it will be! What a ruthless sacrifice of opportunities for which we have waited and toiled for more than threescore years! What a dashing of the cup of salvation from the lips of a great and inquiring people! Whither would the mighty ferment in Japan go on if the sustaining, guiding hand of Christian missions were now withdrawn? Would Christianity, in fact, become dominant and pervasive; or would it be lost in some wild revolution of thought? What folly to have helped bring on this movement if now, at its very crisis, we leave it to its own wild course! How plain it is that we must remain some time longer in all these fields to bring to maturity what is sown, to raise to strength what has just come to light, and to temper all progress with reason and faith and Christian love. Every motive that took us thither still exists to induce us to remain; and other motives, even stronger and more persuasive, have come in to urge us to press on our work until the tide shall turn at last, and the long results of years and precious lives are won.

2. Again, when we consider our own resources and look at the whole wide field that opens to us in foreign lands, the grandeur of the opportunity can scarcely be overstated. Recall, for a moment, the beginning of this Board. Scarcely a missionary society of any name or form was in all the country. Not one single church was thoroughly interested in this cause. Only a few individuals here and there were known to advocate the movement or to sympathize with its aim. The nation was small and young and poor; all its problems were before it unsolved, and yearly multiplying in number and perplexity; a second war with England to secure the results of the first was just about to open, and commerce and industry were paralyzed. The heathen world was vast and populous, but unknown and distant and inaccessible. The religious needs of the country were great and urgent, more than a match for the wisdom and zeal of the churches of that day. The great West of Ohio and Indiana and the Mississippi valley was opening to view and filling with people, and the problem of taking possession thereof for Christ and for Christian institutions was, for that day, just such a pressing question as confronts us to-day in the New West and on the Pacific slope.

Now if in that day, against such odds and out of such weakness, our fathers did well in humble reliance on God's promises to add the foreign missionary work to all the rest of the heavy burden they bore, what can excuse us for drawing back or even pausing in the wide and successful work which lies before us? If they did well to face God's call and attempt the tremendous task, we shall fall immeasurably behind them if we do not lay hold on all the work that grows beneath our eyes with both our hands and all our

heart, and at each new call from heaven, spring to the task and reap the broad fields of God. Look at the facts. Foreign Missionary Societies are as numerous to-day as are the denominations; every church in the land bears some part in this great enterprise; it is deemed discreditable for a clergyman to be ignorant or indifferent in this cause; missionary magazines and literature abound, and the circle of interested readers enlarges every year. Wealth has accumulated upon us, till we know not where or how to bestow it; numerous as our benevolent societies are, the churches would scarcely feel it, were they to double instantly all their gifts. The youth who are prepared and at liberty to go and carry the gospel abroad, throng our colleges and seminaries in unprecedented numbers. And when we turn abroad to the fields themselves, we are overpowered to mark how wide the gates of access are open in every continent and island of the earth. The 1,000,000,000 who are still unevangelized might all hear the gospel within a twelvemonth, if there were voices enough to spread the joyful news. We have sixty-five laborers, all told, in China to-day. So far as opportunity is concerned, ten times as many men and women might be working there. In Africa we have forty laborers. But if we were able to keep up with the openings in that vast continent, four hundred would find room to work and people to evangelize. Of course, there are natural limits to our power and resources, and it is only wisdom to mark and observe these; but up to the fair measure of our abilities and means, there is nothing to restrain us from greatly enlarging our missionary operations in every heathen land.

3. Special attention is likely to gather about our missions in China and Africa in the coming years. Not because a Chinaman or an African is more precious in the sight of the Lord or of his church than other men, but because the work elsewhere is established, while in these populous spaces it is but just begun.

There is no movement in our day more interesting or significant than that which draws the eyes of all the nations toward the great Continent of Africa. The discovery and peopling of America four centuries ago are the only events in these later ages which can be compared to it. Then Europe, under the impulse of commerce and political aims, sprang eagerly to the task of making a world out of the Western Continents. And now, under the sway of nobler motives, Europe and America join hands to make a world of Africa. Annexation and colonization and conquest are rapidly giving new and permanent political relations to all parts of the land and to all its peoples. Commercial interests are also awake and alert. Great trading companies already have taken their posts on every unoccupied coast, on nearly every available river-course, and are planting their factories far inland, to reach and develop the unknown resources of this mighty territory. Scientific forces are equally active and energetic. Exploration is going forward most systematically and persistently from many points on the eastern and western and southern shores; great national societies and private corporations are thus engaged in tracing out physical features and accurately locating peoples and cities and towns. The map of Africa is subject to revision every twenty-four hours, and the maps of four years since are mainly useless to-day. Stanley's great work on the Congo Free State, published simultaneously in England and America and in seven of the principal tongues of continental Europe, is everywhere meeting with enormous sales.

Now it ought not to be difficult to find the meaning of these wonderful facts. Why are the thoughts of Christendom moving at the same time along these different lines toward that Dark Land? All this is not accidental. But what is the meaning of this which we behold? What Belgium means, what Germany desires, what England intends, what the nations expect, perhaps we cannot tell. But what the King of nations means we know full well. And what he intends — *that* is the true meaning of it all. Bismarck holds his policy in his own hands and spins it well. Leopold draws well the thread

which passes to his control. Stanley guides shrewdly the lines of power that fall to him. But not one of these alone, and not all of these combined, hold the destiny of Africa within their grasp. The thread of fate for this new world proceeds from the mighty throne of God. And his will for Africa is the conversion of her sons and the Christianization of her social and political life. *That* is the end to which all these conspiring movements tend. *That* is why the great powers plan for her empire. *That* is why commerce seeks out her riches and laboriously develops her hidden resources. *That* is why explorers and traders and scientists are traversing her breadth and trading with her people and building roads to the interior and setting steam and electricity to their diverse errands in all her borders. One and all, they serve his purposes; one and all dumbly, or with articulate speech, they cry: "Repent! for the kingdom of heaven is at hand." This is the reason why our missions to Africa are fraught with such peculiar interest, and must of necessity absorb so much of our thoughts and force in the near future. To the Christian regeneration of this great continent we are definitely pledged by our fifty years among the Zulus, by our two young but vigorous missions on the west and east coasts respectively, by our share in the founding of the Congo Free State, and by our leading place among the Christian nations of the earth. A more glorious inheritance, a more arduous and inspiring enterprise, it is impossible to conceive, and history is not likely again to furnish.

4. In Eastern Asia a wholly different but an equally grand and stirring work awaits our hand, and yet further emphasizes the grandeur of our call. China has long drawn to herself the thoughts and desires of the great Christian nations. Her imperial domain, her thronging population, her significant position in the Orient, her wonderful history and civilization, her vast and undeveloped resources, have conspired to place her distinctly before the eye of Europe and America. Commerce discerns the very jewel of the earth's riches here, if it can only be developed. Political ambition notes the gathering of an industrious, intelligent, capable people, numbering nearly one fourth of the entire human race, in the natural seat of empire to all the Oriental world, and meditates how this prize may be won. Baffled here, defeated there, repulsed now, scorned and hated at times; still the game is eagerly pursued. By diplomacy, by patronage, by intrigue, by war open or disguised, the nations have steadfastly sought to gain a controlling influence in this rich and populous land. And by slow degrees the seclusion of ages has been broken up. Western life and arts have begun to stir the pulses of this people; electricity is entering, steam will follow, and then new industrial arts; until at length, from Siberia to the Indian Sea, from the ocean to the wilds of Turkestan, the leaven of Western faith and thought will sweep over the empire and revolutionize all its life.

Now we raise here the same question as before: why is China thus brought into contact with the Christian nations? What is the meaning of all this stir and movement? We know some of the things which England has sought and is still seeking. We know what led France to her late most wanton assaults. We understand what American diplomats have desired. But is that all? Is it indeed any considerable part of the real answer? Think you nothing else is involved in all opium and tribute wars, in all Burlingame and Shanghai treaties, in all this bustle of commerce and eagerness of diplomacy, than the opening up of a great region and many peoples to freer contact with Western life and arts? I tell you *nay*. History runs on no such meagre lines; the ages sweep on to some nobler goal. A richer blessing and a mightier force than Western civilization is wafting its way thither through the slow-moving years and along these diverse lines. Jesus Christ is advancing to set up his kingdom there and to plant his salvation in every province and in every heart. And all these movements are the forerunners of his coming, the builders of his highways. England has gone to China on her own errands; but she has also served there the will of the Lord Christ. France has

thought only of her own selfish interests in all her contact with the Celestials; but she has all unconsciously hastened the coming of China's heavenly King. *That* is the key to all we see, and to much that we see not yet. *That* is the true destiny of China, toward which with halting steps and reluctant heart she is marching every day. The event of greatest significance for China is, not that she is to be penetrated with railways and telegraphs, to have her mines opened, her arts improved, her soil enriched, her peoples truly cultured; oh no! but to feel to her very centre the touch of Jesus Christ, the thrill of Christian life, and the uplifting power of the world to come. The nations have no blessing for China if she do not first have that. Steam and electricity and machinery do not constitute her salvation; the kings and princes of the earth cannot re-create her life; it is he, the gracious Lord of heaven, it is he that carries her destiny in his hand. And it is he who is coming near, by all these ways, to build in China, as he has so often built elsewhere, "new heavens and a new earth wherein dwelleth righteousness."

And thus the high significance of our missions in China becomes apparent at once. In the Christian revolution and rebuilding of China, which are in the definite purpose of our God, Christian missions have an important and indispensable part. More than fifty years we have confronted this problem. In four distinct missions we now attempt its solution. By the silent and resistless force of the Christian life; by the example and inspiration of the Christian family; by teaching and personal intercourse; by preaching the Word of God in public and private; by a Christian ministry to the sick and the sorrowful; by the printed Scriptures and all Christian literature, — by all these sources of influence we expect to see prejudice at length give way, and indifference yield to desire, and the fire of a new faith rise and spread until the continent is ablaze with light and Christ has set China also in his everlasting crown. What is Paul's joy in the multitudes to whom he bore the gospel, we do not know. What is Augustine's joy in the sight of Christian England and her glorious history, we cannot tell. What is Judson's joy in Burma redeemed to the Lord, we may not fathom. But *that* joy, the very joy of our Lord, is the joy set before us, as to-day from these consecrated heights we look out to the mighty spaces and populations in that great empire which we are to fill with the name and praises of our God.

Probably never at any time since our work began have the signs of promise been so great, or the opportunities that confront us so vast and commanding. There lies within our power in the years just before us a service in the building and extension of Christ's kingdom at home and on every foreign field more august and inspiring than any people of any age have ever been permitted to attempt. In the impulse of gratitude for what has been wrought in the years which are reviewed to-day, and in the glow of a fresh devotion to our Lord for his redemptive work in the world, and in the spring of unutterable joy that to us is given the power and opportunity thus to work the works of God in our day, it is ours to bend ourselves to the task with all our hearts, and in the spirit of the fathers advance the work they so well began, until the world's long night of sin shall end and the day of God rise in peace and beauty over all the earth.

MISSIONARY LITERATURE. — A BRIEF SURVEY.

BY REV. E. E. STRONG, EDITOR OF THE "MISSIONARY HERALD."

[*Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.*]

No review of the work accomplished by modern missions, such as is naturally suggested by the coming of the Seventy-fifth Anniversary of the organization of the American Board, would be at all complete without some reference to missionary literature at home and on mission ground. In the track of every successful movement in

this nineteenth century will be found the printing-press, not only chronicling what has been done, but inciting to renewed efforts and broader enterprises. If the foreign missionary movement had not employed this agency, this fact alone would have been a sure token that the enterprise had not taken deep hold upon the popular heart, and that it lacked the vitality and power which give promise of success. The briefest glance, however, at what has been accomplished by the press at home and abroad in the interests of missions will indicate clearly the great advance made within three quarters of a century in the grand and blessed work which Christ has committed to his church.

MISSIONARY LITERATURE AT HOME.

One hundred and forty years ago Jonathan Edwards, in the remarkable narrative of his personal experience, wrote: "I used to be eager to read public news-letters, mainly for that end, to see if I could not find some news favorable to the interests of religion in the world." This man of God, with all his searchings, could find little in any American news-letters of his day relating to the progress of Christ's kingdom. Such a thing as a missionary periodical had not been thought of. The first number of *The Missionary Magazine*, afterward joined with *The Panoplist*, and subsequently called *The Panoplist and Missionary Herald*, issued in 1803, contained but a single article that could in any sense be called missionary, and that article related to a religious awakening in the North Parish of Weymouth, Massachusetts. It was ten years after the formation of the American Board before its organ ventured to drop other subjects and become a Herald exclusively of missions. As it was the first magazine of any kind in America, so it continued to be for many years the sole missionary periodical in the country. But there are now published in this land not less than thirty-four periodicals devoted exclusively to missions. And besides this, it must be remembered that in recent years most of the religious newspapers, as well as many that are purely secular, recognizing the demands of the public, present regularly a column of missionary intelligence. One cannot help thinking what the saintly Edwards would have said, could he have had the privilege of turning from the meagre news-letters of his day to the table of exchanges at our Mission Rooms, finding there not merely numberless religious and secular papers abounding in allusions to missions, but also more than seventy-five strictly missionary magazines which, either weekly, monthly, or quarterly, come to that table. What a thrill of joy he would have felt! Would he not have exclaimed? — "These are tokens that Christ has sounded anew in the ears of his people his great commission. They are sure signs that his kingdom is yet to fill the earth."

But, limiting our thought to what has been done by our own Board to provide a missionary literature at home, it may be said that the *Missionary Herald* has continued to be the chief agency employed for disseminating intelligence and awakening interest; increasing in size until each annual volume numbers over 500 pages, and increasing in circulation until it probably reaches monthly not less than 75,000 readers. *Life and Light*, the organ of the three coöperating Woman's Boards, has within fourteen years reached a circulation somewhat less than that of the *Herald*. Provision for the young is made in a special department of the *Missionary Herald* and also by the *Mission Dayspring*, published conjointly by the American Board and the Woman's Boards. The Annual Reports are crowded with information respecting our missions. And besides these, there have been issued from time to time a vast number of copies of leaflets, sketches, sermons, maps, and other literature relating to our work in foreign lands. The demand for such literature is rapidly increasing, and it is the clear duty of our Board to meet this demand with a full supply.

Since the Jubilee Meeting of the Board in 1860 there have been published Dr.

Rufus Anderson's histories of its missions to the Sandwich Islands, to India, and to the Oriental Churches, volumes which a competent authority has said "will possess the highest value for those intelligent Christians who can be interested in a thoroughly trustworthy narrative, written in transparent English, of some of the most remarkable events in the modern history of Christ's kingdom." In "The Ely Volume: or, the Contributions of our Foreign Missions to Science and Human Well-being," there has been done for the work of the American Board what no other society has attempted. This volume presents the incidental results of our missionary enterprise, and brings together a mass of evidence to show that, aside from its spiritual fruits, this enterprise is well worth all it costs in its contributions to science and commerce, to geography and philology, to history and education, and the general welfare of the human race. And apart from these direct issues of the Board, we may well remember the many volumes prepared by, or concerning, its missionaries. Not counting their contributions to scientific, literary, and theological magazines, these missionaries, in the use of the facilities at their hand, have given to the English-speaking world no small library of books, some of them of the highest value. "The Ely Volume" gives the titles of 129 books in our language prepared by, or relating to, missionaries of this Board, and the list might be now much extended. Among these volumes are such standards as Prime's "Life of William Goodell," Thomson's "Land and the Book," Hamlin's "Among the Turks," and that monumental work of S. Wells Williams, "The Middle Kingdom." It is not too much to say that the missionary literature connected with the work of the American Board, either directly or as a result, is to be found in every library and in almost every Christian home in our land.

LITERATURE IN MISSION FIELDS.

We turn now for a brief glance at what has been accomplished through the press by the agency of this Board in providing a literature for the peoples to whom we are sending the gospel. When Phineas R. Hunt, who for thirty years was our missionary printer, first in India and afterward in China, was about to die, he lifted up his hands in thanksgiving that "this grace had been given unto him that he should *print* among the Gentiles the unsearchable riches of Christ." The grace to print as well as to preach the gospel has been given richly to many of our missionaries, and the results of their labors are to be found in almost all parts of the world. It is a cheering thought that in a large portion of the great missionary field this form of work, so far as it depends upon foreign missionaries, is already finished. Something more than the key has been found to unlock most of the languages spoken by the one hundred millions of people who are, or should be, specially under our care. Grammars and dictionaries have been prepared; the sacred Scriptures, at least in part, and the beginnings of a Christian literature have been provided. At its Fiftieth Anniversary the missionaries of the American Board had reduced to writing twenty languages, of which twelve were spoken by Indian tribes of North America, and four in different parts of Africa. To these we may now add six: the Kusaian, the Gilbert Island, the Marshall Island, the Mortlock Island — all of Micronesia; the Koormanji Koordish of Eastern Turkey, and the Umbundu of West Central Africa. Mention may also be made of the fact that our brethren in East Central Africa, and doubtless Mr. Logan on Ruk, have now in hand the materials for adding to this list of languages reduced to writing through the agency of this Board.

Professor Christlieb states that between sixty and seventy languages have been reduced to writing by missionaries, while another authority affirms that not less than 180 translations of the Bible, in whole or in part, have been made by the same agency. The number of modern languages in which the Word of God is now printed, according

to the last Report of the British and Foreign Bible Society, is 287. Probably not less than 250 of these versions have been prepared since the day the American Board was organized. We give hearty thanks to God as we remember the honorable part borne by missionaries connected with this Board, who, alone or with others, have given the Bible to the polyglot races of Turkey, to Arabic and Tamil speaking peoples, to the Chinese and the Japanese, not to refer to more limited tribes of men. Wholly or in part through the labors of Goodell and Schauffler, Smith and Van Dyck, Winslow and Spaulding, Bridgman and Peet, among the dead, and Riggs and Herrick, Blodget and Baldwin and Greene, among the living, the Word of God, in an acceptable form, has been issued in languages used by not less than five hundred and eighty millions of human souls. This is more than one half the population of that portion of the globe which seventy-five years ago was almost, if not altogether, without a gleam of gospel light. The value of this preliminary work, in its bearing upon the future of missions, it is impossible to overestimate. Save in Africa, and to a limited extent in the islands of the Pacific, the future missionary will find at his hand the materials for the acquisition of the languages he is to speak, and the Word of God in whole or in part ready for use. What a change is this since those days when Morrison and Bridgman began the study of Chinese, since Grout and Lindley were searching for a key to the mysteries of the Zulu tongue, since Goodell and Riggs commenced their labors for the Armenians and the Turks! It seems almost like another world than that which confronted the young men who planned and prayed by the haystack at Williamstown.

But we can speak of something more than the preparation of grammars and dictionaries, and of translations of the Scriptures. In three fourths of the twenty-six languages now used by the missionaries of our Board there is already a good beginning of a Christian literature. Books and tracts and Christian newspapers have been provided. Not more eagerly does a plant turn toward the sun than do souls emerging from the darkness of heathenism seek light and knowledge. The demand is imperative; it admits of no denial. Among an illiterate people, like the Zulus, there must be something to feed the newly awakened intellect, or both mind and soul will starve. Among people having a literature, like the races of India, something must be offered to take the place of debasing writings steeped in idolatry and pollution. To meet this demand, it was necessary, in the early days, that the missionaries not only translate or otherwise prepare books and tracts, but that they also attend personally to the work of type-setting and printing. Fonts and presses were sent from this country, and the roll of missionaries in the early years of this Board contains a large number of names of those who were simply printers. But, little by little, in most mission lands native artisans have been trained, so that, though the Christian literature in circulation has enormously increased, the printing-establishments owned by the Board have diminished, until at present they number only two. In a few instances individual missionaries, with the aid of friends, have secured small presses and have thus been able both to give employment to native converts and to provide the literature their people specially need. Yet, as a rule, the people to whom our missionaries go have been so trained by them, and are now so far advanced in civilization and the arts, and, more than this, are so far Christianized, that it is no longer necessary for our brethren to give time to the details of the printing-office. Thus the mission press at Madras, which, between 1838 and 1864, had issued four hundred and forty-four millions of pages, ceased in the latter year to be a mission enterprise. Similar changes have been made in other missions. Our statistics therefore do not now indicate such extensive operations as formerly in this department. But this is not retrogression. It is the clearest and most hopeful sign of progress toward the result for which this Board is always pressing, namely, the development of self-reliance and self-support on the part of native Christians. Though our reports show that the number of pages printed under the care of our missionaries in 1884

was eleven millions less than in the year 1860, yet the religious literature of our mission lands has probably within this period increased fourfold.

Native enterprise has undertaken this work, and in India and China, and even in Japan, Christian books and tracts and publications of all kinds in the vernacular are issued in large numbers through the agency of men brought forward and trained by missionaries. For all this we thank God and take courage. While at the first glance it may be somewhat disappointing to find that, on our Seventy-fifth Anniversary, the statistical statements formerly given of the work of the press cannot be continued, since the work has to so large a degree passed from our hands, we may yet rejoice over this sure sign that the leaven of the gospel is working in the lands we seek to bless. What at the first we were compelled to give the people is now to a large degree provided by themselves. From one of our stations, where the press is still retained under the editorial supervision of missionaries, we have some figures of much interest and value. The literary work for the four Turkish missions is done at Constantinople, and from this press there went forth the past year 178,650 copies of 59 different publications, amounting in all to 11,781,400 pages. These were in four languages. The Bulgarian *Zornitza*, and the Armenian *Avedaper*, with its kindred Christian newspapers in Greek and Turkish, are read from the Balkans to the Bosphorus and on to Bagdad, forming, as Dr. Greene has said, "the chief vehicle through which 50,000 Protestants in Turkey became acquainted with the progress of Christ's kingdom in their own and other lands." This Turkish Mission press, started at Malta, transferred to Smyrna, and thence to Constantinople, has issued from the beginning, as nearly as can be ascertained, 607 different books and tracts, large and small, of which 3,000,130 copies have been printed, amounting in the aggregate to 385,162,212 pages. If in other missions the presses had remained under the direct care of the agents of the Board, we might have had corresponding figures from India and China and other lands. As it is, we have reports of about 25,000,000 pages issued the past year in all our missions, and from the beginning a total of 1,690,194,403 pages. It is not easy to appreciate the enormous amount of Christian teaching represented by these few figures.

In this department the future looks bright and cheering. Our missionaries must still prepare books and tracts, and, to some extent, edit the Christian periodicals, now more than ever a necessity. No less than nineteen such periodicals are at present published within our several missions. But we confidently expect that, as within the past quarter of a century, the mechanical work of the press has been turned over to native helpers, so within the coming twenty-five years the literary labors connected therewith may, in most of our missions, be committed to the same hands. The Christian newspapers published at Constantinople are now employing evangelical Armenians and Bulgarians as editorial assistants. The first Christian newspaper in Japan was issued by our mission in 1876, just nine years ago: but already there are four other similar periodicals, two of which are wholly, and the others largely, independent of editorial supervision by foreigners. When that first paper was about to be issued, there was much discussion, so the Rev. O. H. Gulick tells us, what should be its title. It was feared that a distinctively Christian name would both offend the government and repel subscribers. Hence an ambiguous title was chosen, *The Weekly Messenger* (*Shuchi Ichi Zappo*), thus quietly and for the first time recognizing the Christian *week* in Japanese literature, but daring to do no more. Yet now a Japanese editor has chief control of that paper, and he has changed its name to *The Gospel News*, while the native firm which sends out this and much other Christian literature is known all over Japan as the "Gospel Company." Our mission in that empire will have little need to add to the seventeen million pages it has issued since it was begun.

God be praised, that he has permitted the American Board to open in so many lands these fountains of life-giving waters to flow on in the years before us, increasing in

volume as they go! Henceforth our missionaries in foreign lands can give their time and strength more entirely to the direct work of preaching and to the training of Christian preachers and teachers. Native hands will care for the press; native churches will provide their own books and papers. We predict that, by the close of the next quarter of a century, the native press will need little aid from us, save the aid of our prayers. To this end let us pray, now and always, that the issues of this press may be true leaves from the tree of life, and so be for the healing of the nations.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1884–85.

BY REV. JUDSON SMITH, D.D., JUNIOR FOREIGN SECRETARY.

[*Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 13, 1885.*]

THE history of seventy-five years in foreign missionary work is fitly completed and crowned by the Annual Report we bring from the wide field to-day. The story runs in familiar lines, and to some it may seem a thrice-told tale; but those who look more closely and discover the meaning of it all will find cheering and abundant proofs of the steadily deepening hold and wider reach of our work. It is not the stirring deeds of war or feats of diplomacy which we rehearse; we trace the earnest and unwearied effort of Christian love to preach the gospel to every creature, and to kindle faith and hope in the heart of despair. Under the divine guidance and blessing, the work moves on with increasing success and power. The full meaning of such a movement as this and the glory of it can never be summed up in human speech; they must wait to be revealed when the light of eternity falls upon all earthly deeds.

The changes in the missionary force are somewhat more marked than usual. Greater numbers have been compelled to seek health and temporary rest in this country, fewer have been commissioned than for many years past; so that the year closes upon the thinned ranks, but undaunted hearts, of our laborers abroad. The deaths of the year, so far as known, number only six in a list of 416. Two of these, full of years and service, belonged to the rapidly thinning ranks of our missionaries to the Hawaiian Islands: Rev. D. B. Lyman, of Hilo, and Mrs. Abba W. Smith, of Honolulu; one, Mrs. Ardelle M. Dwight, of the Western Turkey Mission, fell in the midst of her years; the other three, Rev. George A. Dutton, of Northern Mexico, Mrs. Mary E. Lee and Miss Minnie C. Brown, of Central Turkey, were cut off in their early prime before the larger fruits of service could appear. Mention ought also to be made here of the death of one who, though not in our service, was yet in closest relations to our work and in warmest sympathy with it all: Rev. Dr. S. W. Damon, for forty years Chaplain of the American Seaman's Friend Society at Honolulu. We have renewed occasion for grateful praise in the sacred memory of the sainted dead and in the steadfast zeal and patience of the living workers.

MISSIONARY CHILDREN.

The children of missionaries, in about the usual numbers, have found homes and schools in this country. In consequence of increasing cares and the need of rest, Mrs. Walker has, during the last year, withdrawn from all but the pecuniary responsibility for the Home at Auburndale; and two very competent and devoted women have been found to assume the special supervision which Mrs. Walker for many years has given with rare fidelity and tact. The funds specially contributed to sustain this home during the year have amounted to $1,969.85, while $1,979.74 have been spent for missionary

children. The special fund for this object, under the care of Trustees, has been increased this year by $2,773.10, and now amounts to $12,117.

THE MISSIONS.

We report the missions in regular order, and content ourselves by giving the salient features in the history of the year, with such a summary of results and mention of special facts as will fairly bring our whole work under review.

AFRICA.

It is interesting to mark the results of our fifty years of missionary labor among the Zulus. The 15 native churches report a membership of 782, with a gain this year of 118, or 16 per cent.; and their annual contributions to all purposes amount to $3,694. The native agency consists of 52 preachers, two of them pastors, 42 teachers, and 43 other helpers, who, with the missionary force, at 59 different preaching-places, are bringing the gospel to a population of 75,000 souls. The work of higher education is carried on in a Theological School with 15 pupils, a Boys' Boarding School with 46 pupils, and two Girls' Boarding Schools with 88 pupils; while 41 common schools give instruction to above 1,700 pupils.

With some things to discourage, the past year is marked by steady gains in the quality and power of the Christian life, and by an increasing interest among the native Christians in evangelistic work at home and abroad. Four native Zulus have already joined the East Central African Mission, and a gratifying interest is manifested in carrying the gospel to these new regions. The Jubilee of the mission is to be specially marked by public services at Adams next December, and the mission looks out upon the coming years with fresh courage and heightened hopes.

We heard with anxiety the tidings of disaster and seeming overthrow which had just come from the West Central African Mission at the time of the last Annual Meeting, and the full recital brought by the deputation which returned to this country for counsel confirmed the main features of that report. Happily the lives and persons of our missionaries were spared. One family has resided at Benguela through the year; one family almost immediately returned to Bailundu, and has there renewed the work of the mission; the remaining part of the force has been in this country, and the year has been mainly spent in reorganization. We have great occasion for rejoicing that our brethren and sisters bore themselves so patiently under great provocation: that courage was given to Mr. and Mrs. Sanders so promptly to retrace their steps and reëstablish the mission; that pledges of protection have been given by native chiefs and Portuguese officials; that new recruits for the mission have offered so freely; and that the prospects for aggressive Christian work are so full of promise. Mr. and Mrs. Stover have taken back with them a printed grammar and vocabulary of the Umbundu language, a most important result of the work of past years, and a great aid in future work. And best of all, one of the native lads, living with the family at the coast, seems to have opened his heart to the gospel, the beginning of the spiritual harvest we long to see.

The East Central African Mission, located on Inhambane Bay, though one of the youngest missions of the Board, shows itself not least in enterprise or industry. Three extended journeys of exploration, besides several shorter excursions, are reported this year, and some very valuable results have been secured. Large populations, in fertile territories, quite accessible to missionary labor, have been found in the vast region between the Limpopo River and the coast. The three families of the mission, after careful examination, have fixed their separate places of residence amid friendly peoples not far from the coast or from each other, and from these three centres they are now

ready to attack the language and begin systematically the evangelistic work which they hope in time to carry from the sea to the heart of the continent.

MICRONESIA.

The event of the year in this mission is the equipment and sailing of the new *Morning Star*, the fourth of the name and the first having auxiliary steam-power. She left Boston November 5, 1884, and after a voyage of 130 days, in which her sailing qualities were well tested and approved, arrived in Honolulu, whence she sailed May 2, 1885, for her first tour among the Micronesian Islands. She celebrates her maiden missionary voyage by taking the first Christian teachers on to Yap, 900 miles beyond any point occupied before. Thus we seem to see the beginning of the end of our work in the Carolines, unless the European claims to sovereignty, lately raised, come in to disturb and check its growth. Our latest tidings from this mission report the work in the older stations as prosperous, and the new work in church and schools, under Mr. and Mrs. Logan at Ruk, as opening with the fairest prospects of growth and success. If the fresh impulse given by the *Morning Star* can be suitably followed up by the needed reinforcements, there is every reason to expect that we can finish our work in these islands within the present generation.

HAWAIIAN ISLANDS.

The work of the North Pacific Institute grows in amount and worth each year, and its influence is felt throughout the islands, and in our Micronesian field. Dr. Hyde, besides his able services in the Institute, is busy with numerous matters of public interest connected with the educational, religious, and benevolent enterprises of the Hawaiian churches. The important work in behalf of the Chinese is vigorously pressed under the wise and inspiring leadership of Mr. and Mrs. F. W. Damon; and their labors also include the Japanese, of whom nearly 2,000 have been brought to the islands within the past year.

THE TURKISH EMPIRE.

The state of internal quiet and harmony in the four Turkish Missions reported last year has continued, and is yielding happy results. The native churches and their pastors are entering heartily into all forms of Christian work, and the conferences in which missionaries and native laborers meet for deliberation are growing in favor and spiritual influence. The native Christians at several points have suffered persecution for their faith, and are bearing good witness to their humble sincerity and loyalty to Christ. We regret to report disturbances resulting from the intrusion of other Christian laborers into a part of our field, and a consequent loss of spiritual earnestness and power. Despite these untoward influences, the gospel gains in its hold upon the best thought and life of the empire year by year; and in the changes which the near future may bring, it is not doubtful that the Christian communities and the leaders in our Christian schools and churches will exert a wholesome and powerful influence.

European Turkey has been the scene of bitter persecutions and of political agitations that have stood in the way of aggressive work. The native Christians have borne themselves well in these trying scenes, and Christian work has gone forward with commendable energy. The annual conference of missionaries, native pastors, and teachers, at Samokov, in July, was a most harmonious and profitable gathering; and its action on several matters of importance was adopted by the mission at the annual meeting. The Bulgarian Evangelical Society continues its work in full accord with the mission, and proves itself a useful agency in counseling and caring for the native churches.

Western Turkey, with its centre at Constantinople, is the largest mission under the care of the Board, having on its staff 21 missionaries and 42 female assistant missionaries, sustaining 7 theological and high schools and 9 girls' high schools, and having 29 churches with a membership of 2,196. Good results in all the departments of work are reported, with a delightful spirit of harmony between Christian workers of all classes. Fifty-nine publications, in four languages, of 5,237 pages, have appeared from the mission press; and more than 50,000 volumes have been put in circulation during the year. Mrs. Schneider's work in behalf of Armenians in old Stamboul has gone on with increasing power and success. Dr. Somerville's evangelistic work in Constantinople, Smyrna, and elsewhere produced striking and wide results, and suggests what may be reasonably expected from the use of similar revival efforts on these fields where gospel truth has been proclaimed so long. The importance of greatly increased missionary work in Constantinople, as the heart of the empire and the source of most widespread and potent influence to all nationalities in the empire, is deeply felt by the whole mission and by the native churches. This great city *is* the Turkish Empire even more emphatically than Paris is France, and if it were thoroughly pervaded with the life and truth of the gospel, the Christian conquest of the empire must certainly and rapidly follow.

The Central Turkey Mission suffers from the enforced absence and loss of much of its working force; the Theological Seminary has been temporarily suspended, and other important changes have occurred. In this field the larger part of the work of the mission is devoted to education, as the churches are large and strong and under the leadership of able pastors. One seventh of all the communicants connected with the churches of the American Board are found within this mission.

Central Turkey College at Aintab, with an attendance of 142 students from thirty different towns and villages, nearly half of them church members; Marash Theological Seminary, graduating a class of six last June; Central Turkey Girls' Seminary at Marash, with its thirty pupils and four graduates, and the Girls' School at Aintab, with an attendance of fifty pupils, graduating nine, of whom six were church members: — these higher schools are doing a noble work in reinforcing the influence of missionaries and churches, and in raising up a native agency equal to the needs of this field and ready to enter efficiently upon missionary service in regions beyond. The evangelistic work under Mrs. Coffing and Miss Hollister at Hadjin and a similar work under Miss Tucker and Miss Brown at Adana have prospered beyond our expectation and promise abundant fruits at no distant day.

The Eastern Turkey Mission makes a noble report of itself in 38 churches, with 2,219 members, served by 27 native pastors, besides 200 other native preachers and teachers, with 13 high schools, including the college at Harpoot, and five girls' boarding schools, giving a higher education to more than 550 picked youths of both sexes, besides 142 common schools with 4,320 pupils. The past year has witnessed an unusual number of changes in the missionary staff, and the reinforcements now on their way will be most heartily welcomed.

The divisive efforts of laborers not connected with our missions, especially in the evangelical communities of Erzroom and Harpoot fields, have greatly distracted and weakened these churches, have hindered aggressive Christian work, and have brought no little reproach on all evangelical efforts. We have occasion for gratitude that, despite these untoward influences, the work in general has made an encouraging advance. Two new churches have been organized, 115 have been added to the churches, and pecuniary contributions to the amount of $8,627 have been gathered from the poverty of these people.

The attitude of the Turkish government, which has not been so unfriendly for many years, interferes with our work in many ways; but we may justly hope that the hour of redemption to this people is at hand.

INDIA.

A more than ordinary growth and success have attended the work of the Maratha Mission during this year, and it is very gratifying to note the development of Christian character and of personal interest in Christian service in this oldest of the missions of the Board. It is a pleasure to report a gain of more than nine per cent. in the membership of the churches, increasing contributions, 13 licensed preachers against 6 last year, 3 additional schools and 14 more teachers, and 53 Sunday-schools, a gain of 13, with 1,668 pupils. The church in Ahmednagar has received 61 additions this year, the largest number in any one year.

A marked change in public sentiment in reference to our work is seen in the fact that parents who are not Christians are beginning to bring their children to the missionaries, and saying, "Educate these and teach them Christianity. If we are not Christians ourselves, we wish our children to become so." All the churches of this mission have been self-supporting for three years, and the results are most favorable to Christian life, and are well appreciated by the people themselves. A true missionary spirit is developing, the native Christians in Bombay going out in companies of two or three to visit the unevangelized portions of the city. When considerable numbers are thus enlisted in the work, our task will approach its end.

The Madura Mission, while moving on its way with steady growth, has few features specially to be noted this year. The number of those who listen to the preaching of the gospel and from among whom the yearly accessions to the church principally come, has steadily gained, and the proportion of communicants to such adherents has more than doubled within the last thirty years. Popular meetings, in which the Christians of neighboring communities come together, have been lately introduced with excellent results. An interesting experiment in education has been made by Mr. Jones in the city of Madura. A high school in which the Bible is regularly taught was opened a year ago, and has had an average attendance of 350 pupils, many of them from influential families, more than half of them Brahmans. Similar schools have been started at Dindigul and at other points, the aim being to reach the higher classes and interest them in distinctively Christian education.

The work of Bible-women has grown in importance, and opens a promising field of labor for the better educated and able Christian women of the native churches. The success of this work among women and in the homes of heathenism is very marked already, and must extend and grow in value with every year. Some idea of Mrs. Capron's work in Madura may be gathered from the statements of her own report: "Seven Bible-women with three assistants have been employed during the year. We have had under instruction 883 women, of whom 335 have been reading the Bible. There have been visited 851 houses where we have no learners, and 19,370 listeners have had the Bible read and explained to them."

Under the constant supervision of the missionaries a great field is covered with Christian instruction, and the gospel is steadily gaining ground and leavening the life and thought of the people.

The field of the Ceylon Mission is the least extended of those under the care of the Board, covering only 160 square miles and including a population of 150,000 souls all told. At the same time, it is so thoroughly furnished with evangelistic agencies that every household and soul within the entire mission field is reached by the gospel. Besides its college for young men partially endowed, its two boarding schools for girls, its theological and industrial schools, there are 138 day-schools, with an attendance of 8,332. Having already 13 churches, and a native agency of 11 pastors, 4 licensed preachers, 22 catechists, 11 colporters and assistants, 15 teachers in boarding schools, and 38 Bible-women, it is plain that the time cannot be far distant when all the work may be wisely passed over to native hands. The college is nearly self-supporting;

in the Girl's Boarding School at Oodooville only the salaries of the American teachers are paid by the Board; and but small sums are asked for other girls' schools. With a special blessing from God the work may soon be fully completed here, and our support withdrawn to more needy fields.

CHINA.

From our missions in China the year brings, in the main, a cheering report. The new missions have held their own and made progress under special difficulties; and in the older missions, in spite of war and the rumors of war, all our evangelistic and educational work has been well maintained, and the number added to the native churches is greater than in any previous year, except the two years following the famine. Compared with certain other fields, the gains may seem to be small; but taking all our missionary experience into view, and remembering the history and characteristics of the Chinese people, the prospect is hopeful and inspiring. The number of communicants in all the Protestant missions in China was given at the Shanghai Conference, eight years ago, as 13,000; now it is 26,288, a gain of more than 100 per cent. The church members in our missions, in this same period, have increased from 454 to 1,175, a gain of more than 150 per cent; a record that should kindle gratitude and fresh zeal in all our work.

The Hong Kong Mission is working its way to a clearer apprehension of its problem, and while maintaining its special relation to the Christian Chinese who return to their native land, it is also seeking place and opportunity for sharing with other missions in more direct evangelistic work among the Chinese at home. Mr. Hager, standing alone amid special discouragements, shows a rare spirit of devotion and earnestness, and greatly needs our prayers.

It has been a year of changes and trying experiences in our Shanse Mission, especially in the loss of two of its valued members who were constrained to withdraw from the field. Those who have remained, however, men and women alike, have gone steadily on in mastering the language, forming the acquaintance of the people, beginning religious work in public and in visiting from house to house, and laying foundations for the future. Touring, with the sale of books, chiefly portions of Scripture, and with preaching as opportunity offered, has been prosecuted in several districts without opposition and with good success. In two of these tours Mr. Stimson reports the sale of 259 portions of Scripture and 1,733 publications of all kinds. It may be hoped that the day of experiment and preparation is passed, and that, with fresh recruits and enlarged experience, the proper work of the mission may be earnestly prosecuted and spiritual fruits begin to appear.

The reinforcements sent out last year to the Foochow Mission brought new courage and hope to the laborers on the field; and the work in all departments immediately felt the impulse of their coming. Notwithstanding the vicinity of war and the consequent excitement of the people, it has been a year of energetic labor, yielding good results, and of broader plans for the future. The additions to the native churches number forty-three, with a total membership of 284, showing a gain of about seventeen per cent. The Training and Theological School and the Female Seminary have done a good year's work, and the influence of the Christian youth educated here is felt helpfully in evangelistic work among the villages from which they come. The Misses Woodhull are located within the limits of Foochow City, where special opportunities for their work among women are found. Dr. Woodhull was called to practise her profession the very day after her arrival, and finds the calls upon her services already more than she can meet. Mr. and Mrs. Hubbard throw themselves enthusiastically into work, and in the scarcity of men and the wide doors of usefulness there is danger

that Mr. Hubbard may overtask himself before he is fully ready for service. In view of the opening fields and the special opportunities, the plans of this mission for enlargement and their earnest calls for further reinforcements deserve our prompt and generous attention.

The North China Mission pursues a well-organized work, amid inviting opportunities, with unfailing zeal and steady gains. Instead of the twelve men called for one year since, they are about to receive the addition of two to their force, while one of their number retires from the service and two other families and two single ladies are temporarily withdrawn. Meanwhile the work constantly grows upon their hands, and new openings call loudly for their help. It is not too much to say that a failure to meet the call for recruits in this most promising field, into which the first men of the English universities are eagerly pressing, some of them at their own charges, would prove a serious discouragement to the mission, and would be a positive discredit to the Christian zeal and intelligence of the young men of our times. Special blessings have attended the labor in Shantung, where a wide spirit of inquiry prevails, and also in Kalgan, where, among others, the first Mongol convert in our mission, Boyinto, was baptized last winter. So ripe does the harvest seem in Shantung that the mission plan to open a new station there during the coming year.

It is a great pleasure to speak of the class of nine, graduated from the Theological Seminary at Tungcho, eight of whom, belonging to the churches of our mission, have been licensed as evangelists, and will prove a noble reinforcement to the native agency. The Bridgman School for Girls, at Peking, has maintained its excellent work, and graduated this year six Christian girls, who will cast the leaven of their faith into the life of the great empire. The medical work of the missions is in able hands and proves itself one of the most direct and effective aids to all evangelistic work.

JAPAN.

From Japan we have the stirring report of enlarging opportunities, of great accessions to the churches, of the wider spread and deepening hold of the gospel, and of the rapid strides of the empire toward a new civilization. It is preëminently the day of destiny for Japan, and the importance of urging forward all Christian work in behalf of this people, that the gospel may give shape to the new age that is rising, is more obvious and more pressing than ever before.

In spite of scanty reinforcements and numbers diminished by the necessary absence of several missionaries in this country, the work has gone on increasing in volume and power. The native pastors and evangelists have wrought with rare fidelity and zeal, the only lack being that their numbers were far too few for the work to be done.

Eight new churches have been organized within the year, making 30 in Southern Japan; 1,027 have been received to church membership on confession of faith, a gain of fifty-five per cent., making the present membership 2,752. And the quality of the Christian life shows an advance as marked as the gain in numbers, and even more encouraging. Of the thirty churches reported, twenty-five are self-supporting; and it is most gratifying to note the readiness and efficiency with which these young churches enter into all the evangelistic work of the mission.

The Training School at Kioto, with its able corps of teachers and ample facilities, has been thronged with students, the numbers reaching 190 during the fall term, and has graduated a class of 23, of whom 13 had completed the full course of eight years. Thirty-five of these young men have been converted and have joined the church during the year. It is intended that this school shall fully meet the demand for a higher education, so that candidates for the pastorate will not feel the need of going abroad for their training. In view of the remarkable openings, the swiftness of the movement toward

Christianity, the rising demand for pastors of the very best training, it is clear that we cannot make too prompt or too generous provision for the higher schools of this mission. The Girls' School at Kobe reports 108 pupils, 37 of them being church members, only eight out of the whole number aided by the mission. The Girls' Schools at Kioto and Osaka have also had full numbers and a successful year.

The work for women is carried forward with great energy and most cheering results. Miss Dudley and Miss Barrows at Kobe, besides much other work, have for five months conducted a school for the training of Bible-women, with an attendance of twenty-five, all but five of whom were self-supporting. These women, some of them coming from great distances, show remarkable aptitude and interest in their studies and equal zeal to make use of their added power in teaching others.

The work of providing a Christian literature has not been neglected. Nineteen different works, including commentaries and hymn-books, amounting to 3,169,100 pages, have issued from the mission press this year; while five Christian periodicals, aided only in part, either financially or editorially, by foreign missionaries, are published for the use of the Protestant communities of Japan. The attempt to introduce English into all the schools of the country has direct bearings on the progress of Christianity.

The new mission in Northern Japan has made commendable progress in spite of the difficulties which usually attend new work, and some special obstacles from the activity of Romanist and Buddhist priests. The three churches of the mission have a membership of 104, with 19 added during the year. The new missionaries sent out this year have been most welcome; but the force needs to be further enlarged if the ground is to be well occupied. Dr. Scudder finds an ample field for medical work, and, with the hospital just purchased from the Edinburgh Medical Society, will be able to bring very efficient aid to the evangelistic work of the mission.

The ease with which thousands can be gathered in mass meetings for the discussion of Christian themes, and the readiness with which theatres in all the principal cities are let for this purpose, and the wide demand for the Scriptures, are among the signs of the time that show the progress which Japan is making and emphasize the need of pressing forward our Christian work as rapidly as may be.

PAPAL LANDS.

A steady growth in all branches of the work, and increasingly cordial relations between the missionaries and native workers, is the cheering report from our mission in Spain. Mrs. Gulick's school for girls at San Sebastian, gathering sixty-four pupils, among whom are many from the centres of evangelical work, is sending out yearly most valuable Christian teachers, and by its excellent work is doing much to allay the prejudice against evangelical efforts. An advance in self-support is noted; and it is hoped that a general conference of the churches recently held will give a further impulse in this direction.

No marked change in the situation in Western Mexico can be reported. The Christian character of communicants is growing in stability, and some additions have been made to the churches. Faithful labor along familiar lines, and the use of the press, are among the means employed, and after the disturbed history of past years this mission seems now to be planting itself firmly for a long and successful work.

The new mission in Northern Mexico has been greatly afflicted in the death of Mr. Dutton, just as he was warming in his task. Mr. Case, fresh from home-missionary work has made a hopeful beginning in Parral, and despite Romanist opposition is already gaining a wide hearing; while Mr. Eaton, in his wide tours, finds ready sales for Christian literature and a welcome hearing for the gospel message.

The mission to Austria, under special difficulties, has maintained all its usual work with good results. A special feature here is the Christian newspaper, *The Betanie*, of

which, with other papers, above 30,000 copies were circulated last year. The death of Pastor Schubert has crippled the Krabschitz Seminary for Girls; but measures are on foot to give it a permanent foundation and a suitable corps of teachers. Despite all embarrassments and the want of adequate missionary force, the past year has been the most successful in all the history of the mission.

CONCLUSION.

Thus runs the record of our work for another year; in one aspect meagre and weak, to the deeper view full of promise and glorious hope. In twenty-two missions, at more than nine hundred populous centres, amid the unevangelized peoples of the world, a missionary force of more than twenty-six hundred laborers, native and foreign, carry forward an effective and enlarging work in church and chapel, in schools of many grades, and by the press. A little more than three thousand have been added to our mission churches on confession of faith; and more than thirty-five thousand pupils, above thirty-six hundred of them in high schools and colleges, have received Christian education. Gratefully we recognize that blessing of God, which from the first has not been wanting, still favoring our work and leading us on to greater things. The night of heathenism still hangs heavy and dark over the nations, but the signs of the morning appear and we turn with rising hope to attempt the wider service that invites our faith and zeal.

GENERAL SUMMARY. 1884–85.

Missions.

Number of Missions	22
Number of Stations	83
Number of Out-stations	826

Laborers Employed.

Number of ordained Missionaries [1] (6 being Physicians)	156	
Number of Physicians not ordained, 8 men and 4 women	12	
Number of other Male Assistants	6	
Number of Women (wives, 147; [2] unmarried, besides Physicians, 101)	248	
Whole number of laborers sent from this country	—	422
Number of Native Pastors	147	
Number of Native Preachers and Catechists	212	
Number of Native School-teachers	1,319	
Number of other Native Helpers	505	2,183
Whole number of laborers connected with the Missions		2,605

The Press.

Pages printed, as nearly as can be learned	25,000,000

The Churches.

Number of Churches	292
Number of Church Members, as nearly as can be learned	23,392
Added during the year, as nearly as can be learned	3,008
Whole number from the first, as nearly as can be learned	94,702

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	50
Number of Pupils in the above	1,981
Number of Boarding Schools for Girls	40
Number of Pupils in Boarding Schools for Girls	1,690
Number of Common Schools	803
Number of Pupils in Common Schools	30,941
Whole number of Pupils	35,561

[1] Including six still supported at the Sandwich Islands.
[2] Including eight at the Sandwich Islands.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1885.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$6,388.80	
Mission to East Central Africa	6,677.23	
Zulu Mission	22,831.21	
Mission to European Turkey	37,993.66	
Mission to Western Turkey	84,837.55	
Mission to Central Turkey	32,856.33	
Mission to Eastern Turkey	36,556.42	
Maratha Mission	41,604.90	
Madura Mission	56,081.92	
Ceylon Mission	17,044.78	
Foochow Mission	18,891.44	
Hong Kong Mission	2,233.80	
Shanse Mission	8,859.45	
North China Mission	36,154.59	
Mission to Japan	72,363.05	
Northern Japan Mission	13,064.34	
Sandwich Islands (grants to former missionaries and to schools)	12,100.00	
Micronesia Mission (including $41,756.83 paid for new "Morning Star")	70,116.39	
Mission to Northern Mexico	8,086.74	
Mission to Western Mexico	7,725.10	
Mission to Spain	15,478.33	
Mission to Austria	13,206.98	$621,153.01

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		8,082.14

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$18,250.89	
Less amount received from subscribers and for advertisements	$10,243.30 6,491.75	16,735.05	
		$1,515.84	
All other publications		1,574.28	3,090.12

Cost of Administration.

Department of Correspondence		$10,192.89	
Treasurer's Department		6,254.17	
New York City		1,605.21	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)		4,874.12	22,926.39
			$655,251.66
Balance on hand August 31, 1885			1,839.20
Total			$657,090.86

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$387,013.15	
Legacies, as acknowledged in the *Missionary Herald*	121,478.46	
From the Legacy of Asa Otis	43,884.55	
From the Legacy of S. W. Swett	52,992.17	
Donations for new "Morning Star," in part	41,756.83	
Interest on General Permanent Fund	9,101.72	$656,226.88
Balance on hand September 1, 1884		863.98
		$657,090.86

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1884, at par		$257,903.42	
Appraised value of same	$305,553.50		
Received for Premiums on Sales		2,608.58	
Received for Dividends and Interest		24,454.66	$284,966.66
Expended for new Missions as follows: —			
West Central Africa Mission		$5,247.91	
East Central Africa Mission		6,614.87	
Hong Kong Mission		2,227.24	
Shanse Mission		8,838.45	
Northern Japan Mission		13,064.34	
Mission to Northern Mexico		7,891.74	43,884.55
Balance August 31, 1885			$241,082.11
Appraised value of securities now held	$284,343.50		

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this Legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Cash and securities received from the executors prior to August 31, 1885		$472,583.00	
Acknowledged in *Missionary Herald* and expended August 31, 1884		10,000.00	
		$462,583.00	
Income of the securities ($450,583 from January 1 to August 31)		16,930.62	$479,513.62
Expended during the year ending August 31, 1885, and included in the foregoing statement of "Cost of the Missions," as follows: —			
For the Missions in Turkey		$4,619.38	
For the Maratha Mission		3,121.01	
For the Madura Mission		5,860.00	
For the North China Mission		6,500.00	
For the Japan Mission		28,791.78	
For the Spain Mission		2,500.00	
For the Austria Mission		1,600.00	52,992.17
Balance of Legacy, August 31, 1885			$426,521.45

NEW "MORNING STAR."

RECEIPTS.

Insurance of the vessel wrecked February 22, 1884	$12,816.80	
Donations from Sabbath-schools and individuals, acknowledged in *Missionary Herald* as received prior to August 31	47,348.90	$60,165.70

PAYMENTS.

Prime cost of construction of the steam barkentine "Morning Star"	$38,000.00	
Lloyds classification certificate	60.00	
Extra iron tanks, extra size caboose, large awning and fitting same, necessary for the peculiar work of the vessel	388.19	
Duplicate sails and spars, boards, medicine-chest, and towage bill	672.91	
Centreboard-boat	150.00	
Calking, painting, plumbing, and additional machinery, forge, grate-bars, boiler-tubes, and engineer's lathe and tool outfit (with duplicates) for repairing machinery; also, burgee, bedding outfit, cooking utensils, tableware, lamps, etc	2,585.73	
Expenses of Captain Bray while raising funds, cost of certificates and lithographs, printing and distributing information	2,429.80	44,286.63
Balance held as a fund for repairs, and invested		$15,879.07

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of the General Permanent Fund, September 1, 1884	$163,547.32
Added during the year	8,500.00
	$172,047.32

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	4,183.29

LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 13, 1885.

THE MISSION IN SYRIA TO THE AMERICAN BOARD ON ITS SEVENTY-FIFTH ANNIVERSARY.

THE Syria Mission, now connected with the American Presbyterian Board of Foreign Missions, at its semi-annual meeting, held in August, 1885, passed the following vote: —

"The Syria Mission, having heard with interest of the approaching Seventy-fifth Anniversary of the American Board of Commissioners for Foreign Missions, which founded this mission in 1819, and maintained it for fifty-one years, would place on record: —

"First, their gratitude to God for the work accomplished by the American Board in three fourths of a century, and especially for the work which its missionaries were enabled to do in Syria, in the translation of the Bible into the Arabic language, and in the founding of churches and schools and higher institutions of learning; and,

"Second, their desire to congratulate the Board, its officers and patrons, upon its present anniversary, and to assure them of their hearty sympathy and earnest prayers for the blessing of the great Head of the Church upon all their missions and missionaries, and they resolve

"That Rev. Drs. Van Dyck and Eddy be requested to write to the Board a letter expressive of the sentiments of the mission, and to sign it with the names of all the members of the mission."

In accordance with this vote, the following letter has been sent and was read to the Board at the Annual Meeting: —

"*Honored and Dear Brethren,* — The married daughter is not recreant to her allegiance to her husband though she remembers with affection her early home, and shares in the joy which on special occasions lights up the old homestead.

"Fifteen years have passed since the Syria Mission went out, with a blessing, from under the sheltering care of what was then Pemberton Square, Boston, to that of Centre Street, New York, but still her thoughts turn fondly and gratefully to that dear nursery of her childhood and youth, and she claims a right to add her voice to the voices of the hearth-and-home children, as they bring their congratulations on this glad anniversary.

"We cannot forget the American Board, because, to many of us, our affection for her has the strength of a first love and is inwoven with the fibres of our being; because we know that we are not forgotten by her, but have a place in her thoughts and prayers; because, since the time of our parting until now, in accordance with our schedule of daily subjects of prayer, annually voted, we have joined her name with that of the Presbyterian Board in our Saturday petitions; because our proximity to the stations of the American Board in the Turkish Empire, our frequent contact with her missionaries, our common interests and mutual need of each other, make us forget that we are not still of one family; because we are surrounded by constant mementos of former ties, the letters 'A. B. C. F. M.' being not only written on our hearts but present literally before our eyes on the title-pages of many of our books, and on the deeds of many of our churches and schoolhouses; because of the untransferred and untransferable property of the American Board yet remaining here, of graves and sleeping dust of missionaries and of martyrs; because of the legacies of unanswered prayers, long ago offered, and now from time to time realized; because of the buried seed sown in those fifty-one years, ever and anon springing up and ripening into harvests; and because of the still living converts of those early years — living epistles to show forth the faithfulness of your messengers.

"For these reasons, and because you and we are working for the same ends, by the same means, in the service of a common Master, with the same hopes and fears, joys and griefs, looking for the same glorious termination of all our labors, the links of memory's chain which bind us to you are all strong and bright, in spite of time and distance and changes not few nor small.

"And now we send a loving tribute from Syria to the memory of our departed Secretaries, — ours as well as yours, — Drs. Anderson and Treat.

"We salute you with admiring joy — you the 'Alma Mater' of missions, on your seventy-fifth birthday, and rejoice that you are still in the dew of your youth, and that still light and beautiful upon the mountains are your feet as you publish the tidings of peace among the nations.

"May your successes in the past be earnests of yet greater triumphs in the future. May the time soon come of which all anniversaries like this are forerunners — that great millennial triumph, when the kingdoms of this world shall have become the kingdom of our Lord and his Christ.

"C. V. A. VAN DYCK,
W. W. EDDY,
"*In behalf of the Members of the Syria Mission.*"

THE CHURCHES OF JAPAN TO THE CHURCHES CONNECTED WITH THE AMERICAN BOARD.

[The following letter, prepared by a committee of native Japanese pastors, and translated into English by one of their number, was forwarded to Mr. Neesima for presentation at the Annual Meeting of the Board.]

THE Christians of the Associated Japanese Churches, to the Christian brethren and sisters constituting the American Board of Commissioners for Foreign Missions, send greeting: —

May God, the Father of all people, and Jesus Christ, the Saviour of all nations,

multiply unto you grace and peace. We have been informed of the "Diamond Anniversary" of your venerable Board which you are going to celebrate this year, at the time of its Seventy-fifth Anniversary. We heartily share in your hopes and joys for this great meeting; and gladly take up this opportunity to offer you, most respectfully, a few words of gratitude for your Christian love and precious gifts which you have so bountifully bestowed upon us.

If we look upon our past history twenty years ago, we had been sunk in the corruption of the world, passing our days in sins and transgressions, without hope and without God, and in utter ignorance of the salvation of Christ. But now, through the precious knowledge of Christ, our Saviour, and in the blessed communion of the Holy Spirit, we are reconciled to, and made sons of, our great Father in heaven, no more to be wanderers in this world, but, with the saints, made partakers of the same glorious inheritance in the kingdom of God. No doubt we are all in all indebted to the sovereign grace of our Almighty Father, in these blessings; still, at the same time, we heartily acknowledge our great indebtedness to the painstaking efforts and patience of the missionaries of your venerable Board. As we look out on the wide surface of the earth, many are the countries as yet enshrouded in the darkness of sin and ignorance; and the people to whom the gospel is unknown are not limited to this land of Japan. Nevertheless, you have early selected our beloved country as a field of missionary labor; and the missionaries you sent over have admirably manifested their self-sacrificing spirit and ardent zeal, in their constant efforts for the salvation of our country, notwithstanding the inconveniences arising from the difference of climate, language and manners in a strange country, and in spite of the most insolent oppositions from an obstinate people. Oh, the depth of gratitude we feel toward you! It is more than we can express in words.

When thus the seeds of the gospel were sown and they began to grow, bearing their fruits in the formation of churches and the multiplication of new fields of labor, it was through your kind protection, prudent counsels, and earnest prayers that our young and inexperienced churches have been enabled to advance to the present conditions. When next it became necessary to raise up native pastors and missionaries, you and your missionaries have zealously helped us in the matter, establishing schools for the education of both sexes, and providing them with the necessary funds, teachers, buildings, books, and instruments. Not only this, but even now you are contributing, year by year, a vast sum of money to our schools and missionary society. Wonderful love! We are utterly unworthy of such manifold gifts. True! you Christian brethren and sisters have done these all in consideration of the infinite love of Jesus Christ; still, it is as truly a manifestation of your ardent love for the souls of our people. Moreover, as we look a little further into the matter, we cannot help another gushing of grateful feeling. For the churches and schools of America have shown their depth of love for Japan in that, together with their earnest prayers, they have spared us their useful citizens, thus to impart to us the truths of the gospel and the blessings of true civilization.

Oh, our dearly beloved Christian brethren and sisters, let us have a few years more, and what shall become of our country! The present Japan is passing

away the evil customs and corrupt manners of the past, and turning out to be *New Japan*. It is just beginning to welcome the Western civilization and Christianity — its life. Here is an excellent opportunity "to be met once in a thousand years and not to be expected again." It is the day of salvation, the time of grace for our nation. Brethren and sisters, although, by the grace of our Lord, our churches and missionary society are growing year by year, yet, as they are still young and their resources limited, they cannot proceed all alone, and are thus liable to occasion your anxieties. But if you kindly grant us a few years' more help, we hope to rejoice with you in the happy days of thanksgiving for our perfect independence. And now we most respectfully entreat you to execute your best plans for our progress and for the glory of the Lord, with constant diligence, patience, and prayers.

Our feelings of gratitude cannot fully be expressed in this meagre attempt; but, fortunately, our dearly beloved brother, Mr. Neesima, is hoping to attend your meeting, and we have requested him to supply the deficiency with his own words. We pray you to give him a hearing, too, and to pray for him, that he may realize the hopes of his travels and return to us soon with a healthy body. At the request of the below-mentioned pastors and acting pastors associated with your mission in Japan, and in behalf of the churches under their care, we remain, Yours, in Christ,

M. ICHIHARA.
S. NAKASHIMA.
Y. TAKEHARA.
K. TSUNASHIMA.
H. K. MORITA.

KYOTO, JAPAN, 18th year of Meiji, 8th month and 24th day. — August 24, 1885.

To this letter are appended the names of pastors and acting pastors as follows: W. Sugita, T. Hori, K. Tsunashima, J. Namshe, T. Miyagawa, P. Sawayama, T. Harada, Y. Sugiwura, S. Murakami, M. Kawamoto, M. Kanamori, T. Ise, K. Ninomiya, T. Fuwa, H. Moteki, T. Osada, M. Ichihara, Y. Takehara, S. Homma, N. Kameyama, T. Koki, S. Manabe, K. Oku.

Letters from the Missions.

West Central African Mission.

DUPLICITY OF THE KING.

MR. SANDERS wrote from Bailundu, June 20, of good health, and the arrival of Mr. Arnot, the Scotch missionary, on his way to the interior. The following account of King Kwikwi is not hopeful: —

"While we were paying Mr. Arnot's carriers we were disgusted to see Kwikwi make his appearance. We took it as a piece of selfishness, and, in fact, we had not half-finished the carriers, when he asked Mr. Arnot for his present. When it was given he sent it to his place with instructions that it should be slipped in as quietly as possible. Mr. Arnot expected to give a present, so he did not care about the matter. I was not asked for anything but a little salt, which I was very willing to give. Yesterday morning, however, a messenger came from the *osoma*, saying that Mr. Arnot had given his present and now I might send mine, too. I told him to take back word that I would soon be there.

"When I went I called upon Mwenikalia, and told him that I had been

surprised to get a message from the osoma, telling me to bring a present; that we had been deprived of everything by Kwikwi, and that, although the osoma kept assuring me that he has nothing of ours, I know that he has a good amount, and that he has sent some of our goods to Ongalanganja for ivory; that when my wife and I were in Chivula we did not intend to come here; that we finally came on the invitation contained in a letter that Kwikwi caused Mr. Arnot to write, and which we received at Ohumbi; that, after we arrived, we sent and asked him whether he loved us or our cloth, and that, if the latter, we did not propose to stop; that we also sent word that we would give no more presents; that the osoma had replied that if we would but stay we need give no more presents; that now I would like to know if they had caught us in some crime, that a demand should be made for cloth. Had we stolen hens, pigs, cattle, or — what? He need not think that we did not care that they had robbed us; that money and goods were no more to be gathered on bushes in our country than here; that they need not think that because we had got another outfit we had ceased to feel the injustice of the robbery that they had committed against us; and, finally, that I would give no presents.

"In the course of the talk I took occasion to tell him that Kwikwi had come down in person to get his present from Mr. Arnot.

"He replied to what I said, that I had spoken the truth in the matter; that the facts are as I stated them; and he advised me to go and say the same to the osoma. To some of the men who sat around he expressed his disgust that Kwikwi had so demeaned himself as to go in person and get his present.

"Then I went up to the king's place. No one was there, so I called a lad and told him to call the osoma. When he came I began to state my case and had hardly got as far as the mention of the letter we received at Ohumbi when he divined that he was in for a scolding, and declared that I altogether misunderstood his message; that he had not sent for a present, but for four yards of white cloth which he needed; that I am now just like one of the country, and do not need to give presents; that these are exacted only from passing travelers.

"I replied that it was all right then, as I had no objections to sending him four yards of cloth. Then I returned to Mwenikalia, feeling it to be but just to the osoma to tell the former that all my speech had been made under a misapprehension of the message that had been sent. Mwenikalia, however, seemed to be quite disgusted when he heard that Kwikwi had denied the sending of the message in the form that it reached me. So I guess that between the information I gave of his visit here, and my later attempt to explain that no demand had been sent for a present, I have done Kwikwi a bad turn, since he holds office only at the pleasure of the old men, and Mwenikalia is the first of these. Mr. Arnot says that one night at camp the carriers were talking about the osoma, and he thought the talk was not very loyal, so he asked his servant, who is a Bihéan and talks Sekololo, what the conversation was about. He said that the men were saying that Kwikwi has had his fill of the good things of this life and that it is now high time for him to step out and let some one else have a turn.

"Chikulo and some of the Chilume men came over to ask how the matter stood when I went to the osoma. They all declared that he lied when he said that he did not send to demand a regular present."

IMPRESSIONS MADE.

Mr. and Mrs. Walter are still at Benguela, and are much encouraged by the conduct of the Bailundu lads who are with them, and by the willingness of the carriers who come from the interior to listen to the truth. Writing in July, Mrs. Walter says: —

"The two men who brought the mail from Bailundu this month joined the little circle on Sabbath eve for our evening talk. The boys repeated a few Bible-

verses and then read the Commandments. I made a few remarks, leading them to Jesus crucified for sin. There were tears in the eyes of one man. This gives hope; but, as one young man said: 'Ondona, you talk here and Sandele (Mr. Sanders's Bailundu name) talks in Bailundu, but when we go to our village we have nothing to do, so we sit down and smoke and talk about other things, and what was told in one ear goes out at the other, and we forget.' This taught me a lesson concerning more fervent prayer for them and more patience with their failures; to teach them the use of their hands while training their minds, so that when they become Christians they may be enabled to provide for themselves honestly.

"It is just a year since the expulsion: a year fraught with blessings, both personally and to the mission. We personally have a firmer hold upon the people's hearts than we ever had. You may be sure we will be glad to see Mr. and Mrs. Stover. I have not spoken to a white woman since Mrs. Sanders left for the interior; so, though there is more civilization here, we are as isolated as are the two dear ones in Bailundu. But we are not lonesome; indeed, I wish the days were longer and I had more hands and feet."

Zulu Mission.

INDUSTRIAL TRAINING.

MR. GOODENOUGH, under date of June 24, refers to the new industrial department in connection with the Training School at Adams. This department began operations at the commencement of the last term, having a printing-room and a carpenter's shop. Mr. Goodenough says: —

"First of all we purpose to make industrial training a part of the intellectual training of the regular pupils in school. All pupils now are required to work two hours daily without pay. Those who work in the shop will be required to work three hours daily. Classes will be formed in mechanical drawing, both as a test of the aptitude which pupils may have for mechanical work and as a preparation for such work. This will afterward be extended to the work in the shop, where pupils will be taught to lay out their work to a scale and then execute what they have drawn. It will be a training of mind and hand and eye together. I believe that boys at home would be very much better educated, completer men, for more of such training. But much more do these boys need it. Our idea, so far as the regular pupils are concerned, is not to teach trades. The industrial training is part of their education, and is no more secular than the teaching of geography, grammar, and arithmetic."

East Central African Mission.

ANOTHER NEW STATION.

MR. OUSLEY reported, in the last *Herald*, his purpose to establish himself at Kambini, a place some ten miles northwest of Mongwe. Mr. Wilcox has decided to remove to Makodweni, a spot some sixteen miles west of Mongwe, of which, after an exploration in May last, he wrote with great satisfaction as to its fitness for a mission station. He said: —

"In the first place, we found right at hand a large number of people, many more than I had supposed, and they seem to be thrifty and industrious. It seems to be a growing place. We saw many new huts and kraals.

"In the second place, we have reason to believe that it will be a healthy place. We could see Mongwe and Cocha and part of the bay, and I was able to get the angles with the sextant so as to determine somewhat definitely the altitude, and, to my surprise, I found it to be about 1,000 feet above the level of the sea.

"In the third place, we found on top of the hill plenty of good virgin soil, covered with a dense growth of trees and vines, which will be all we can ask for our mission. And we have been told by the governor that wherever we find a piece of land unoccupied we may lay out our location.

"We found the language spoken here to be the Shitswa, as it is called here, which, I believe, is only a slight variation of the Gwamba. And this is the language which is spoken, with some variations, from Delagoa Bay to the Sabi River, and it must be the language for our mission. The Gitonga, which we have been studying, is merely a local dialect, and I have found that of those who speak it nearly all understand the Shitswa. We did not find water very near. It is nearly a half-mile from the place which we thought would be a good site for our houses to the nearest spring, and this spring is 230 feet below us; but, going on a little further, we find a large, swift-flowing creek, which comes from several large springs, so, though the water is not very near, there is plenty of it, and of excellent quality.

"We see many things about our work which are very encouraging. We find at first when a boy or girl comes to us he or she cares very little about learning to read. One of my best scholars now, when he first came to me, told me flatly 'No,' when I asked him if he did not want to learn to read. Now he keeps the papers which I have printed for him with the type-writer, and often I hear him and others of the advanced class reading when they have a little leisure. Whenever they go off on a journey they take their papers along with them, and I have seen them get them out and read them when I felt too tired to read even a whole chapter in my Bible. Then, little things now and then show that they take hold of the religious instruction. Only the other day I was reading for our evening lesson the miracle of the multiplication of the loaves, and I dwelt upon the fact that when Christ took the bread he first gave thanks. That night Brother Ousley said he saw them very reverently saying the Lord's prayer over their pot of porridge."

A letter from Mr. Wilcox, dated July 10, reports that he had already removed his goods to Makodweni, and was greatly pleased with the outlook. Mr. and Mrs. Richards will remain at Mongwe.

Mission to Spain.

CHOLERA AND EARTHQUAKES.

FROM the annual report by Rev. W. H. Gulick we give a few items of special interest. He first refers to the calamities which have befallen the country. During the last winter earthquakes visited Granada, Malaga, and other cities, and 4,000 lives were lost and enormous damage done to property. In the spring, floods came and large tracts of fertile country were ruined. Then came the cholera, of which Mr. Gulick says: —

"At first limited to the province of Valencia, during the summer it spread throughout the country — Zaragoza and Granada being the severest sufferers among the larger cities. In the former city, at date of writing this report (the thirty-first of August), the wife of the pastor of the sister church had died of the disease, and several members of the two churches, but no one of the laborers or employees of the American Board; though the pastor of the Zaragoza church, his wife, and the schoolteacher and his wife, all had suffered attacks of the disease, possibly owing to their untiring attendance on the sick and dying of the church, as well as on not a few Roman Catholics.

"The value of the property destroyed by the earthquakes and the inundations cannot be estimated, and probably not less than 90,000 persons have died of the cholera. Would that it could be said that the religious teachers of this 'Christian' people had availed themselves of these solemn moments to direct their thoughts to Christ and his gospel for consolation and instruction. The deep religious instincts of the people have driven them in bewildered multitudes to the churches and cathedrals, where, undoubtedly, they would have listened in delighted awe to the loving words of Christ, had their teachers only been willing to read to them the words of eternal life. But they have rather sought to make the most of the occasion to rivet anew upon their flocks the chains of superstition by the parade of images of saints and of the Virgin Mary, and by the

advertisement and sale of 'miraculous oil' and of 'consecrated water,' and by the thousand devices wherewith a simple, religious, and fanatical people are so easily led and controlled."

GIRLS' BOARDING SCHOOL AT SAN SEBASTIAN.

"In July of 1884 two were graduated. One of them has had charge for nine months of the day-school at Logroño. Subjected at first to violent persecution, she held her ground bravely, and has now a good school of over forty children. In July of the present year, 1885, three girls were graduated, two of whom go at once to schools at Zaragoza and Madrid. During the year one of the first graduates married, and she and her husband are in charge of the evangelistic work among the large colony of Spaniards in the neighboring city of Pau, in the south of France. During the year three of the girls have made a public profession of faith, and it is confidently hoped that the Holy Spirit will not pass by any of the other dear children. There were 22 boarding pupils at the beginning of the school year, which number increased during the year to 37, besides a day-school of 27, making some 64 who were receiving daily instruction in the house."

"THE WORK IN THE MINES

near Bilbao has been carried on energetically throughout the year by the Bilbao pastor. It is especially laborious, but it is work of great interest. The pastor has to foot it up and down the precipitous hills, frequently under the scorching sun or in the pouring rain. He sleeps, when occasion requires, with the miners, stretched on the floor of their cabins covered with loose straw, and sharing with them their coarse and unwholesome food. But he is repaid for all by the manifest results of his labor of love. In many houses he is always welcome, and in three or four of them he is not only welcome, but any evening that he may present himself at their doors the news spreads as if by magic along the hillsides and down into the valleys, and he is sure of a meeting of some twenty or forty persons, and they generally do not let him rest from preaching and talking until far into the night."

ORDINATIONS.

A conference of helpers met in San Sebastian the latter part of July and first of August, the special design of which was to consider matters relating to the development of self-support on the part of the native churches. Of this meeting Mr. Gulick says: —

"Perhaps the most interesting episode of the conference was the ordination of three of its members as pastors. One of these has been for two years acting pastor of the Zaragoza church; another has had charge of the work in Pradejon, and the third was for some time in the Valle de Mena, but is now the assistant at San Sebastian.

"They were subjected to a careful and ample examination, which was very satisfactorily met. The ceremony of consecration occurred during the public services of Sunday afternoon, and was very impressive. Immediately after the imposition of hands, as the three rose to their feet, with a common impulse and deep emotion they sprang forward to embrace the ordaining ministers, while the audience was hushed and moved to tears. It is not too much to hope that these young men, thus consecrated afresh to the work in which they have been long engaged, will carry a special blessing to their respective fields of work."

Western Turkey Mission.

ARREST OF ROBBERS.

MR. SMITH, of Marsovan, under date of August 11, refers to the robbery of himself and wife and Miss Wright while on their way from Harpoot to Marsovan. The fact of this robbery was mentioned in the *Herald* for August. Mr. Smith says: —

"As yet we have not utterly despaired of recovering a part. The leader of the robbers and one other have been apprehended, and are in prison. The horse of one of our drivers was found with them,

and has been returned to the owner; but the officials are evidently in league with the robbers. From fifty to a hundred dollars' worth of money was found on the thieves, but none is given to us. Of the other horses, also, that were found with them, it is almost certain that one was Miss Wright's. But the head of the police force who seized the robbers kept that at his own house, and neither my servant nor agent could get a sight of it. After a time it was sent off to a village, and, though they now promise to bring it back, it is almost certain that they will bring, instead, another horse, which of course will not be ours. None of the goods were found on the robbers, as they were apprehended with others two or three weeks after our robbery, and in connection with another robbery. My agent, without any authority from me, has promised the robber chief to let him go if he will give back the stolen property. But he denies all knowledge of the robbery, and evidently hopes that with the officials on his side he shall get free without giving up his booty. As for ourselves, we think it more important that he should be punished, or kept in a safe place, than that we get back our effects."

ISBARTA.

Mr. Constantine, who has been visiting Isbarta, writes of it: —

"The Greek Evangelical Alliance located a preacher in this city about a year ago, who could preach both in Turkish and in Greek. The city has about 35,000 inhabitants, mostly Mohammedans; about 3,000 or 4,000 Greeks, and many Armenians. At first our preacher met with much encouragement, but lately the Greeks took severe measures against the service. The people have been threatened, and an anathema was read in the churches against those who would come to the service. This has perplexed our preacher, as most of those who had become interested withdrew.

"Since we reached this place we held two services during the week and two on Sunday. The first week the meetings were poorly attended, but last week all the meetings had been very full; besides, there are three young men who seem specially interested. We have several women at the meetings. The Greeks are much agitated at this result, and last Sunday, after the afternoon service, there was a hot discussion outside about the service."

CHRISTIAN LIFE AT A SILVER MINE.

Mr. Hubbard, of Sivas, writes: —

"At Kara Hissar there seems nothing whatever to warrant continuance of effort in the city itself. But there is a silver mine ten miles from there which is now under control of an English company, employing some five hundred men, mostly Greeks, though there are a few Armenians and Turks. The mill for cleaning the ore employs one hundred and thirty men, under direction of a Mr. Jones, a Christian Welshman, who uses neither strong drink nor tobacco, and who carries all his Christian principles into all his complicated business with the natives, and who sends around a special messenger to call the men to meeting when our preacher comes.

"At this mill for cleaning the ore, any one of our Board's helpers is always met with a warm Christian welcome. And to a missionary so often troubled and hindered by the loose habits of Europeans in Turkey, it is well worth going a long distance to see the practical use, as well as the sincere sympathy, of such a man as this Jones. Several other Englishmen there are, also men of character and Christian culture. It was agreed that our preacher from Kara Hissar, who for some time has been spending one Sabbath a month at the mine, should come oftener and remain longer. He always has good attention from all the nationalities, and finds unusually good demand for our books and tracts. The silver mine in its present condition is really a very unique and encouraging field for evangelical work, though of course it must necessarily be in the line of general seed-sowing, rather than of the organized school or church. But circumstances would soon change with a change in person and character of the mine directors."

A GREEK CONVENT. — A SAINTLY WOMAN.

Mr. Tracy, of Marsovan, sends the following sketches: —

"We have been spending a fortnight at the Greek convent in the mountains, where the air, water, and scenery are magnificent. Here silver-mining has been going on, for aught we know, one or two thousand years. But how primitive! Little boys creep into mines half a mile, and bring out the ore in bags. All their clothes are stained with an ochre color. The whole mountain, which is 5,600 feet above the sea, is honeycombed with holes.

"Four nuns live at the convent, supported scantily by charity. The superior, a woman of fifty or sixty, has many quarrels with the other sisters. She reads the services in the church every day, carries the heavy yoke of a burdensome religion, and has little time to cultivate the graces. She flew into a towering passion at a younger nun one day, and cursed like a pirate, raving and vociferating, telling the bystanders to take the offender and strangle her. We saw Armenians also coming to the convent to adore a little cradle, sanctified somehow as the Saviour's, for the cure of disease. I am told that Turks even resort to these shrines, and I know that these nominal Christians often resort to Mohammedan holy graves for the cure of their maladies. Religions have got mixed. I think we have never, since we were in the land, had so many friendly calls from Turkish people as within the last year, and they are of the higher classes.

"Our High School is exerting a wide influence and drawing pupils from the surrounding provinces.

"Sunday we buried one of the excellent of the earth — the mother of a large and prominent family. She had no education, made no pretensions, never wore an ornament, was always seen at the prayer-meetings — had a little private income, the whole of which she gave to the poor, of whom she thought far more than of herself. When she prepared provision for her household, she always prepared a portion for the poor also; when she made grape sugar, she made some for her poor neighbors; when she made sweetmeats, she set aside a part for such as are too poor to taste sweets. She always took the lowest place, but her sons and grandchildren instinctively rose up whenever she entered. She never said a smart thing, but the street could hardly contain the crowd that came to her funeral. She had not accomplishments nor beauty, yet the city weeps over her grave. Her children kept each a memento, and gave all the rest of her things to the poor. How beautiful!"

Eastern Turkey Mission.

THE COLLEGE AT HARPOOT.

PRESIDENT WHEELER, of Harpoot, under date of July 30, makes the following cheering report from the College: —

"I am glad to say that the year just closed has been a more successful one than any preceding year, not only in the number of the pupils, but financially and intellectually, and I may add, also, religiously. The male department has had 42 primary, 62 intermediate, 48 high school, 38 college, and 6 theological students — a total of 196; and the female department, 48 primary, 35 intermediate, 23 high school, and 21 college students — a total of 127; giving in both departments a total of 323.

"Though 190 of these pupils, mostly in the lower grades, were from this city, I am happy to say that the three Protestant city schools have had 220 pupils, the College having apparently helped the city schools instead of hindering them, as some feared it might do. The receipts from tuition during the year, including collections on notes given in years past, amounted to $807.48.

"The students of the male department came from forty-one different cities and towns, and those of the female department from twenty-seven, in a district extending from Aintab to Erzroom, and from Sivas

and Cesarea to Bitlis. Of the classes of thirteen young men and three young women who were graduated July 9, all but three being apparently followers of Christ, nearly all go at once into active service in our own or in neighboring mission fields, one having gone to Salmas, in Persia, taking with him over 700 volumes from our College press, to begin a school among the Armenians on that plain. One of the young men has gone to open a high school in Kurdistan. These thirteen graduates bring up the number of male graduates to fifty-three, and of females to nine. The classes to be graduated during the next two years are much smaller. Next year we shall graduate a small class from the theological department."

Foochow Mission.

PREMISES AT SHAO-WU.

SOME time since, Mr. Walker succeeded in purchasing land near Shao-wu, on which mission-houses might be built; but on his return to Foochow reports were received that there was much excitement over the sale. Mr. Walker, under date of July 22, says: —

"At first the story was circulated that we had bought the land for the purpose of erecting a fort; but this story was soon abandoned. There were, however, two or three of the gentry, or literati, members of whose families had been buried at the foot of the hill where we had purchased, and these men came forward and contended that if we built on this hill it would spoil the '*Fung shui*,' or good luck, of their ancestral graves. The land we had purchased was on the crest of a spur, jutting out from the side of a high, steep hill, and the graves were at the foot of this spur, on the northeast side. They said that the 'dragon's pulse' extended from this mountain out through this spur to the graves below, and if we built there the pulse would be cut off and the dead robbed of their peaceful rest. They also contended that the land was government land. The magistrate decided in their favor, made the sellers sign a confession of erroneous sale, and set to work to compel them to repay the money they had received for the land. I concluded that, late as the season was, I must go to Shao-wu, and see what could be done about it. Our consul, Mr. Wingate, sent with me Mr. Charles S. Hartwell, the United States marshal, to investigate the case. We left Foochow May 26, and reached Shao-wu June 12. We found that the money had been extorted from the majority of the sellers, of whom there were thirteen; but several who had not yet repaid were in hiding."

After spending two weeks in Shao-wu, and passing through a variety of experiences too long to narrate here, a compromise was agreed upon: the bounds of the purchased area were somewhat altered and a new deed was made, which, quite contrary to usual custom, was stamped with the official seal on the spot. It is to be hoped that the old dragon, whether above or beneath the ground, will not disturb the people any more.

Shanse Mission.

FEN CHOU FU.

MR. STIMSON reports a visit paid by him to Chieh Hsien and Fen Chou Fu, it being the purpose of the mission to occupy the last-named place as a station. In the villages along the way, as well as in the cities, many tracts and copies of the New Testament were disposed of. In summing up the results of his investigations in this region, Mr. Stimson speaks, as discouraging features, of the difference in the dialect from that spoken at Tai-ku, and of the apathy of the people, and of their poverty. He says: —

"The country about Fen Chou City was dreadfully devastated by the famine, more than half of the population having been swept away. This means, of course, desolation and ruin in nearly all the villages to a fearful extent, and to only a less extent by comparison in the city itself. This ruin extends through the *fu* in all the *hsiens* I have visited. However, the villages lying

more than ten or twelve miles northeast of the city are generally the most thrifty of any west of the Fên River in this fu. The city is slowly recovering from the famine. New buildings are being erected on the sites of old ruins. There is also much repairing being done. But the quality of this new work reveals evidence of less wealth than was in old times possessed here.

"The state of education is also noticeable. Of young men who were of school age, say ten to fifteen years old, at the famine period, few can read. Of boys of the same ages now, I conjecture, as the result of a few inquiries, that about or less than one fourth are at school. About opium it is hardly safe to express an opinion; but I do not think it is so generally used there or at Chieh Hsien as it is in Tai-ku.

"As to products, wheat is the staple of the region, and is very fine. I was impressed with this fact, as that was not the case three years ago. Very little land was fallow. It was said then that there were not men enough to work the land.

"As a site for a large mission work with a medical work, it is in every way desirable, and more so than any city east of the Fên River, now that Tai-ku is taken. It is at a reasonable distance from Tai-ku, being on the opposite edge of the plain, distant over fifty miles. It has a large population within its walls, and suburbs which are large and airy and well situated on the lowest slopes of the hills. It is larger than Chieh Hsien and Hsiod Yi put together, or my eyes deceive me. Moreover, it is central to other cities. It commands as easily all that half of the plain as Tai-ku does all this half."

Japan Mission.

FUKUOKA TO BE OCCUPIED.

MR. O. H. GULICK and wife, finding that the climate of Niigata, in Northern Japan, is too rough for persons born on Hawaii, have, with the advice of their associates, determined to settle at Fukuoka, on the great southern island of Kiushiu. Some account of Mr. Atkinson's visit to this place has appeared in recent numbers of the *Herald*. Mr. Gulick wrote, August 13: —

"In July Mrs. Gulick and myself made a short visit to Fukuoka. Taking at Kobe a steamer of four or five hundred tons, — an able sea-boat, efficiently officered and manned by Japanese, — a sail of thirty-four hours westward, through the beautiful inland sea, brought us to the straits at Shimonoseki, where we entered the Japan Sea. Six hours more sailing southward brought us to the fine bay of Fukuoka, which, being nearly landlocked, must be a safe harbor in nearly all winds. Here we have the two cities of Hakata and Fukuoka, at the head of the bay, skirting the shore for not less than four miles. These sister cities contain about 50,000 inhabitants, Fukuoka being the larger city, the residence of the governor, and the head of the prefecture, while Hakata is the older centre and more wealthy.

"During our stay there we were hospitably entertained by our friends, Mr. and Mrs. Fuwa. Mr. Fuwa was one of the first class graduated from the Kioto Training School, and has been laboring at this point four or five years. As a result of his labors, and the occasional visits of Messrs. R. H. Davis and Atkinson, a church of twenty-five members was organized here on the seventh of June, and Mr. Fuwa, on the same day, was ordained to the ministry. Mr. Fuwa's good wife was from Sanda, and for eight years was a member of our family, and is a graduate of the Kobe Girls' School. The two, with the aid of Mr. Okamoto, a graduate of the Kioto Training School, are conducting an efficient English school, which, for the present, renders valued aid in the support of the pastor. The little church is rejoicing in the completion of a neat little church-building which, by the aid of many friends, they have just erected.

"Mr. Fuwa has eight or nine places in the city and prefecture of Fukuoka where preaching-services are held regularly, some of them being visited monthly, some semi-monthly, others weekly and semi-weekly. Fukuoka is evidently a grand centre for

work in the most populous provinces of Kiushiu."

OKAYAMA AND VICINITY.

Mr. Cary writes, under date of July 28:

"On the first Sunday of July twenty-two persons were admitted by profession to the Okayama church, — the largest addition it has received since its organization, though there has been no communion Sabbath without some baptisms. Among the persons admitted at this time was a physician who, twenty years ago, heard something of Christianity from Dr. Verbeck in Nagasaki. Returning to Okayama with a relative, the latter was imprisoned as a Christian, while he himself, being under suspicion, was confined in his own house for ninety days.

"The second week of July I went with my teacher to visit a new place, Mihara, in the southwestern corner of Bingo. A physician there, who for a long time has known more or less of Christianity, having once been a pupil of Dr. Hepburn, has a daughter in the Osaka school, and it was at her request that we went. When we went to call on the doctor I thought that he did not appear very much delighted to see us, and the reason for this was soon learned. A few months ago he sent one of his patients, a young man, to Dr. Taylor for treatment. This young man, while in Osaka, attended church and was finally baptized. Returning home just before the time of our visit he met with much opposition from his friends, who are strong Buddhists. As the physician's daughter and another girl, who, through his influence, had gone to Osaka, had been baptized, he was accused of plotting to lead people to be entrapped by the foreign religion. He evidently feared that our visit would increase the suspicion against him. Though a believer intellectually in the truth of Christianity, he was not far enough advanced to gladly suffer loss for the gospel's sake. He said, however, that there were a few persons who would like to meet us that evening *after dark* at his house. It seemed best, on the whole, not to hold any public services. Ten or twelve persons were present at the 'Nicodemus meeting,' and some of them seemed to hear gladly. The doctor's courage increased somewhat; so the next day we met the same persons with a few others in the afternoon, talking with them for about four hours, and in the evening I preached to a small company that came to the hotel.

"Since spring we have opened work in eight new places, not counting villages where work has been started as an outgrowth of older out-stations. These new places are all important centres which I am anxious to hold, but if I am left alone in Okayama, touring must be reduced.

"Returning from Mihara I spent Sunday in Amaki, where three persons were added, on confession, to the church. The work there is now spreading to some neighboring villages with encouraging results."

Notes from the Wide Field.

AFRICA.

L'Afrique Explorée et Civilisée for August contains an interesting letter from Mr. Jeanmairet (who has been with Mr. Coillard), written in February last, relating to the establishment of the French Evangelical missionaries among the Barotse, north of the Zambezi River. The civil war has entirely changed the political aspect within the past year, but the new king has welcomed the missionaries, and with great cordiality has heard their message. A subsequent letter, dated April 15, reports that there had been another revolution among the Barotse, and though the new king was not dethroned, he is more than ever under the control of his principal man. The reports given are not encouraging in respect to the possibility of foreigners residing in this

fever-smitten section of Africa. The courage with which Mr. Coillard and his associates are prosecuting this mission to the Barotse is deserving of all praise.

JAVA.

THE NETHERLANDS MISSION IN EAST JAVA. — Professor M. L. D'Ooge, of the University of Michigan, has kindly furnished us with some items from the report for 1884 of the Netherlands Missionary Society's operations in East Java. There is another society, laboring in West Java, whose statistics are not included in the following table: —

Missions.	Stations.	Missionaries.	Schools.	Pupils.	Baptized.	Communicants.	Received, 1884.
Minahassa	18	12	109	6,981	5,320	1,997	997
Môdjo-warnô . . .	1	1	7	458	157	79	79
Kediri Madioen . .	1	1	. .	70	48	23	23
Soemba	1	. .	2	41	362	8	. .

Professor D'Ooge makes the following notes on the report: "The separation of church and school, initiated by the founding of a government school, is deplored. The present method of training native helpers is disparaged. Each missionary is charged with the duty of training native helpers in person, each having usually four under his care and training. A seminary such as was established in 1868, but was afterward abolished when the mission stations of Minahassa were placed in the care of the East India Church organization, is urgently needed. The question of *how much* of religious knowledge, piety, evidence of Christian life, shall be required as a qualification for church membership is again raised. There is reason to fear that many supposed converts are admitted without an adequate sense of what it signifies to accept Christ as a personal Saviour and to give one's self to him in an entire consecration. Strangely enough, there seems to be a great desire among these half-alive Javanese Christians to celebrate the communion. This arises from a superstitious belief that there is a kind of saving efficacy in this rite, by the observance of which the soul becomes justified before God. One of the stations has established a monthly meeting, held in the evening of a weekday at or near the time of the full moon, for the purpose of discussing any topics of general interest, — moral, social, scientific, — as a means of instructing the people and promoting the true kind of sociability. These meetings have been well attended and fruitful of good. One of the missionaries discusses briefly the question of methods of church work. He deprecates the too common idea that these people in foreign lands, who have such different tastes and native bent, should have the same form of religious service and method of work that we are accustomed to. He would introduce more singing, much committing to memory of Scripture, short addresses, much familiar conversation on religious themes, and a more extended liturgical service."

INDIA.

BISHOP SARGENT'S JUBILEE. — The recent jubilee in commemoration of the long service of Bishop Sargent in Tinnevelly, South India, calls attention to the remarkable work that has been carried on in that region by the Church Missionary Society, and to the half-century of unremitting and consecrated labor accomplished by the worthy bishop himself. Rev. John S. Chandler, now in America, writing of the jubilee, says: "The work began in Palamcottah in 1780. In 1785 the first church was dedicated. In 1835 Edward Sargent went thither as a lay agent. In 1885 the same person, now a venerable and honored bishop, sees under his own care a Christian community of nearly 60,000, with 12,000 communicants and a force of about 600 assistants. His

own godly life, catholic spirit, and intimate acquaintance and sympathy with the people of his district have contributed not a little to this result. A visitor to his residence will be struck with an immense globe, something like five feet in diameter, standing in front of the veranda, and faithfully representing to the people the earth with its elevations and depressions, — the work of the bishop's own hands in his younger days. It stands there as a symbol of the large spirit in which the good man has brought Christ before the people as the Saviour of the world."

CHINA.

Growth in Communicants. — In our last number we reported the present number of communicants in the Protestant churches in China as 26,287. Rev. Albert Donnell, of Haverhill, Mass., kindly sends us a report of the number of communicants at different periods in the past: 1853, 351; 1863, 1,974; 1868, 5,743; 1872, (nearly) 8,000; 1877, 13,035; 1881, 19,660; 1884, 26,287. Within twelve years the communicants have more than trebled.

MADAGASCAR.

The London Church Missionary Society continues to have encouraging news from its work in the great African island. The missionary families are well, and the Christian work progressing. It is reported that decided progress is made in the military preparations for defence, and at the same time the churches are manifesting renewed earnestness and life. The *Chronicle* quotes from an article in the official organ of the Hova government in reference to the fall of Khartoum, arguing that, as the natives were successful in repelling the English in their advance up the Nile, so they, the Malagasy, need not be needlessly alarmed in the assault made upon them by the French; and the paper adds: "It is evident that the successful accomplishment of such plans does not depend altogether upon human ability, but there is in very truth One above who rules the world."

The Norwegian Society. — According to the Basle *Missionary Magazine* for September, the Norwegian Lutherans in the interior of Madagascar, during the year 1884, baptized 1,521 persons; received to their communion 21 Catholics, 62 Independents and Quakers; making their whole number 6,446. There are 1,678 catechumens; an average attendance of 35,000 upon divine services; 30,000 school-children; 636 native preachers, teachers, etc., of whom 5 are ordained. In addition to these there are, on the West Coast, 50 baptized persons, from 600 to 800 attendants upon worship, with 3 native teachers.

Miscellany.

WHAT A CHRISTIAN CHINAMAN MUST ENDURE.

In an excellent article on "The Chinaman in Christian Lands," in *The Chinese Recorder* for April, by the Rev. H. V. Noyes, there is a striking account given of the obstacles which stand in the way of a Chinaman if he makes a Christian profession. The following statement is quoted from utterances of a native who had himself been beaten by his own mother and utterly cast out because of his faith in Christ. He had seen his younger brother also hung up by ropes placed under his arms, and beaten until his back was a mass of bleeding flesh, on account of his steadfast refusal to worship before an idol shrine. This man, who had patiently borne such bitter persecutions, mentions the following as among the difficulties which a Chinese Christian will have to overcome: —

"(*a*) We worship the true God and trust in him for everything. We will not worship idols, therefore the people of the world hate us.

"(*b*) We must live with neighbors who are heathen. Every year there are many occasions when contributions are solicited for theatres, for various idolatrous festivals, for building or repairing temples, for the service of the temples, or other idolatrous offerings assumed by the shops in turn. If we refuse to give such contributions, the people will certainly revile us, perhaps band together in crowds to abuse us, and perhaps attack us with spears or knives or guns. The wiser portion may be aware that it is not lawful for them to thus maltreat us openly on account of our belief in Jesus, but they will make hidden plans to injure us.

"(*c*) If we live in a village, there will be other clans besides our own. The villagers will certainly have gods of the land and of grain which *all* who live in the village are expected to worship. The expenses will be distributed either according to persons or families. If we refuse our quota the villagers will certainly revile us and perhaps beat us, or likely enough refuse to guard our rice-fields, or will burn our property.

"(*d*) If any villager builds a house, he must select a lucky day and employ the priests to drive away the evil spirits. If we who believe in Jesus refuse to do this, and then any of the villagers are taken sick and die, the responsibility of the death is laid at our doors, and we are required to make a recompense for the man's life.

"(*e*) At the time of marriage a lucky day must be selected, and every possible effort will be made to compel us to bow before the ancestral tablet and worship. If we refuse, we cannot avoid the reproaches of our fathers and brothers.

"(*f*) If parents die, we are expected to employ Buddhist or Taoist priests to deliver their souls from hell, to burn incense of various kinds, and if we refuse, our brethren and kindred will beat us, or perhaps the maternal uncles will tear down our houses and destroy our property, perhaps steal our pigs and cattle, butcher them and eat them, while we do not dare to resist.

"(*g*) At the annual distribution of the clan dividends, if we will not unite in ancestral worship, we will probably be deprived of our share, or if we have sufficient influence to obtain it, we can hardly escape being bitterly reviled.

"(*h*) If we are engaged in trade, we may be called upon to contribute for useless superstitions and idolatrous customs, and if we refuse, we are fortunate if we do not lose our customers. Quite likely we may be injured by secret plots, and will certainly find it difficult to escape the illwill of the neighborhood.

"(*i*) If we are employed as workmen, many employers will wish us to light incense and candles in idolatrous worship of the god of wealth, and we will almost certainly be required to work on the Sabbath day. If we refuse, we will probably lose the goodwill of our employers and our situations also.

"(*j*) If employed in teaching, we must put the pictures of the sages on the wall to be worshiped. If we will not do this, the parents dislike it and we lose our scholars."

MINISTERS AND BENEVOLENCE.

No part of a minister's work is more important than the cultivation, in his people, of the habit of benevolence. With a little effort he can secure the adoption, on their part, of some system. He can see that collections are regularly taken at the appointed time. He can impart information, and stir up his church to liberal giving, by sermons on the subject of benevolence and by presenting to them light and motive, in respect to the great departments of missionary work. He will find no sermons that he preaches more spiritually quickening to himself or to his people than those which relate to the kingdom of Christ on earth — its progress, its needs, and the duty of the church to pray and labor for its advancement. The more fully a church enters into Christ's thought and plan for giving the gospel to all, the more intelligent, earnest, and faithful disciples they will be. For the

lack of such faithful attention, on the part of many ministers, in cultivating habits of prompt and liberal giving among their people, the kingdom of Christ suffers loss and every missionary enterprise is, from time to time, imperiled. — *Vermont Chronicle.*

BIBLIOGRAPHICAL.

The Pentateuch: its Origin and Structure. An Examination of Recent Theories. By Edwin Cone Bissell, D.D., Professor of the Hebrew Language and Literature in the Hartford Theological Seminary. New York: Charles Scribner's Sons. 1885. Pp. 484.

By a number of articles in theological magazines, Professor Bissell has heretofore shown himself to be quite competent to deal with the so-called higher criticism, especially in connection with questions relating to the Old Testament. The volume which now comes from his pen will be welcomed, not only by scholars, but by all intelligent Christians, who will find here a clear and calm statement of the questions raised as to the character of the Pentateuch, with a vigorous and scholarly reply to the criticisms of Wellhausen and the men of his school. This is not the place for a review of Dr. Bissell's book: but the *Missionary Herald*, which has contained many letters from the professor's pen while he was engaged in missionary service, is glad to call attention to this valuable contribution to theological literature.

The Light of Asia and the Light of the World. A Comparison of the Legend, the Doctrines, and the Ethics of the Buddha with the Story, the Doctrine, and the Ethics of Christ. By S. H. Kellogg, D.D., Professor in the Western Theological Seminary, Alleghany, Pennsylvania. London: Macmillan & Co. 1885. Pp. 390.

No small number of people in Christian lands have had their heads turned by Edwin Arnold's exquisite poem, "The Light of Asia," and are more or less under the impression that Buddhism and Christianity are so nearly alike that there is little choice between them. The only way to meet this impression is to show just what Buddhism is, and not what the poets picture it. Few men are better qualified to answer the questions about Buddhism than is Professor Kellogg. A rare and patient and thoroughly honest scholar, he has had the advantage of a residence of eleven years in India, and he presents in this volume the results of his protracted study into the religious system propounded by Gautama. Between this system and Christianity Professor Kellogg finds contrasts rather than resemblances. We commend the volume most heartily to all our readers. It may save some of them from incurring the woe denounced upon those that put darkness for light, and light for darkness. We hope to refer again to this book when our pages are not so crowded.

Reminiscences. A Brief History of the Free Baptist India Mission. By Mrs. M. M. Hutchins Hills. Dover, New Hampshire: Free Baptist Printing Establishment. 1885. Pp. 336.

This comely volume traces the history of the India Mission of the Free Baptists from its inception, in 1832, until the present year. The work seems to be well done, and, while the volume will have special value to the denomination of whose foreign-missionary work it treats, it will be found full of interest to all of every name who love our Lord Jesus Christ and who seek the coming of his kingdom.

The Ansons in Asiatic Temples. By Rev. Frank S. Dobbins. Philadelphia: American Baptist Publication Society. Pp. 284. Price, $1.25.

A former missionary in Eastern Asia has written this volume descriptive of an imaginary tour of a family, including children, through Japan, China, and India. Few children can take this journey in person, but many will enjoy this story of what others have seen in far-away lands.

The History of the Church known as the Unitas Fratrum, or the Unity of the Brethren, founded by the followers of John Hus, the Bohemian Reformer and Martr. By Edmund de Schweinitz, S.T.D., Bishop of the Unitas Fratrum, Bethlehem, Pennsylvania. Pp. 693. 1885.

No department of American literature has in late years been more enriched than that of history. It is highly creditable that works of value in this department, relating to the Old World and to less familiar fields, should have been produced on our side of the Atlantic. Some such works, based upon original sources, and scholarly in their character, are entitled to a high place among recognized authorities. To that class must be assigned one that has just appeared from the pen of Bishop De

Schweinitz. Dr. De Schweinitz has for many years been favorably known as an author, and especially by his "Life and Times of Zeisberger," the missionary — one of the most satisfactory specimens of biography which has been written in our country, and it must be acknowledged that he outranks any other living writer in the Moravian Church.

The book now before us is embellished with seven portraits of men eminent in the earlier annals of that church. It is characterized by patient investigation — having been in hand for twenty years — and by a discriminating examination of authorities, which are quoted with fulness and accuracy. It is dignified and dispassionate, and covers a region of church history with which, as a whole, readers are not generally familiar. The best sources in Latin, Polish, Bohemian, and German, as well as more recent histories in the two languages last named, are either too voluminous or too inaccessible for any except the few professional writers. Previous works in English are unsatisfactory, such as the History by John Holmes, in two volumes; La Trobe's translation of David Cranz's History; and the translation from the French of Bost's History. "The Gospel in Bohemia," by Miss E. J. Whateley, is designed for popular use. The ample and excellent "Life and Times of John Huss," by our countryman, Dr. E. H. Gillett, relates to only one section.

Bishop De Schweinitz devotes the eleven chapters of Part I to the history of Bohemia and Moravia, preparatory to that of the Unitas Fratrum. Part II, with its forty-four chapters, is occupied with the fortunes of the ancient body known as "The Brethren." The trials, persecutions, and manifold wrongs suffered by them form a moving record. "The Day of Blood at Prague" is unsurpassed by any other in the long narrative of Romish atrocity and of true Christian heroism.

A supplementary volume containing the history of the Renewed Church will be looked for with no small interest. A. C. T.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For a spiritual blessing to follow the Annual Meeting of the Board, both among the churches at home and the missions abroad.

For the Principalities in Southeastern Europe, that war may be averted, and that, whatever may be the decisions of rulers and statesmen, the missionary work may not be hindered.

DEPARTURES.

September 19. From Boston, Rev. James L. Barton and wife, to join the Eastern Turkey Mission.

September 19. From San Francisco, Miss Jane E. Chapin, returning to North China, and Miss Effie B. Gunnison, to join the Japan Mission.

October 3. From San Francisco, Dr. H. T. Whitney and wife, returning to the Foochow Mission; also, Rev. E. E. Aiken, to join the North China Mission.

October 3. From New York, Rev. Orson P. Allen and wife, returning to the Eastern Turkey Mission, and Miss M. L. Daniels, to join the same mission; also, Harris Graham, M.D., Miss Ellen M. Blakeley and Miss Ella T. Bray, to join the Central Turkey Mission.

October 7. From New York, Rev. John W. Baird and wife, returning to the European Turkey Mission.

October 17. From San Francisco, John C. Berry, M.D., and wife, to rejoin the Japan Mission.

ARRIVALS AT STATIONS.

September 8. At Okayama, Japan, Miss Eliza Talcott and Miss V. A. Clarkson.

August 3. At Benguela, Rev. Wesley M. Stover and wife.

ARRIVAL IN THE UNITED STATES.

October 10. At New York, Rev. Robert A. Hume, of the Maratha Mission.

DEATH.

August 18. At Aintab, Central Turkey, Mrs. Florence N. Andrews Neal, aged twenty-five years. Mrs. Neal was the widow of Robert J. Neal, M.D., who died at the same place November 16, 1884, and the youngest daughter of the late Rev. C. B. Andrews, missionary of the A. B. C. F. M. at the Hawaiian Islands.

Donations Received in September.

MAINE.

Cumberland county.
- Freeport, A friend, 5 00
- Portland, State-st. ch. 200 00
- Westbrook, 2d Cong. ch. 27 21—232 21

Kennebec county.
- Winslow, Cong. ch. and so. 11 00

Penobscot county.
- Brewer, 1st Cong. ch. 13 50
- Hampden, Cong. ch. and so. 8 20—21 70

Piscataquis county.
- Garland, Cong. ch. and so. 7 35

Somerset county.
- Skowhegan, Cong. ch. and so. 21 00

York county.
- Eliot, 1st Cong. ch. 7 20

300 46

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Alstead Centre, Cong ch. and so. 15 64
- East Alstead, Cong. ch. and so. 18 67
- East Jaffrey, Cong. ch. and so. 15 85
- East Sullivan, A. C. Ellis, 25 00
- Fitzwilliam, Cong. ch. and so. 6 70
- Gilsum, Cong. ch. and so. 17 33
- Marlboro', Mrs. David Wilkinson, 1 00
- Rindge, Cong. ch. and so. 10 54—110 73

Grafton county.
- Alton, Cong. ch. and so. 4 00
- Hanover, Cong. ch. at Dartmouth College, 53 75—57 75

Merrimac county Aux. Society.
- Canterbury, Cong. ch. and so. 15 00
- Concord, A friend, 50 00
- Pittsfield, Cong. ch. and so. 60 00
- Salisbury, Cong. ch. and so. 5 75—130 75

Strafford county.
- Moultonboro', Wm. H. Mason, 1 00
- Wolfboro', 1st Cong. ch., add'l, 25—1 25

Sullivan county Aux. Society.
- Acworth, Cong. ch. and so. 13 00

313 48

Legacies. — Lebanon, Mary A. F. Tracy, by Stephen A. Tracy, Ex'r, 110 41

423 89

VERMONT.

Bennington county.
- Manchester, Cong. ch. and so. (of wh., m. c., 12.88), 230 54

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, South Cong. ch. 481 91

Chittenden county.
- Jericho, 2d Cong. ch. 8 72

Grand Isle county.
- Grand Isle, Cong. ch. and so. 9 00

Lamoille county.
- Johnson, Cong. ch. and so. 10 00

Orange county.
- Brookfield, 1st Cong. ch., 3.50; 3d Cong. ch., 1.50, 5 00

Windham county Aux. Soc. H. H. Thompson, Tr.
- Townshend, Cong. ch. and so. 23 00
- West Brattleboro', Cong. ch. and so. 12 03—35 03

Windsor county.
- Chester, Cong. ch. and so. 33 32
- Ludlow, Cong. ch. and so. 15 00
- Royalton, 1st Cong. ch., 15.80; A. W Kenney, 30, 45 80
- Springfield, Ladies' Auxiliary to W. B. M. 7 00—101 12

881 32

MASSACHUSETTS.

Berkshire county.
- North Becket, Cong. ch. and so. 12 00
- Pittsfield, Rev. S. B. Morley, 25 00
- South Egremont, Cong. ch. and so. 30 00
- West Stockbridge, Village Cong. ch. 29 33—96 33

Bristol county.
- Attleboro' Falls, Central ch. 10 00
- Fall River, 3d Cong. ch. 12 00
- Mansfield, Orth. Cong. ch 15 35—37 35

Brookfield Asso'n. William Hyde, Tr.
- Globe Village, Evang. Free ch. 34 50
- Warren, Cong. ch. and so. 100 00—134 50

Essex county.
- Ballardvale, Cong. ch., Rev. S. Bowker, 10 00
- Lawrence, Lawrence-st. ch. 50 00
- ——, A mother's thank-offering, 100 00—160 00

Essex county, North.
- Haverhill, Algernon P. Nichols, 100 00
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- Peabody, Rockville Cong. ch. 11 00
- Saugus Centre, Cong. ch., m. c. 1 00
- Swampscott, Cong. ch. and so. 24 00—130 72

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- Bernardston, Orth. Cong. ch. 7 25

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- Amherst, 1st Cong. ch. 60 00
- Easthampton, 1st Cong. ch. 71 39
- Hatfield, Cong. ch. and so. 47 00
- Prescott, 1st Cong. ch. 7 00—185 39

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- Billerica, Orth. Cong. ch. 20 00
- Cambridge, North-ave. Cong. ch., to const. E. A. Carpenter, E. A. Jameson, and J. P. Brainerd, H. M. 300 00
- Concord, Trin. Cong. ch. 1 00
- East Somerville, M. P. Elliot, 10 00
- Lincoln, Thank-offering, from friends, 25 00
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- Melrose, Orth. Cong. ch., m. c. 5 64
- Newton, Eliot ch. 175 00
- Newtonville, A. E. Wyman, 40; Ladies' Auxiliary to W. B. M., 15.50. 55 50
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- Tewksbury, Cong. ch. and so. 12 00
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- Townsend, A member of Cong. ch. 2 50—53 50

Norfolk county.
- Brookline, Mrs. I. R. Noyes, A thank-offering, 50 00
- Dedham, 1st Cong. ch. (of wh., m. c., 10), 308 57
- Franklin, 1st Cong. ch. (of wh., m.c., 19.83), 43 26
- Millis, Cong. ch. and so. 15 00
- Norfolk, Cong. ch. and so. 3 45
- Sharon, Cong. ch. and so. 50 00
- Wrentham, 1st Cong. ch. 30 00—500 28

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- Bridgewater, Cent.-sq. ch. and so. 5 00
- North Carver, Cong. ch. and so. 6 00—11 00

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- Boston, Wm. F. Day, Eliot ch., 100; 2d ch (Dorchester), 94.96; Union ch., 7.46; Highland ch., 5.41; Eliot ch., m. c., 3; A friend, 3, 213 83
- Chelsea, 1st Cong. ch. 55 00—268 83

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- ——, "A. J. T." 3 00—260 87

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Sutton, Cong. ch. and so. 62 10—184 88
——, A friend, 10 00
2,870 04

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Huntington, Cong. ch. and so. 42 00
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Trumbull, Cong. ch. 21 30
Weston, Cong. ch. and so. 15 00—272 38
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Berlin, 2d Cong. ch. 15 42
Bloomfield, Cong. ch. and so. 18 00
Canton Centre, Cong. ch. and so. 16 27
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Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. 40 00
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Stafford Springs, A friend, 1 00
Talcottville, Cong. ch. and so. 273 98—443 25
Windham county.
Plainfield, Cong. ch., m. c. 10 54
——, ——, 10 00
1,757 53

Legacies. — Watertown, John De Forest, by E. L. De Forest, Ex'r, 5,000 00
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Norwich, Cong. ch. and so. 102 18
Penn Yan, Chas. C. Sheppard, to const. MORRIS F. SHEPPARD, SARAH F. SHEPPARD, ROBERT A. PATTESON, and WILLIAM M. PATTESON, H. M. 1,000 00
Selkirk, Mabel Learned, 25 00
Warsaw, Cong. ch. and so. 28 29—6,538 57

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Rootstown, Cong. ch. 26 00
West Andover, Cong. ch. 5 70—246 63
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276 63

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Auburn, James Adams, 5 00
Michigan City, 1st Cong. ch. 30 75—35 75

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Chicago, Lincoln Park Cong. ch., to const. H. M. HOBART, H. M., 100; Union Park Cong. ch., m. c., 5.12, 105 12
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Bradley, 1st Cong. ch. 2 15
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Highland, Cong. ch.	5 00	
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Japan, Kobe, DeWitt C. Jencks,	11 20	
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Turkey, Mersin, Rev. Elias Riggs, a grateful memorial for seventy-five years,	100 00	249 91

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Vermont. — St. Johnsbury, South Cong. Sab. sch.	100 00
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For Young People.

SCENES IN JAFFNA, CEYLON.

BY REV. SAMUEL W. HOWLAND, OF JAFFNA.

The people of Jaffna, Ceylon, are of the Tamil race, like the people in South India, and a description of the one would fit the other in most respects. They were formerly devil-worshipers; but idolatry, introduced by the Brahmans from Northern India some centuries ago, has become the religion of the people, except in a few outlying districts. Many combine the two forms of worship, and that, too, very easily, for the gods of the heathen do not differ much from devils. The trident is used as the symbol of the devil, and is often seen planted before a devil-tree or a rude hut, where the devil is supposed to reside, the three points decorated with gay flowers.

A DEVIL-PRIESTESS.

Persons are sometimes thought to be seized by a devil, who manifests his presence by a series of fits, or by hysteria, or even genuine deviltry. After the evil one has been driven out by whips, hot irons, and other such devices, a charm must be worn to make him keep a proper distance in the future. The charm consists of various cabalistic characters and diagrams scratched on a metal scroll. Some persons give their time to the service of certain devils, and are frequently regarded as possessed. Our cut represents a woman of this kind with trident and drinking-vessel in hand, and charm around the neck, while she is fantastically decorated with strings of seeds, bones, palm-leaf ornaments, and the like. The wilder her hair the better, till sometimes it is almost a veritable head of Medusa with snaky locks.

One of these women recently strayed into a women's meeting in Jaffna, and when she heard the story of Jesus, she exclaimed: "If these things are true, what shall I do?" All her supposed sanctity of life seemed vain in the presence of such teaching. There was a very remarkable instance of such a woman in

North India, accepting Christ and then going all over the country attempting to undo the harm she had done.

Our next cut shows a native house in Jaffna, rather poorer than the average. The roof is a thatch of braided cocoanut-leaves. The white ants, which attack everything of the vegetable kingdom that is not living, have eaten the thatch so that it leaks, and the unthrifty occupants have thrown a few braided leaves loosely over the leaky places. The wall in front is a dilapidated mud wall, a cubit or so in height, while the wall of the house is several feet farther back, made of mud, with wooden posts in the corners to support the wall-plates. There are two rooms, each with a door, but no windows.

NATIVE HOUSE IN JAFFNA.

The rooms are not to live in, but chiefly to keep their possessions in, such as grain, tobacco, clothing, jewelry, etc. The space in front partly shut in, and divided by screens of braided palm-leaf, serves for the sleeping-rooms. The vermin which abound in hot climates are kept out to some extent by a weekly smearing of the floor with diluted cow-manure, which is their universal purifier. The heathen consider it efficacious for purifying from sin, and rub their foreheads and breasts with ashes made from it, as a part of their worship. The floor of hard earth raised several inches becomes soft in the rainy season when the yard is full of water, and the mats of braided strips of palm-leaf, which are their usual beds, do not protect them from severe colds and fevers. Nor is there much protection from the venomous serpents, which always come out in the dark, and are the cause of death to 20,000 persons in India yearly.

The woman in the foreground has a favorite attitude — sitting on the heels and resting the arms on the knees. She is watching the pot that is slow to boil. The

engraver has omitted the range under the pot, consisting of three stones or three cones of baked earth. They usually have a slight roof over it for rainy weather; but for many months there is very little rain, and a covering is then entirely unnecessary. Their dexterity in using their simple apparatus is quite marvelous. The man of the house has gone to the field, carrying his one-handled plow and slender yoke on his shoulder. After helping his neighbors, plowing in lines of six or eight, one after the other, like Elisha of old, he will come in for his dinner and noon rest and that is the best time to make a call upon him, although one needs to be careful about going in the sunshine, for the vacuum thermometer often marks 160° F. in the sun.

A NATIVE OX-CART.

We see in the cut the mother-in-law, the real head of the house, the wife, a widowed sister, and three children. The infant is carried astride the hip. The oldest girl is ready for school, where she will sit on the hard earth floor and write the letters with her forefinger in sand sprinkled before her. She has on her neat little jacket, with the corners tied together in front. The little boy is left to his pleasure as to clothing, and he votes it a nuisance. His mother agrees with him as he rolls around in the dirt, and tumbles over the pots, and perhaps into the dinner. Soot does not show as plainly on his skin as it would on a cloth. He certainly is very successful in getting everywhere he should not. The three women are dressed in the usual strip of seven yards wrapped around and tucked up without pin, button, or any other fastening. Sometimes the husband takes his wife's fine red-and-yellow cloth and winds it into a turban for

his head for a wedding feast or some such extra occasion, and, very conveniently, the men go on different days from the women. All the strange customs and doings suggested by this picture would take days to describe.

We have but little space to describe our ox-cart on the preceding page. These white oxen, with their large shoulder-humps and hanging dewlaps, are from India. The Jaffna cattle are miserable specimens, hardly larger than a half-grown calf, owing to lack of care and food. These India oxen will often make good time on the excellent macadamized roads of Jaffna, if the driver, sitting between them, faithfully digs his toes into their ribs and twists their tails in the most approved manner. On occasion he even applies his teeth to the tails. The Jaffna carts are usually larger than this, and with a netting across the middle for a bed will accommodate a family for days of travel. The straw

A NATIVE CATECHIST ON A TOUR.

for the oxen is in rolls over the top, and pots and pails hang underneath and at the sides.

Our last cut shows a style of cart becoming quite common, called a "hackery." The little ox costs perhaps three dollars, and the cart not more than eight or ten dollars, and we have a neat little turn-out at no great expense. A catechist holds the reins, which go into the animal's nose, and skilfully balances himself and his bag of books on his rocking perch. Most of our Jaffna catechists go on foot; but in India, where long distances must be traversed, such a conveyance as this enables the catechist to do much more than he otherwise could. The Word of God, in Scripture portions or as explained in tracts, is the most powerful means for the salvation of souls, and this catechist could tell us some most interesting incidents, had we time to listen to him.

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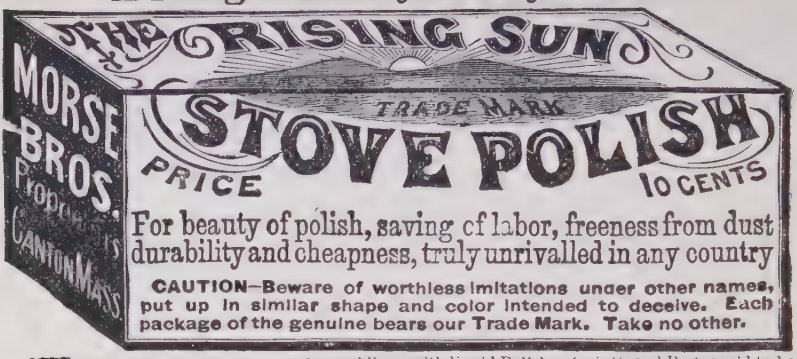
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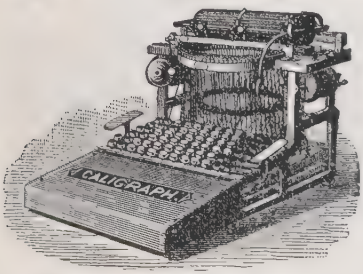

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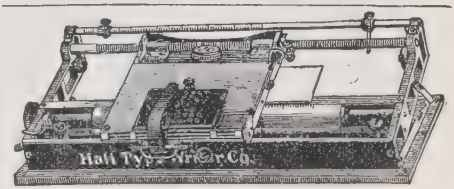

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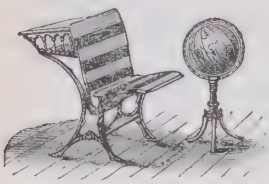

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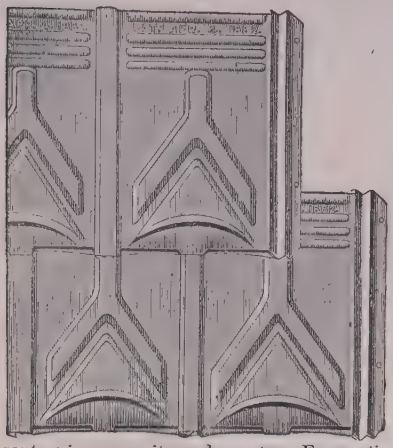

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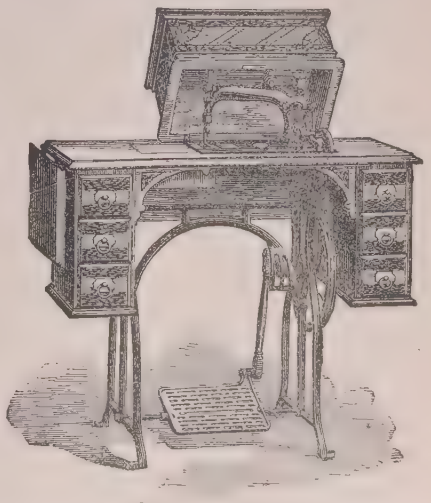

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THE MISSIONARY HERALD

DECEMBER, 1885.

VOLUME LXXXI. NUMBER 12.

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MISSIONARY HERALD.

VOL. LXXXI. — DECEMBER, 1885. — No. XII.

THE Historical Papers presented at the recent Annual Meeting have been printed separately in pamphlet form, and can be had on application addressed to C. N. Chapin, 1 Somerset Street, Boston. The condensed sketch of the American Board, given in the October *Herald*, has been brought down so as to include the summary for seventy-five years, and has been issued in tract form of twenty-four pages. It will be sent at the rate of one dollar per hundred. It is believed that this sketch will meet a call for something to be placed in the pews, that there may be in all our churches a better understanding of the history of our Missionary Board.

IT has been decided to issue a small volume commemorative of the completion of seventy-five years in the history of the American Board. The volume will contain the sermon of Dr. Walker, the special discourse by Dr. Storrs, the address of Dr. Hopkins (with portrait), the salutations received from the representatives of other societies, and the historical papers presented at the recent Annual Meeting, together with other matter which will be of interest to our friends. We hope the volume will be ready on or before the first of December. Its price will be twenty-five cents; or, bound in stiff boards, fifty cents.

COMPELLED to go to press with the November number of the *Herald* on the closing day of the Annual Meeting, it was impossible to give the Minutes of the Meeting in that issue. They will be found in this number, together with the reports of the Committees on the several sections of the Annual Report. So much time has intervened that we will forbear to comment on the character of the meetings, save to refer to the enthusiastic commendations given by the religious and secular press, as well as by individuals from all parts of the country. It seems to be the universal impression that it was one of the most remarkable series of meetings ever held in this or in any other land. If now the enthusiasm and devout purpose which filled so many hearts can be transmuted into action, great results will be sure to follow. It is not merely vain, but a serious peril, for one to be carried to a height of religious emotion and conviction, unless the feelings awakened find their expression in works of Christian love and devotion. More prayer, deeper consecration, larger giving, must follow, or we shall be none the better for the visions granted us when we were on the mount.

A Missionary Almanac. — Every family needs an almanac for reference throughout the year. Why should there not be connected with such an almanac facts and figures of special interest to Christian people? We have in course of preparation, to be ready, we hope, by the middle of December, certainly by Christmas, an *American Board Almanac*, of thirty-two pages, in which will be given, in addition to the matter usually contained in almanacs, brief statements respecting our own missions and the missionary work of the world, with lists of missionaries connected with the Board and the stations occupied. In connection with the days of each month, the anniversaries of notable events in missionary and religious history will be indicated. It is hoped that an attractive missionary handbook can be made which will be greatly valued in all our Christian homes. Please send orders without delay to C. N. Chapin, 1 Somerset Street, Boston. Price, ten cents.

The receipts for the first two months of the financial year amount to a little over $60,000, a slight advance over those of the corresponding months of the preceding year, but somewhat behind those for the same period two years ago. For our regular monthly appropriations we need upon an average about $50,000. Let us aim for the full quota during the early months of the year.

We trust our friends will remember that December and the first part of January furnish by far the best opportunities for aiding the missionary work by extending the circulation of the *Herald*. We are bold enough to put these two things together. Men will not be interested in missions unless they know about them, and, as a rule, they will not know about them unless they read regularly some missionary magazine. The *Missionary Herald* has never received more cordial commendations than of late, and for the sake of the cause it advocates, it asks the aid of its friends in all parts of the country in enlarging its already large circulation. Will not pastors and church officers take this matter in hand? This is the time for work. See the page following the article for Young People for prospectus.

By turning to the fourth page of our cover it may be seen what some of the religious newspapers think of our newly published book, *Mission Stories of Many Lands*. Already our friends are laying in a store of the volumes for Christmas presents, in some cases by the dozen.

The friends of foreign missions are, as a rule, the best friends of home missions, but not all of them are quite so quick to discern opportunities for service as was a certain clergyman who, when asked by an inquirer, "Why does n't the church look after the heathen at home?" answered by quietly slipping a tract into the man's hands, and saying, "We do." It is doing good home-missionary work to show those who have the gospel that they ought to care for those who have it not.

We deeply sympathize with the Presbyterian Board of Foreign Missions in the loss it has sustained in the death of Rev. Dr. David Irving, for twenty years a Secretary of that Board. Dr. Irving was for a time a missionary in India, and was a vigorous and devoted servant of the missionary cause at home as well as abroad.

The Sixth Annual Convention of the Inter-Seminary Missionary Alliance, held at Rochester, New York, October 23–25, was a most successful meeting. About 400 theological students were in attendance, from over thirty seminaries. Various aspects of the missionary work were discussed, ordinarily in meetings at which only the delegates were present. At the evening sessions, however, the public were admitted, and on Sunday evening two large churches were crowded. Some fifty of the delegates have in contemplation service as foreign missionaries. In the matter of securing men for foreign service, these meetings of the Alliance can hardly fail to be helpful, while their influence must be powerful upon those who remain in this land, as pastors, in stimulating their zeal for missions. Those who were present at the meeting were much impressed by the earnestness, the devotion, and the ability manifested by this large body of young men. The next session of the Alliance is to be held at Oberlin.

If the diplomats of Germany and Spain have determined anything respecting the claims of the two governments to the possession of the Caroline Islands, no official announcement has yet been made of their decision. There is abundant room for conjecture in the matter, but we strongly suspect that the claim of neither power will be enforced. The suggestion of the Pope as the arbitrator in this dispute may have been diplomatic, but if the qualification of disinterestedness had been insisted on, the Pope is about the last person who would have been named.

Among the many illustrations of the strong hold Christian missions have taken upon India may be mentioned the services connected with the commemoration at Palamcotta of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevelly. It is not surprising that the native Christians gathered in crowds about the venerable bishop, but it means a great deal when we read that on one of the days of the celebration (July 15) 150 leading members of the Hindu community presented themselves, headed by a Brahman who made an eloquent address expressing their admiration for the bishop's character and their gratitude for the good work he had accomplished. Fifty years ago, when Bishop Sargent entered upon missionary work in India, there were in the Tinnevelly district 224 villages occupied, while at present there are over 1,000. In place of the one native pastor there are now 68, and the 114 communicants have increased to 11,246. Christian and non-Christian alike bear witness to the wonderful transformation of society since the gospel was first preached in Tinnevelly.

A dispatch from Honolulu, forwarded by telegraph from San Francisco, reaches us just as we go to press, saying that the *Morning Star* arrived at Honolulu, October 25, bringing Mr. Sturges, who was suffering from a paralytic attack. The *Star* had not completed her work, though she had left supplies at all the stations. The brief dispatch gives no particulars, save that the vessel was to sail again on the tenth of November to finish the work among the Marshall Islands and the Eastern Carolines, and probably would not go on to Yap. Mr. Sturges had been expecting to finish his work in Micronesia this year, but his sickness seems to have rendered his speedy return necessary. He goes to meet his wife and daughter, now in Oakland, California.

The young people will find more pages in their department this month than are usually given to them. The story of the faith and devotion of the martyrs of Terra del Fuego could not well be condensed into briefer compass. We desire to express our thanks to Capt. Edward Poulden, of London, Secretary of the South American Missionary Society, for the use of the cuts with which the article is illustrated.

The slave-trade is still active on the eastern coast of Africa. A cargo of fifty rescued slaves was brought to Mombasa on July 22. They were turned over to the agents of the Church Missionary Society, and most of them can be sent back to their homes.

In connection with the entertainment of guests at the Annual Meetings of the American Board, certain stories have been in circulation which, *if true*, would raise some questions as to the duty of hospitality. But few, if any, of these stories are true. Certainly there was never before in the history of the Board such a number of guests entertained as at the recent Annual Meeting, and we are glad to be informed by the Chairman of the Committee of Entertainment that in their extensive correspondence and their personal contact with the guests, there was nothing whatever on the part of any applicant that was other than courteous and reasonable. Among the pleasant memories which will be long cherished by the Chairman, Rev. Mr. Waldron, will be the expressions of gratitude of hosts as well as guests at the delight they have taken in giving and receiving hospitality. Not a few have said that they entertained angels, not in all cases *unawares*, for they were looking for them.

We have been much impressed by a proposal made by the English Church Missionary Society to hold a series of meetings during February next in various parts of England, not to raise funds, but for distinctly spiritual ends. Aware that even the supporters of missionary work are lacking in earnest and continued prayer and in consecration to this enterprise, they desire to dwell, "not so much upon the details of missionary work, as upon our Divine Master's parting charge to his church." The suggestion is that in at least one hundred central places meetings should be held for the purpose indicated. The proposition itself is an indication of a decided advance. The first requisite to a full divine blessing is a true sense of need, and they who recognize the necessity of enduement with power from on high have taken the first step toward obtaining the coveted gift.

If there is in any mind lingering doubt as to the capabilities of the African race, let him read the brief story of the recent Christian martyrs in Uganda, to be found in the Notes from the Wide Field. Eight years ago the first Christian missionary arrived at Rubaga, on Lake Victoria Nyanza. The church there now numbers 108 communicants. A sudden persecution arose, and three of the young converts were tortured by their enemies, their arms having been cut off; but while burning at the stake they clung to their faith, and in the midst of the fires sang praises to God. It is a terrible story, yet we know of no sign more auspicious for Africa than this, that its people show such martyr faith and courage.

The recent deaths of Mr. Roxburgh, engineer of the *Good News*, and of the Rev. Mr. Harris, missionaries of the London Society on Lake Tanganyika, add two more to the list of those who from that Society have given their lives for Africa since the mission at the lake was undertaken. It is a sad yet inspiring record — ten names within nine years! But who should be disheartened? It would be counted as passing strange if in any campaign of an army a death-roll fifty or a hundred times greater than this were not to be found. Shall soldiers of Christ quail in an undertaking far less costly in life than are many of the petty schemes of men?

There are too many travelers passing up and down the earth to make it safe for one who has not been in foreign lands to attempt to write of distant nations as though from personal observation. A writer in a recent paper speaks of being one of a picnic party that started in the morning from Kobe, Japan, visiting Tokio during the day, and after having spent some hours in the capital returning to Kobe in the evening. It is clear that the writer had never seen Japan, or such an extraordinary statement could not have been made.

Less than twelve hours after a little boy entered the family of a New England pastor the father wrote the Treasurer of the Board, enclosing $10 in the name of his infant child. In the postscript he notices the fact that this amount was equal to about one dollar a pound avoirdupois for the little lad, and expresses the hope that "the Board may hold a kind of moral mortgage on him, in permanence, and it would not surprise me if within a quarter of a century there should come a foreclosure and they should take the body." That boy will be watched. We share the father's hope and expectation that he will be found in the missionary field.

Almost every month there comes to us some incident from Japan illustrating the extraordinary progress of its people in the line of Western civilization. Among the letters from Japan will be found a reference to the order of the government that English shall be taught in all the schools of the people. This cannot be done at once, for there is not a sufficient number of teachers to give instruction in this language; but it will be done in time. Just now we learn that the authorities are seeking to have the schoolgirls dress their hair in the foreign style, and as a consequence one of the missionaries says that there is the greatest demand for hair-pins, an article which has hitherto been unknown among the natives of the empire. Japan is fast changing both her fashions and her faith.

It is said that when gold was first discovered in the Province of Mutsu, in Japan, more than a thousand years ago, public thanks were offered to the gods, not because the nation had been enriched by the discovery, but because the means had been supplied for decorating the images of the gods in the temples. It is, moreover, said that the first products of the mines, amounting to many thousand dollars in value, were used in overlaying the images in one city. Is there not a lesson here to Christians in relation to the use of the means that God puts at their disposal. Let not the Buddhist rise up in judgment against the Christian.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-sixth Annual Meeting in Tremont Temple, Boston, Mass., Tuesday, October 13, 1885, at three o'clock in the afternoon.

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Eleazar Porter, Esq., Hadley.
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Richard H. Stearns, Esq., Boston.
Philip L. Moen, Esq., Worcester.
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Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
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Albert H. Plumb, D.D., Boston Highlands.
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R. L. Day, Framingham.
Geo. P. Eastman, Framingham.
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F. J. Stevens, Framingham, South.
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Rev. P. B. Davis, Hyde Park.
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Jacob Rogers, Lowell.
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Rev. C. E. Bruce, Malden.
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W. J. Currier, Newburyport.
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J. S. Andrews, M.D., Taunton.
Rev. H. P. De Forest, Taunton.
Rev. L. S. Crawford, Topsfield.
Rev. Arthur Shirley, Upton.
Rev. Wm. H. Cobb, Uxbridge.
Rev. T. A. Emerson, Wakefield.
Rev. F. J. Marsh, Walpole.
Loring Johnson, Walpole.
Rev. B. M. Fullerton, Waltham.
Wm. L. Brakenridge, Ware.
S. A. Spooner, Ware.
Rev. E. P. Wilson, Watertown.
Rev. Daniel Butler, Waverly.
J. Evarts Hitchcock, Webster.
Rev. P. D. Cowan, Wellesley.
Rev. G. H. De Bevoise, Wellesley.
Rev. D. S. Rodman, Wellesley.
Rev. P. F. Barnard, Wendell.
Rev. J. W. Brown, West Acton.
Rev. C. E. Park, West Boxford.
A. W. Pierce, West Millbury.
Rev. C. M. Palmer, Westminster.
Rev. C. D. Herbert, West Newbury.
Rev. H. J. Patrick, West Newton.
Rev. W. W. Curtis, West Stockbridge.
Rev. M. T. Hardy, Whately.
Rev. M. S. Howard, Wilbraham.
Rev. C. R. Seymour, Winchester.
Davis Foster, D.D., Winchendon.
Orlando Mason, Winchendon.
Rev. B. B. Sherman, Wollaston.
Hon. P. E. Aldrich, Worcester.
Edwin Eldred, Worcester.
Rev. H. T. Fuller, Worcester.
George E. Gladwin, Worcester.
A. A. Howland, Worcester.
Rev. George W. Phillips, Worcester.
Rev. W. T. Sleeper, Worcester.
Edward P. Smith, Worcester.
G. Henry Whitcomb, Worcester.

Rhode Island.

Parmenas Skinner, Jr., Bristol.
William H. Church, Bristol.
Rev. Edward O. Bartlett, Kingston.
Rev. Wm. D. Hart, Little Compton.
Rev. Forrest F. Emerson, Newport.
Rev. H. A. Blake, Providence.
Daniel E. Day, Providence.
Rev. James Pierce Root, Providence.
Rev. N. W. Williams, Providence.
Rev. Horace Winslow, Providence.
Rev. Henry T. Arnold, Tiverton.

Connecticut.

Rev. Daniel J. Bliss, Abington.
Rev. C. W. Park, Birmingham.
Rev. Henry C. Woodruff, Black Rock.
Rev. L. H. Barber, Bolton.
Rev. Frederick Alvord, Canton Centre.
Rev. N. Beach, Chaplin.
John W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. F. D. Avery, Columbia.
Rev. H. R. Hoisington, Coventry.
Rev. H. G. Marshall, Cromwell.
John Stevens, Cromwell.
Rev. James W. Hubbell, Danbury.
H. N. Clemons, Danielsonville.
Rev. James Dingwell, Danielsonville.
Rev. Wm. Sewall, Durham.
Rev. D. A. Strong, East Granby.
Rev. S. McCall, East Haddam.
Rev. W. E. B. Moore, East Haddam.
Phineas L. Blodgett, East Windsor.
J. S. Allen, Jr., East Windham.
Rev. Howard Billman, East Windsor.
A. G. Bevin, East Hampton.
Philo Bevin, East Hampton.
Rev. E. P. Root, East Hampton.
Edwin Talcott, Ellington.
J. M. Talcott, Ellington.
Fred C. Jones, Farmington.
James B. Williams, Glastonbury.
Henry Norton, Goshen.
Rev. C. A. Northrop, Griswold.
Rev. A. J. McLeod, Groton.
Rev. Daniel Denison, Hampton.
Rev. W. De L. Love, Jr., Hartford.
Rev. Geo. E. Sanborne, Hartford.
Rev. A. Hall, Harwinton.
Rev. D. M. Pratt, Higganum.
Rev. B. N. Seymour, Huntington.
Rev. A. C. Hurd, Killingly.
Rev. Jas. A. Gallup, Madison.
Rev. S. W. Robbins, Manchester.
Rev. Charles S. Sherman, Manchester.
Chas. H. Learned, Mansfield Centre.
Rev. A. C. Denison, Middlefield.
Rev. P. M. Snyder, Middletown.
Eugene W. Chaffee, Moodus.
David N. Camp, New Britain.
J. Warren Tuck, New Britain.
Charles Peck, New Britain.
M. T. Landfear, New Haven.
Geo. E. Day, D.D., New Haven.
Rev. J. Y. Leonard, New Haven.
Rev. Charles H. Williams, New Haven.

Rev. Myron S. Dudley, New Haven.
J. E. Twichell, D.D., New Haven.
Rev. Henry Upson, New Preston.
Rev. John O. Barrows, Newington.
Rev. John F. Gleason, Norfolk.
Wm. S. Palmer, D.D., Norwich.
Rev. R. P. Stanton, Norwich.
Rev. A. J. Quick, Plainfield.
Lester P. Buell, Plainville.
Rev. Loren F. Berry, Plantsville.
Rev. Wm. H. Phipps, Prospect.
Rev. C. S. Brooks, Putnam.
Chas. M. Fisher, Putnam.
Eric H. Johnson, Putnam.
Myron Kinney, Putnam.
Samuel H. Seward, Putnam.
Rev. William J. Jennings, Redding.
Rev. D. D. Frost, Ridgebury.
Rev. Bernard Paine, Saybrook.
Rev. F. J. Fairbanks, Seymour.
Rev. James R. Bourne, Sharon.
Rev. S. M. Keeler, South Britain.
Rev. Frank E. Jenkins, South Coventry.
Rev. J. H. Ross, South Norwalk.
Rev. W. H. Holman, Southport.
Rev. Z. B. Burr, Southport.
H. S. Pomeroy, M.D., Somers.
Rev. H. L. Kelsey, Suffield.
Rev. A. C. Adams, Thompson.
Rev. C. S. Lane, Unionville.
Rev. G. A. Bryan, Wapping.
Rev. Willis S. Colton, Warren.
Rev. John G. Davenport, Waterbury.
Rev. Dighton Moses, Westchester.
Rev. G. J. Tillotson, Wethersfield.
Rev. Lewis W. Hicks, Wethersfield.
Rev. David Breed, West Stafford.
Rev. Arthur Goodenough, Winchester.
Rev. Gowen C. Wilson, Windsor.
Rev. J. H. Goodell, Windsor Locks.
Rev. S. P. Marvin, Woodbridge.
Rev. J. L. R. Wickoff, Woodbury.
A. Chandler, Woodstock.

New York.

Rev. J. J. Hough, Berkshire.
Edward Taylor, D.D., Binghampton.
A. B. Davenport, Brooklyn.
Julius Davenport, Brooklyn.
Rev. Lewis Francis, Brooklyn.
Edward S. Parsons, Brooklyn.
Joseph L. Partridge, Brooklyn.
A. R. Thompson, D.D., Brooklyn.
Rev. F. S. Fitch, Buffalo.
Walter H. Johnson, Buffalo.
Rev. F. S. Howe, Burdett.
Rev. S. E. Eastman, Canandaigua.
Rev. Samuel Johnson, Danby.
Rev. C. S. Durfee, East Bloomfield.
Rev. Wm. E. Park, Gloversville.
Webster Belden, D.D., Guilderland.
Rev. Geo. H. Bailey, Moravia.
Lyman Abbott, D.D., New York City.
Ephraim Cutter, M.D., New York City.
James M. Dickson, D.D., New York City.
Edward W. Gilman, D.D, New York City.
Rev. Wm. Kincaid, New York City.
James Powell, D.D., New York City.
Roswell Smith, New York City.
Chas. A. Stoddard, D.D., New York City.
Rev. Sam'l H. Virgin, New York City.
Wm. Hayes Ward, D.D., New York City.
Lucien C. Warner, New York City.
Rev. W. H. Woodwell, Orient.
Rev. B. F. Bradford, Oxford.
Rev. H. D. Walker, Palatine Bridge.
Rev. W. E. Mather, Paris.
Rev. W. C. Gaylord, Rochester.
Rev. T. M. Hodgman, Rochester.
Herbert M. Dixon, Smyrna.
Rev. L. E. Richards, Stamford.
Rev. C. C. Creegan, Syracuse.
W. W. Rand, D.D., Yonkers.

Pennsylvania.

Chas. Burnham, Philadelphia.
Rev. Stephen W. Dana, Philadelphia.
Rev. J. H. Pettengill, Philadelphia.
Rev. Edward Webb, Oxford.
Rev. James W. Raynor, Upsonville.

New Jersey.

William S. Dodd, Boonton.
Rev. Thomas Carter, Boonton.
Rev. Wm. H. Belden, Bridgeton.
Rev. Frank A. Johnson, Chester.
Rev. J. A. Ferguson, Hanover.
Rev. Almon Underwood, Irvington.
Samuel H. Turner, Lakewood.
A. H. Bradford, D.D., Montclair.
M. E. Strieby, D.D., Newark.
J. H. Denison, Newark.
Rev. Samuel Hutchings, Orange.
S. W. Boardman, D.D., Stanhope.
Rev. Charles Noble, Woodbridge.

Maryland.

Rev. Wm. F. Slocum, Baltimore.

Florida.

E. P. Hooker, D.D., Winter Park.

Ohio.

Rev. Hubbard Lawrence, Norwalk.
Rev. Wm. G. Ballantine, Oberlin.

Illinois.

John H. Barrows, D.D., Chicago.
Rev. E. F. Williams, Chicago.

Missouri.

Rev. A. K. Wray, St. Louis.

Michigan.

Dr. Samuel Adams, Detroit.
Allan Bourn, Detroit.
Rev. Robert W. Wallace, Detroit.
Rev. Geo. A. Pollard, Grand Rapids.

Wisconsin.

Daniel Butler, Green Bay.
Rev. Wm. L. Bray, Kenosha.

Iowa.

Oliver Brooks, Denmark.
A. L. Frisbie, D.D., Des Moines.
Rev. S. G. Barnes, Grinnell.
D. S. Balch, Lyons.
Wm. M. Brooks, D.D., Tabor.

Minnesota.

J. W. Perry, Minneapolis.
Rev. E. M. Williams, Northfield.

Nebraska.

Rev. W. B. Dada, Stanton.

California.

Sam'l A. Chapin, San Francisco.

Colorado.

Rev. G. N. Marden, Colorado Springs.

New Mexico.

Rev. Horatio O. Ladd, Santa Fé.

Dakota.

Rev. John H. Gurney, Dover.

Canada.

Rev. John Fraser, Montreal.
H. Hubbard, Sherbrooke.

New Brunswick.

Rev. I. B. Saer, St. John.

Nova Scotia.

Rev. R. F. Burns, Halifax.

MISSIONARIES PRESENT.

Rev. L. H. Adams and wife, Central Turkey.
Rev. W. O. Ballantine, M.D., and wife, Maratha.
Rev. Arthur D. Bissell and wife, Maratha.
Rev. John K. Browne and wife, Eastern Turkey.
Mrs. T. L. Byington, Western Turkey.
Miss Sarah A. Closson, Western Turkey.
Rev. John S. Chandler and wife, Madura.
Rev. W. T. Currie (under appointment), West Central Africa.
Rev. William S. Dodd (under appointment), Western Turkey.
Rev. William E. Fay, West Central Africa.
Rev. Americus Fuller and wife, Western Turkey.
Rev. Chauncy Goodrich and wife, North China.
Rev. Robert A. Hume, Maratha.
Rev. S. W. Howland and wife, Ceylon.
Rev. C. W. Kilbon and wife, Zulu.
Rev. George C. Knapp and wife, Eastern Turkey.
Rev. L. O. Lee, Central Turkey.
Rev. Giles F. Montgomery and wife, Central Turkey.
Rev. Joseph H. Neesima, Japan.
Miss C. H. Pratt, Eastern Turkey.
Rev. E. M. Pease, M.D., and wife, Micronesia.
Miss Lizzie B. Pierson, North China.
Rev. J. H. Pettee and wife, Japan.
Miss Martha E. Price, Zulu.
Miss Myra A. Proctor, Central Turkey.
Rev. Edward Riggs and wife, Western Turkey.
Rev. Arthur H. Smith and wife, North China.
Miss Charlotte D. Spencer, Central Turkey.
Mrs. Kate P. Williams, Western Turkey.
Mrs. Sarah L. Woodin, Foochow.
Rev. James Herrick and wife, Madura.

The President, Rev. Mark Hopkins, D.D., took the chair. The hymn, "Jesus shall reign," was sung, and prayer was offered by Rev. Thomas Laurie, D.D.

Rev. Edward M. Williams and David C. Bell, Esq., of Minnesota, were elected First and Second Assistant Recording Secretaries.

The material portion of the Minutes of the last meeting was read.

The President appointed the following Committees: —

Committee of Arrangements. — Rev. E. B. Webb, D.D., Rev. J. L. Withrow, D.D., Rev. A. H. Plumb, D.D., Rev. S. E. Herrick, D.D., Hon. Horace Fairbanks, John N. Stickney, Esq., Hon. Arthur W. Tufts.

Committee on Nominations. — Rev. E. N. Packard, Rev. Moses Smith, Samuel Holmes, Esq.

Business Committee. — Rev. A. H. Quint, D.D., Hon. W. B. Washburn, Hon. S. D. Hastings, Hon. Samuel Merrill, Hon. A. C. Barstow.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

The table around which the five gentlemen sat who constituted the first meeting of the Board at Farmington, Conn., September 5, 1810, was presented to the Board by Secretary Alden, in behalf of the children of Rev. Noah Porter, at that time pastor of the church in Farmington, in whose parlor the meeting was held, and who took part in its deliberations.

Prayer was offered by Pres. Julius H. Seelye, D.D.

Secretary Smith read the Annual Survey of the Missions. Prayer was offered by Pres. James W. Strong, D.D.

The Treasurer, Langdon S. Ward, Esq., presented his report with the certificate of the Auditors.

The report of the Committee appointed last year to consider the plan of conducting the meetings of the Board, was presented by Pres. S. C. Bartlett, and accepted and adopted as follows: —

The Committee charged with considering the plan of conducting the Annual Meetings of the American Board, met at the Missionary Rooms, May 28, 1885. All the members were present except Hon. Roland Mather, who was reported as declining to serve.

After a full discussion of the subject, and a conference with the Prudential Committee of the American Board, your Committee unanimously adopted the following resolution: —

Resolved, That this Committee see no cause for materially changing, at present, that method of arranging and conducting the Annual Meetings of the American Board, which has grown up providentially, and has been long tried so successfully. They would, however, recommend that, upon the appointment of the Business Committee at each Annual Meeting, the time and place of the meetings of said Committee, on each day shall be announced, and during the morning sessions of Wednesday and Thursday the said Committee shall be called upon to make any report which they may desire to offer.

(Signed by the Committee)

LEONARD W. BACON.
S. C. BARTLETT.
HORACE FAIRBANKS.
A. C. BARSTOW.
WM. M. TAYLOR.
WM. B. WASHBURN.

By S. C. BARTLETT,
Secretary of Committee.

The Nominating Committee reported in part, as follows: —

Committee on Home Department. — Prof. Franklin W. Fisk, D.D., Prof. William M. Barbour, D.D., Prof. William J. Tucker, D.D., Pres. A. L. Chapin, D.D., Prof. David N. Camp, Elbert B. Munroe, Esq., Samuel B. Capen, Esq.

Committee on the Treasurer's Report. — Hon. S. D. Hastings, John N. Denison, Esq., Roland Mather, Esq., James P. Wallace, Esq., Charles Burnham, Esq., Hon. Joseph Titcomb, Allan Bourne, Esq.

The report was accepted and the Committees elected. After notices by the Business Committee, adjournment was taken till half-past seven in the evening.

TUESDAY EVENING.

Vice-president E. W. Blatchford, Esq., took the chair at half-past seven o'clock. After devotional services, led by Rev. William M. Taylor, D.D., the sermon was preached by Rev. George Leon Walker, D.D., of Hartford, Conn., on Heb. xi, 13, 39, and 40: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . And these all, having had witness borne to them through their faith, received not the promise; God having provided some better thing concerning us, that apart from us they should not be made perfect."

After singing, a recess was taken to nine o'clock on Wednesday morning.

WEDNESDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Pres. W. W. Patton, D.D. The Minutes were read. The President appointed the following Committee on the Special Historical Papers from the Prudential Committee: Pres. S. C. Bartlett, D.D., Prof. E. A. Park, D.D., Pres. Noah Porter, D.D., Rev. A. B. Robbins, D.D., Hon. William Hyde, Hon. Philo Parsons, D. Willis James, Esq.

Secretary Alden read, in behalf of the Prudential Committee, an historical paper in review of the Home Department.

Secretary Clark read, in behalf of the Prudential Committee, an historical paper reviewing twenty-five years of the Foreign Department.

Twenty minutes were given to devotional services, led by Rev. M. E. Strieby, D.D., of New York, in which Rev. Burdett Hart, Rev. Aldin Grout, Rev. J. T. Hawes, and Pres. G. F. Magoun, D.D., participated.

The Committee on Nominations reported. Their report was accepted, and the Committees appointed as follows: —

On Missions to the Pacific Islands. — Gen. S. C. Armstrong, Hon. A. P. P. Carter, Rev. R. R. Meredith, D.D., Rev. Frank T. Bayley, Rev. F. F. Emerson, Rev. Frank S. Fitch, S. D. Warren, Esq.

On Turkish Missions. — Rev. William Hayes Ward, D.D., Rev. Cyrus Hamlin, D.D., Rev. N. A. Hyde, D.D., Rev. John O. Barrows, Z. Styles Ely, Esq., S. M. Moore, Esq., J. N. Stickney, Esq.

On African Missions. — Rev. James Powell, D.D., Rev. M. McG. Dana, D.D., Rev. E. S. Atwood, D.D., Rev. James Brand, D.D., Pres. Henry S. De Forest, D.D., A. L. Williston, Esq., W. W. Hoppin, Esq.

On Missions to India and Ceylon. — Pres. Julius H. Seelye, D.D., Rev. Henry M. Storrs, D.D., Rev. J. E. Rankin, D.D., Rev. Henry M. Dexter, D.D., Rev. John W. Ballantine, Rev. Charles W. Park, Alpheus H. Hardy, Esq.

On Missions to China. — Rev. Lyman Abbott, D.D., Rev. Wm. E. Merriman, D.D., Rev. J. H. Twitchell, D.D., Prof. W. G. Ballantine, Hon. B. G. Northrop, Samuel A. Chapin, Esq., Hon. Chester Holcombe.

On Missions to Japan. — Rev. A. J. F. Behrends, D.D., Pres. James W. Strong, D.D., Rev. George H. Gould, D.D., Rev. Edward F. Williams, D.D., Rev. Stephen M. Newman, Roswell Smith, Esq., William O. Grover, Esq.

On Missions to Papal Lands. — Rev. William M. Taylor, D.D., Pres. W. W. Patton, D.D., Prof. George E. Day, D.D., Prof. Edwin C. Bissell, D.D., Rev. William P. Fisher, L. F. Mellen, Esq., Samuel Johnson, Esq.

On Place and Preacher. — Pres. George F. Magoun, D.D., Rev. J. G. Vose, D.D., Rev. A. P. Foster, Rev. Arthur Little, D.D., Rev. R. W. Wallace, C. F. Gates, Esq., Rev. John H. Gurney.

On Officers. — Rev. D. L. Furber, D.D., Rev. Edward Hawes, D.D., Rev. S. G. Buckingham, D.D., Rev. C. C. Creegan, Rev. George M. Boynton, Hon. William Hyde, J. W. Scoville, Esq.

In behalf of the Prudential Committee, Secretary Smith read a paper on "The Future Work of the American Board," and Rev. E. E. Strong, Editor of the *Missionary Herald*, read a paper on "Missionary Literature — A Brief Survey."

Prayer was offered by Prof. Samuel Harris, D.D., of Yale College.

Addresses were made by Rev. Joseph H. Neesima, of Japan, and Gen. S. C. Armstrong. Mr. Neesima presented a letter from the pastors and acting pastors representing thirty-one native churches in Japan, congratulating the Board on the present anniversary.

Recess was taken till half-past two o'clock.

WEDNESDAY AFTERNOON.

President Hopkins took the chair at half-past two o'clock. A hymn was sung, and prayer was offered by Rev. J. H. McIlvaine, D.D., of Rhode Island.

[The session was devoted principally to brief addresses from representatives of various missionary and benevolent societies which had been invited by the Prudential Committee to send delegates to attend this Anniversary Meeting of the Board.]

An abstract of a paper addressed to the Prudential Committee, by R. N. Cust, Esq., of London, a director of the Church Missionary Society, was read by Rev. A. C. Thompson, D.D.

Addresses were made by W. W. Rankin, Esq., Treasurer of the Presbyterian Board of Foreign Missions, and Rev. A. R. Thompson, D.D., of the Board of Foreign Missions of the Reformed Church of America. Rev. W. W. Rand, D.D., in behalf of the American Tract Society, presented a communication through Rev. M. M. Cutter. Addresses were made by Rev. E. W. Gilman, D.D., Secretary of the American Bible Society; Prof. A. L. Long, D.D., of Robert College, in behalf of the Methodist Board of Foreign Missions; Rev. Phillips Brooks, D.D., in behalf of the Board of Foreign Missions of the Protestant Episcopal Church; Rev. J. N. Murdock, D.D., Secretary of the Baptist Missionary Union; Rev. E. M. Hill, of the Congregational Foreign Missionary Society of Canada; Rev. M. E. Strieby, D.D., Secretary of the American Missionary Association, and Rev. W. M. Barrows, D.D., Secretary of the American Home Missionary Society.

A recess was taken to seven o'clock.

WEDNESDAY EVENING.

The President took the chair at seven o'clock. Prayer was offered by Prof. W. M. Barbour, D.D., of Yale College, and a special discourse was delivered by Rev. R. S. Storrs, D.D., on "The Prospective Advance of Christian Missions Suggested by Present Lines of Movement in Christendom." A hymn was sung, and recess taken to nine o'clock Thursday morning.

THURSDAY MORNING.

After a half-hour's devotional service, led by Pres. G. F. Magoun, D.D., Vice-president Blatchford took the chair at nine o'clock. Prayer was offered by Pres. A. L. Chapin, D.D. The Minutes were read.

Hon. S. D. Hastings presented the report of the Committee on the Treasurer's Report, and the report was accepted. The Business Committee, by Rev. A. H. Quint, D.D., the Chairman, introduced an item of business in behalf of the Prudential Committee, and Hon. Alpheus Hardy spoke for the Committee, moving that a committee of five be appointed by the chair to examine the affairs of the Treasurer's office, in view of certain public statements made concerning them. The motion was passed.

The Committee on Place and Preacher reported by Pres. George F. Magoun, D.D., recommending that the next Annual Meeting be held at Des Moines, Iowa, and that the preacher be Rev. J. L. Withrow, D.D., of Boston, with Rev. Constans L. Goodell, D.D., of St. Louis, as alternate. The report was accepted and the recommendations adopted.

An address was made by Rev. G. F. Montgomery, of Central Turkey. The report of the Committee on India and Ceylon was presented by Rev. Charles W. Park. Remarks were made by Rev. Robert A. Hume and Rev. John S. Chandler (both of India), and the report was accepted.

The report of the Committee on the Pacific Islands was presented by Gen. S. C.

Armstrong. Remarks were made by Rev. E. M. Pease, M.D., of Kusaie, and the report was accepted.

The report of the Committee on the Turkish Missions was presented by Rev. William H. Ward, D.D., who followed the report with an address. Remarks were made by Rev. Edward Riggs, of Western Turkey, and the Vice-president, and the report was accepted.

Ten minutes were given to devotional services, led by Rev. L. H. Cobb, D.D., during which prayers were offered by Prof. F. W. Fisk, D.D., and Rev. William Dean, D.D., of the Baptist Mission in China, and remarks were made by Rev. G. A. Pollard.

The report of the Committee on the China Missions was presented by Rev. Lyman Abbott, D.D. Addresses were made by Dr. Abbott, Rev. Chauncey Goodrich, of Tungcho, and Rev. Arthur H. Smith, of Shantung, North China, and the report was accepted.

The report of the Committee on the African Missions was presented with an address by Rev. James Powell, D.D. Remarks were made by Rev. C. W. Kilbon, of the Zulu Mission, and the report was accepted.

The report of the Committee on the Japan Missions was presented by Rev. A. J. F. Behrends, D.D. Remarks were made by Professor Newton, Pres. J. H. Seelye, and Pres. Noah Porter. The resolutions with which the report closed were recommitted to the same Committee, to which Pres. J. H. Seelye, D.D., and Pres. Noah Porter, D.D., were added. Recess was taken to four o'clock.

THURSDAY AFTERNOON.

The Board united in the communion of the Lord's Supper at four churches, under the lead of Rev. Cyrus Hamlin, D.D., Rev. Burdett Hart, Prof. W. M. Barbour, D.D., Rev. J. O. Pettee, Rev. G. F. Montgomery, Rev. A. J. F. Behrends, D.D., Rev. I. P. Langworthy, D.D., and Rev. J. W. Wellman, D.D.

The Vice-president took the chair at four o'clock. A hymn was sung, and prayer offered by Rev. Edward Hawes, D.D.

The report of the Committee on Officers was presented by Rev. D. L. Furber, D.D., and the following officers were elected: —

President.

MARK HOPKINS, D.D., LL.D.

Vice-president.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.
Hon. ALPHEUS HARDY.
EZRA FARNSWORTH, Esq.
Hon. JOSEPH S. ROPES.
EGBERT C. SMYTH, D.D.
EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ELBRIDGE TORREY, Esq.
ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
Rev. CHARLES F. THWING.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
EDMUND K. ALDEN, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. AVERY PLUMER.
Hon. ARTHUR W. TUFTS.
JAMES M. GORDON, Esq.

The following gentlemen were appointed by the chair the Committee on the affairs of the Treasurer's office: —

Samuel D. Warren, Esq., Hon. Wm. H. Haile, T. J. Borden, Esq., Philip L. Moen, Esq., John N. Stickney, Esq.

On motion of Rev. C. R. Palmer, this Committee was instructed to report as soon as convenient through the public press.

The report of the Committee on New Members was presented by Rev. J. G. Vose, D.D., recommending the acceptance of the resignations of Rev. J. J. Carruthers, D.D., and Rev. A. F. Beard, D.D. The resignations were accepted. The Committee also nominated the following gentlemen for Corporate Members, and they were thereupon elected by ballot: Rev. M. Burnham, Springfield, Mass.; John Lincoln Barry, Esq., Boston, Mass.; Royal C. Taft, Esq., Providence, R. I.; Prof. George P. Fisher, D.D., New Haven, Conn.; Rev. M. E. Strieby, D.D., New Jersey.

The chair appointed the following Committee on New Members, to report next year: C. F. Gates, Esq., Hon. E. D. Holton, Hon. C. T. Hurlburd, Samuel Holmes, Esq., Rev. E. N. Packard, Rev. Burdett Hart, Rev. R. G. Hutchins, D.D.

Prayer was offered by Rev. A. B. Robbins, D.D., and recess was taken till seven o'clock.

THURSDAY EVENING.

President Hopkins took the chair at seven o'clock. "All hail the power of Jesus' name" was sung, and prayer offered by Prof. E. Y. Hincks, D.D. A telegram of congratulations was read from the Congregational Association of Missouri, and the Secretaries were instructed to make appropriate reply.

The Committee on the Japan Mission reported, through Pres. J. H. Seelye, D.D., the following preamble and resolutions, which were accepted and adopted: —

WHEREAS, the progress of Japan during the last twenty years in legislation, civil and criminal procedure, education, customs, institutions, and religious liberty, now gives reasonable assurance of the adequate protection of the person, the property, and the religious faith of foreigners residing there, therefore,

Resolved, That, in accordance with the known wish of the Japanese government and the expressed desire of American missionaries in Japan, our own government should, by a revision of existing treaties, acknowledge the real progress made in Japan since our first treaty with that country was framed, and that those provisions which exempt the citizens of the United States from the operation of Japanese law should be also revised, with a view to their early abrogation, so far as the interests of Christian civilization may seem to require.

Resolved, That a copy of these resolutions be transmitted to the President of the United States.

The report of the Committee on the Historical Papers was presented by Pres. S. C. Bartlett, D.D. The report was accepted and the resolutions adopted as follows: —

1. *Resolved*, That, at the close of these seventy-five years of Christian labor, we recognize with profound gratitude the good hand of God upon this Missionary Board, from its inception to the present time: as manifested in his first kindling the sacred zeal in many separate hearts; in uniting these hearts to form a common enterprise; in giving them a holy courage in the day of small things; in guiding them safely along so many untried paths; in opening wide the world once closed to their efforts; in greatly multiplying their numbers and their means; in removing mighty obstacles from their way; in delivering again and again from impending fears of heavy debt; in binding them together by a singular unity of purpose and harmony of counsels; in enabling them to meet many new and grave emergencies; in furnishing so many faithful men and women to carry forth the gospel, and enduing them with power from on high; in preserving the missionaries amid so many scenes of commotion and danger; in granting such ever-increasing measures of success in the founding of institutions, the diffusion of Christian education and a Christian literature, the forming of churches and ingathering of converts, and planting the seeds of yet greater things to come; and in so magnifying the little germ that it has become a world-wide power, and crowning a feeble instrumentality with such achievements as could spring only from the indwelling presence and grace of the mighty God.

2. *Resolved*, That we gratefully recognize the indebtedness of this Board to the goodly company of wise and faithful men — the Lord's elect — who, under God's guiding hand, have been the willing agents of these great achievements; to the devoted men and women in whose devout souls the enterprise had its birth; to the godly ministers and laymen — a great host of the living and the dead —

who have borne it forward with heart and hand, with prayer and influence and material aid; to the honored Secretaries, whose statesmanlike plans and effective force have marked and distinguished its whole history; to the business managers, whose gratuitous services and untiring vigilance have made it a model of prudence and economy; and especially to the noble band of missionaries, whose self-denying zeal, harmonious coöperation, fertility of resources, fidelity and patience of labor, extraordinary wisdom of method and deportment, and unfaltering faith in God, have embalmed their names and memory in a great multitude of hearts here below, and gained for them, we doubt not, an honorable record on high.

3. *Resolved*, That, in all the successes hitherto attained, we hear God's summons to go forward. The lands thrown wide open, inviting the entrance of Christ's messengers; the Bible, issued in whole or in part, by our own missionaries, in the tongues of near six hundred million souls, calling for the living preacher to follow and apply it among the one hundred millions committed to our special charge; the hundreds of churches already organized, furnishing the broad foothold for yet greater achievements in the near future; the institutions firmly planted, working their silent revolutions in our aid; the rapidly rising ratio of missionary progress in many lines, offering remarkable encouragement; the vast increase of these home churches in numbers and in wealth, demanding a proportionate advance in their benefactions; the hopeful, but dangerously critical, condition of the nations, now calling for the promptest measures, — all combine to press home imperatively upon Christ's followers the duty to raise their standard, intensify their zeal, and multiply their efforts to complete the work thus auspiciously begun, never resting nor relaxing till the kingdoms of this world have become the kingdom of our Lord.

4. *Resolved*, That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of $100,000, as a cheerful thank-offering to the Lord of missions and as the earnest of a higher consecration to the Master's cause.

The report of the Committee on the Home Department was presented by Prof. F. W. Fisk, D.D., and the report was accepted.

President Hopkins then made an address.

Addresses were made by Pres. S. C. Bartlett, D.D., Prof. F. W. Fisk, D.D., Prof. W. M. Barbour, D.D., and Prof. W. J. Tucker, D.D.

A recess was taken to Friday at nine o'clock.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer offered by Rev. J. G. Vose, D.D. The Minutes were read.

Rev. Wm. P. Fisher presented the report of the Committee on Papal Lands. Remarks were made by H. S. Pomeroy, M.D., and the Vice-president, and the report was accepted.

Rev. G. F. Magoun, D.D., for the Committee on Place and Preacher, reported a list of names for the local Committee of Arrangements for the next meeting, and the report was accepted, and the Committee appointed as follows: Rev. A. L. Frisbie, D.D., Chairman, Hon. Samuel Merrill, J. P. Foster, Esq., A. Y. Rawson, Esq., Geo. H. Lewis, Esq., J. S. Clark, Esq., H. C. Harris, Esq., S. A. Merrill, Esq.

Rev. A. L. Frisbie, D.D., of Des Moines, in a brief address, emphasized the invitation given to the Board to meet in the city of Des Moines next year.

Rev. A. H. Quint, D.D., for the Business Committee, reported resolutions of thanks, which were adopted as follows: —

Resolved, That the thanks of this Board be rendered to Rev. Geo. L. Walker, D.D., and Rev. Richard S. Storrs, D.D., for the annual and special sermons, and that a copy of each be requested for publication.

Resolved, That the grateful acknowledgments of the Board be given to the Committee of Arrangements for its ample preparation; to the proprietors of Park-street and Mt. Vernon Churches for the continued use of their commodious houses for overflow-meetings, and to those of the Old South and Shawmut Churches for occasional meetings; with recognition of the musical assistance also therein provided.

Resolved, That the Board gladly acknowledges the unpaid, faithful, and useful assistance, both in Tremont Temple and Music Hall, of Mr. George A. Burdett and Mr. Richard Heard, organists, and Mr. Cyrus Cobb and Rev. M. M. Cutter, as precentors, who have led the great congregations in the service of song.

Resolved, That the Board recognizes the careful reports given in the public press; the kindness of the Boston and Providence Railroad Company, the Passumpsic Railroad of Vermont, and every trunk line between Chicago and the East, in the reduction of fares; the special postal aid afforded by Hon. Edward S. Tobey, Postmaster of Boston, and the very important facilities furnished by the New England Telephone and Telegraph Company, and by Mr. A. H. Chapman, superintendent of private lines, for new and temporary connections for these meetings.

Resolved, That the Board, in its own behalf, and in behalf of the great company which has assembled on this Seventy-fifth Anniversary, appreciates the generous hospitality enjoyed by the gathered thousands, in the homes of the people of more than eighty churches in Boston and its beautiful surrounding towns, and implores the blessing of God to rest upon these households as parts of the great household of faith.

Letters were read from Hon. John A. Bingham, late Envoy Extraordinary and Minister Plenipotentiary of the United States in Japan, expressing regret at his inability to be present at this meeting, and testifying to the energy and fidelity of the missionaries of the American Board in Japan.

A cordial letter of thanks and congratulations was presented from the Syria Mission, now under the care of the American Presbyterian Board of Foreign Missions, formerly connected with the American Board.

Secretary Smith spoke of the missionaries who have recently sailed, and Secretary Clark of others about to sail. Remarks were made by Rev. W. O. Ballantine, M.D., Rev. Arthur D. Bissell, Rev. Robert A. Hume, Rev. Joseph H. Neesima, and by Secretary Alden. Prayer was offered by Rev. James Brand, D.D. The hymn, "Go ye, I with you go," written for this occasion by a member of the Board, was sung.

Letters of regret were received from the following Corporate Members: Rev. Drs. George N. Boardman, J. C. Holbrook, E. H. Merrill, E. G. Beckwith, Israel W. Andrews, James H. Means, J. G. Johnson, G. H. White, A. F. Beard, M. McG. Dana, J. S. Hoyt, George Mooar, D. T. Fiske, N. A. Hyde, T. H. Hawks, Joseph Ward, T. M. Post, James B. Angell, J. J. Carruthers, Ray Palmer, H. Q. Butterfield, James H. Fairchild, E. P. Goodwin, C. L. Goodell, Philo R. Hurd, Zachary Eddy, J. E. Dwinell, and R. G. Hutchins; and from Messrs. W. E. Hale, W. H. Rice, N. Shipman, Franklin Carter, E. S. Jones, J. G. Foote, W. J. Breed, Ralph Emerson, Edward P. Flint, Peter Parker, F. C. Sessions, Charles P. Whitin, Douglas Putnam, S. L. Withey, J. M. Schermerhorn, Robbins Battell, Caleb F. Gates, W. W. Thomas, Z. Styles Ely.

The Minutes to this point were read and approved.

President Hopkins, in behalf of the Board, made an address with further acknowledgment of the hospitality enjoyed.

Response was made by Rev. E. B. Webb, D.D., of the Committee of Arrangements.

Prayer was offered by Rev. John E. Todd, D.D.; the hymn, "Blest be the tie that binds," was sung; the benediction pronounced by Pres. Noah Porter, D.D., and the Seventy-sixth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned, to meet next year upon the first Tuesday of October at Des Moines, Iowa.

HENRY A. STIMSON,
Recording Secretary.

BOSTON, Massachusetts: October 16, 1885.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

The several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given in full.

The Committee on the Treasurer's Report, Hon. S. D. Hastings, Chairman: —

The Committee to whom was referred the report of the Treasurer have given the same a careful examination, and find that it contains a clear and concise statement of the receipts and expenditures of the Board during the past year, and of the present condition of the permanent and special funds now on hand. From an inspection of the books and accounts of the Treasurer; from an investigation of the manner of transacting the business of the Board; from a knowledge of the close, careful, and critical monthly oversight of the transactions of the Treasurer's office by the sub-committee of the Prudential Committee; and from the careful scrutiny of the Auditors, we are fully satisfied that the report of the Treasurer is correct in every particular, and that the financial affairs of the Board are managed upon sound business principles and with the strictest integrity.

The Prudential Committee have a sub-committee examining the Treasurer's accounts, supervising expenditures, contracts, and purchases, approving payments, and making temporary investments. This Committee, consisting of Ezra Farnsworth, C. C. Burr, Elbridge Torrey, and William P. Ellison, have faithfully attended to their duties, as their monthly certificates upon the books of the Treasurer fully prove. This Committee presented to the Prudential Committee, on the fifth instant, a report in which, after giving a statement of the present financial condition of the Board, agreeing with the report of the Treasurer, they conclude as follows: —

"Your Committee has examined the certificates of stocks and bonds and other securities, comprising the investments of the funds of the Board; also the bills receivable and temporary investments, including those of the legacies of Asa Otis and S. W. Swett, and has found them to agree with the balance sheet and with the books containing detailed statements of the property. The report of the Auditors — Avery Plumer and Arthur W. Tufts — is clear and explicit. They state that they have examined the books and accounts of the Treasurer, and find them correct. They also state that on examination they find that the Treasurer has in his possession certificates of stocks and bonds, and other securities described in his report as belonging to the several funds of the Board.

"Your Committee have examined a list of these various certificates of stocks, bonds, and other securities, and have compared the price entered upon the books of the Board as their cost, or par value, with the present estimated market value of the same, and are of the opinion that their present aggregate value is considerably in excess of their aggregate cost or par value."

The Committee on the Historical Papers presented from the Prudential Committee, Pres. S. C. Bartlett, D.D., Chairman: —

The Committee to whom were referred the four special papers prepared by the Secretaries of the Board, and the Editor of the *Missionary Herald* respectively, have fully shared in the interest with which these able papers were received by the large and appreciative audiences that heard them. These several documents admirably supplement each other, and together they present a compact and vivid survey of the history, condition, and prospects of this great Christian enterprise, such as could come only from men at the centre of operations and thoroughly conversant with them all. Their scope is so broad, their statements so impressive, and their suggestions so important and so timely, that no brief comments of ours can add to their intrinsic weight. We would therefore only express the earnest hope that they will be widely circulated and carefully and prayerfully read and pondered by all the members of our churches. Meanwhile we would briefly sum up the impressions produced upon our minds in the following resolutions which we offer for adoption.

[These resolutions will be found in full in the Minutes of the Annual Meeting, pp. xv and xvi.]

The Committee on the Report of the Home Department, Rev. Prof. F. W. Fisk, D.D., Chairman: —

Your Committee on the Report of the Home Department think it worthy of grateful notice that only three of the Corporate Members of the Board have passed away during the last year, though among them was one who for many years had done faithful service as a member of the Prudential Committee. We notice with pleasure the appointment of the Rev. William Kincaid to the office of Secretary of the Middle District, including Connecticut and Ohio, in which his predecessor, Dr. Haydn, had done efficient service. The carefully prepared and full tabular statements of receipts the last year

as compared with those of former years, together with an analysis of the donations by Secretaries Humphrey and Kincaid, in their respective districts, seem to your Committee worthy of careful study by the friends of the Board. By these tables it appears that though during the last five years there has been in parts of the field a slight increase in the amount of the donations per church member, yet that sum is still considerably less than one dollar. It would also seem from these tables that, while the receipts from the Woman's Boards are yearly increasing, those from the churches are annually diminishing — a fact that demands the serious attention of our churches. The sailing of the new *Morning Star* (fully equipped and paid for) to her missionary work among the islands of the Pacific Ocean is a cause of congratulation among the friends of the Board, and we heartily approve of the endeavor to concentrate the interest of "the many thousand owners of the new vessel among our Sunday-schools and Mission Circles" upon "the Micronesian Mission as 'The Children's Morning Star Mission.'" Your Committee would call special attention to the "Two Practical Inquiries" raised by our Secretary in his report: first, "How shall the supply of missionaries be largely increased?" "We need," we are told, "immediately an additional force of not less than fifty ordained men with their wives, and fifty single women, in order properly to sustain the work now committed to our trust." We learn with alarm that "during the past year no missionary or assistant missionary, except those reported at the last Annual Meeting as on the outward journey, has entered upon the work in the foreign field." Well may the Secretary ask: "Where are those men and women, so greatly needed?" They are where we shall find them in numbers sufficient for our needs if we will only seek them in the way of divine Providence; first, in the consecration of ourselves and our all to the evangelization of the world to Christ, and then in systematic, earnest, persistent, prayerful effort to seek out and set forth on a course of preparation for the gospel ministry and the foreign-missionary service suitable persons for the work. Such prayerful consecration and systematic endeavor on the part of the great body of the membership of our churches would soon bring to us all the missionaries we need. And then would be answered the second question asked by our Secretary: "How shall the regular systematic donations from churches and individuals be lifted to a permanent advance of not less than twenty-five per cent.?" For, then, this spirit of consecration and this systematic effort in the churches would provide, not only the men but also the means to sustain them in their mission fields, and we should no longer hear that in the donations for the past year, as compared, not only with the preceding year, but with the annual average of the last six years, there has been a "slight decrease."

And when can there be a better time to make this consecration and to enter upon this work than on this Seventy-fifth Anniversary of the existence of our beloved Board, in grateful remembrance of all the way which the Lord our God has led us these many years?

The Committee on the Missions in Africa, Rev. James Powell, D.D., Chairman: —

These missions are three: the East Central, the West Central, and the Zulu. The West Central mission is still young, but into its history has been crowded much of stirring interest. The meeting at Columbus a year ago heard the announcement that disaster had suddenly befallen the mission, that the native king had driven out the missionaries, and that they had been compelled to retreat to the coast for safety. Thanks unto God for his protecting power and for the strength with which he endowed his servants. This flight was made without loss of life or serious suffering. But the retreat was only a temporary withdrawal, for soon two of the missionaries returned whence they had been driven out, and their return was hailed with great joy and delight by the people. Outside parties, not the people, had been the instigators of the king's hostility. Through the good services of the governor-general, the power of the mischief-makers has been broken and protection for the missionaries insured. We commend the missionaries for the heroism displayed in meeting the exigency as they did; and in the severe ordeal through which they passed we cannot but see that this trial of their faith is simply a step in their providential preparation for the great work to which they are called, and an indication that God has brought them into the kingdom for such a day as this. The East Central Mission, which is really a part of the fruitage of the Zulu Mission, has been marked the past year by the exploration, selections of new stations, and the reinforcement of the mission by Mr. and Mrs. Ousley, colored graduates of Fisk University, Nashville; Mr. Ousley being also a graduate of Oberlin. We note the possible significance that the lives of these missionaries may bear to the part which colored missionaries, trained in the schools of our denomination at the South, are to play in the future in the evangelization of the Dark Continent. If we are faithful students we shall in due time read what is God's thought in reference to this question; and when he leads, this Board, if faithful to its history, will follow. We bear testimony to the fidelity and success with which the pioneer work has so far been prosecuted, and put on record our thanksgiving to God for the cordial favor with which the missionaries have been received by the people. It is only another evidence that the heathen world is ready to receive the gospel in larger measure than the churches furnish

the Board with means and men to supply it. The Zulu Mission, which is the oldest and the strongest of the Board's missions in Africa, — it being fifty years since its establishment, — proposes to join the parent society in a Jubilee celebration this year, and ample preparations have been made already for special services to be held next December; and as the African pilgrims come together, representing 15 native churches, a living membership of 782, under the care of 9 missionaries, 2 native pastors, and 50 native preachers, and under the leadership of their speakers walk around their Zion, mark her bulwarks, and tell off her towers, the 9 stations and 13 out-stations reaching directly a circle of 7,000 in a population of 75,000; as they point to their theological school with 15 students, to their three boarding schools with 134 pupils, to their 41 common schools with 1,716 pupils; and as they speak of the precious revival that lifted the churches to a higher plane of spiritual life, and appeal to their membership of 118 the past year, we can well imagine their joyful exclamations, and that in some measure their jubilee will be an echo of the jubilee that we, their pilgrim fathers, are now enjoying in Boston. It is a matter worthy of special mention that 6 of the 9 missionaries have served 30 years or more. We are not surprised to learn that some of them are beginning to feel the infirmities of years and failing health, and that the need of reinforcement at this important mission is urgent and imperative. The call is made for six new missionaries at once to enter this field and take the banner from the hands of those who soon must let it fall, and carry it forward to the grander triumphs that these long years of faithful service have prepared for the immediate future to witness. Your Committee are impressed with the evidence the reports placed in their hands furnish of the prudence and the wisdom with which these missions in Africa have been managed by the Board. They have nothing whatever to suggest in these respects. Their recommendation is: "Keep on doing as you have been." But they do take up this call for the six new missionaries for the Zulu Mission, and send it out as in their belief the call of the Master himself. The call is for young and strong men, thoroughly furnished in heart and mind and physical vigor to endure hardness as good soldiers of Jesus Christ. We believe the men are here. The recruiting-office for distinguished service in Africa is now open. Let the men to whom this call comes receive it, and report at headquarters in the Congregational House for enrollment, and in the name of the Lord to receive their marching orders for Africa.

The Committee on the Missions in the Turkish Empire, Rev. William H. Ward, D.D., Chairman: —

If the political problem of Turkey is engrossing the interest of the civilized world, no less must its religious problem be our profound concern. Turkey is peopled by races of great physical and intellectual force, and the possibility, nay, the certainty, of a great empire lies in that land. What has been there, in that hive of people and states, will surely be again. There is needed only just that religious education which we are giving Turkey, and out of which states are now being born in European Turkey and shall be born south of the Bosphorus. Within these few weeks we see the attempt made to unite, under one government, Bulgaria and Eastern Roumelia, where our own Board and the Methodist Episcopal Board of Missions have labored, and where the graduates of Robert College are scattered. From this unification we may expect no little good, and it may encourage us to larger work there, while we pray for the continuance of Christian self-government in Bulgaria and in the minor states of European Turkey. We are glad to find the relation between the missionaries and the Protestant communities of Constantinople considerably improved by the happy results of the commission sent there two years ago. If we cannot have harmony between missionaries and converts, we might as well come home and leave the converts to themselves. On our own side, prudence and a generous haste to seek counsel and admit to confidence will do much to call out responsive trust. Devoted as so many of our missionaries in Constantinople are to literary and other general labor, the evangelistic work which would most bring them into personal fellowship with the native Christians is likely to be, and too long has been, very much neglected. We earnestly press upon our churches and upon the Board the importance of maintaining in the great capital of the empire an adequate force devoted wholly to organizing and developing churches, and which shall not be turned aside from this task by other work, however necessary, at the Constantinople Bible House. Asiatic Turkey has been committed almost entirely, Syria excepted, to the care of the American Board. The honor and responsibility of this mighty trust we cannot feel too deeply. If we fail in Japan, other agencies will fill up our lack; but if we fail in Turkey, all fails. During the year our mission churches have been somewhat distracted, if not weakened, by the schismatic efforts of Baptist and Disciple preachers. Our thanks are due to our noble sister, the Baptist Missionary Union, for honorably discouraging this invasion. If, instead of coming to our own country and trying to draw them off from our churches, these earnest but mistaken men had gone to Aleppo or Bagdad, — cities not properly occupied, — we could have welcomed them warmly. As it is, we regret that they have seen it their duty to disturb our Christian churches and make our Christian work more difficult. We trust that

the policy will prevail, however, on the part of our missionaries and pastors to endure patiently, and to emphasize as much as possible the points of agreement rather than of difference with the new-comers, to take no part in any war of sects, but to seek peace and fellowship. The marvelous growth of our churches in Turkey, and the fact that Armenians and Greeks are looking to us to instruct them, impresses upon us now the essential importance of giving increased attention to the higher education. Robert College has made a self-governed Bulgaria possible. Who will venture to divine what similarly equipped institutions in Aintab, Harpoot, Marsovan, Mardin, and Midyat, with American and native professors working as equals side by side, may not do for the Turkish, Armenian, Arabic, and Syriac-speaking peoples of Asia Minor and Mesopotamia? Such institutions, thoroughly evangelistic, seeking the conversion of their pupils, — with their attached theological seminaries and medical schools and hospitals, — teaching the English language, which the people must have, we commend to the beneficences of those who wish to do much good with their stewardship.

Finally, we would urge the friends of the Board not to allow the Prudential Committee to imagine that they are weary of supporting the missions in Turkey and are anxious to throw them off immediately upon their own resources. Beyond doubt, self-support, not the withdrawal of the missionaries, is the object at which we aim. And, without doubt, there are in fact localities which do support their own churches and schools, with little more than the counsel of the missionaries. We are looking forward to the time when Cesarea and Marash and Aintab and Harpoot shall strike out in independence. But for Turkey that time is not near. It must be remembered that there are great fields yet almost untouched. We are but just beginning even in Smyrna and the field of the seven churches of the Apocalypse. It is the unfaithful men of our churches that have allowed Aleppo and Mosul, during the period of our own ineffective occupancy of those important cities, to become the greatest centres of Catholic missions between the Mediterranean Sea and the Chinese coast. There has been great success in the villages about Harpoot, and the Arabic-speaking country and the Syriac-speaking people in the Tur Abdin and along the Tigris are ready for the gospel, and the work for them has been hardly begun. The work of the Board in Turkey, with its tremendous import for one of the future great Christian empires of the world, calls not for retrenchment, but for efficient enterprise and great enlargement. We add that great outrages, murders, and robberies, and other impositions have been committed upon our missionaries in Turkey which have never been properly atoned by the Turkish government and for which our own government has never properly sought redress. We wish to express our serious judgment that a much more energetic policy is required — we do not say for the protection of the missionaries, but for the honor of our own country.

The Committee on the Missions in India and Ceylon, Pres. J. H. Seelye, D.D., Chairman, reported through Rev. Charles W. Park, as follows: —

The Committee to whom was referred that portion of the Prudential Committee's report which deals with the missions in India finds occasion for gratitude and encouragement in the present condition of our work in the land. Especially are to be noted the following facts: The thorough manner in which the work of founding other institutions of Christianity has been accomplished in Ceylon, as the result of which it is thought that before very long the work there may be entirely committed to the hands of the native churches; the extent to which the principle of self-support has been carried, notably the Maratha Mission of Western India, where the native church as a whole has for several years furnished the entire support of its own pastors; the efficiency of the educational institutions in all the missions, where high schools and training schools are turning out an annually enlarging force of educated preachers and teachers, while the effect of all the schools upon the religious experience of the pupils, as proved by the large number who pass from the schools into the churches, is a fact of equal interest. In the same connection it should be noted that the expenses of education are very largely met by grants-in-aid from the local governments, which are given only after thorough examination of the attainments of the pupils by government inspectors. The efficiency of the schools is thus rigidly tested, while the grants received, supplemented by the tuition fees, are already placing some of the most advanced schools, notably the Christian College of Ceylon, upon the verge of certain financial independence. The staff of the Maratha Mission, already much weakened by necessary withdrawals from the field of missionaries on furlough in this country, will soon be further depleted for the same reason, and should be at once reinforced. In the judgment of the Committee, the condition of this mission and of the field it occupies is such as to render a strong occupancy of its strategic points vitally important, while energetic and persistent activity along the lines of operation already laid down render it reasonably certain to yield large and rapid results. The Committee notices with the greater satisfaction the present thriving condition of the missions in the Hindustan, because the country at large is in a most critical state. The signs of the breaking-up of old faiths, of the rapid disintegration of that twin barrier of caste and custom which for so many ages has withstood, and that successfully, every effort of outside influence to effect a lodgment and to work a

change in Hindu character and Hindu life; the expressed conviction of the people that the religion of Jesus Christ is the religion of the India that is to be; their eager and pathetic appeals to foreign aid for the overcoming of that inertia which hinders all moral and social reform, the rapid spread of secular education, the influx of ideas, — all these considerations emphasize most strongly the duty which rests upon us to seize the passing moment and to improve to the utmost this golden opportunity in the history of the Indian races.

The Committee on the Missions in China, Rev. Lyman Abbott, D.D., Chairman: —

To your Committee was referred a letter calling the attention of the Board to the recent murder of inoffensive Chinese by a mob in the far West, and those portions of the Report of the Prudential Committee referring to the Chinese missions. What is commonly called the Chinese question, we do not propose here to discuss. But the equality of all members of the community before the law, and the sacred duty of the sovereign power to protect them in their rights to life, liberty, and the pursuit of happiness, is not a question anywhere on American soil. The usual unity of the human race, that one is our Father, even God, and we are all brethren, is not a question in any Christian assembly. To deny to a peaceable laborer the right to labor and to enjoy in peace and safety the fruits of his industry is a violation of the rights of labor. To expel him from the community for no other offence than his nationality is a violation of the rights of humanity. To burn his house about his head and shoot him, unresisting, is a crime against God and man. To leave the perpetrators of such wrongs unsought for and unpunished is a violation of the sacred obligations which sovereignty imposes on those who possess it. Nor are these wrongs which this Board can pass by in silence. For we cannot expect protection for Christian missionaries in China if we suffer Chinese laborers to be murdered with impunity in America. In the name of the Christian people of America, we demand for such Chinese as are upon our shores that on the one hand they be held amenable to the laws and regulations which govern the rest of the community, and on the other that they be protected by the just and equal operation of those laws in all their rights of property and person. As to the Hong Kong Mission, the Prudential Committee say: "Three years' experience seems to show that Hong Kong is not the place for the centre of any important missionary work, and that the precise object in view at the inception of the mission is not likely to be realized." This statement occasions surprise and disappointment. The reasons are not given, and we have not at hand sufficient information to justify an opinion in regard to it. The Committee recognize, with deep gratitude to God, the many encouragements to faith presented by the North China, Foochow, and Shanse Missions. The peculiar difficulties of the language and the stubborn prejudices of an ancient race have only called out the patience and courage of our devoted missionaries. Amid the excitements of war they have gone steadily and calmly on with their medical, educational, and evangelistic labors. The Chinese have learned to discriminate between their American Christian friends and their European enemies, and a wide door is opened for the entrance of the gospel into their hearts. The one supreme need of these missionaries is immediate and adequate reinforcement. The Foochow Mission has, it is true, received a recent accession of strength, but the others are very scantily manned. Several members of the Shanse Mission have been compelled to relinquish their places before having got fairly into harness. But in spite of all such discouragements the year shows a substantial gain at almost every point, and confirms the wisdom of the general policy of the work. The leaven of the gospel is permeating the inert mass with a new life. The voice of God's providence speaks to us that we go forward.

The Committee on the Japan Mission, Rev. A. J. F. Behrends, Chairman: —

No condensed statement can reproduce the instructive and hopeful impressions which the papers submitted to us are fitted to produce. We must content ourselves with referring to the salient points which a careful review makes prominent. The prosperity of the mission continues to be a matter of grateful surprise. Ten new out-stations have been planted; six new churches have been organized; the net increase in church membership has been nearly a thousand, — an advance of nearly fifty-four per cent. upon last year, — and the Sunday-schools report an average increase of nearly 500. Yet all this additional work has been done by, and is under the care of, practically the same missionary band, whose ranks sadly need replenishing. It is with profound and painful regret that we learn that no response was elicited by the urgent appeal of last year for new laborers in the most promising of mission fields. The educational work has been prosecuted with vigor and success. The Theological School at Kioto entered its first permanent building last fall, and in June last was graduated the first class of thirteen who had been carried through the full course of eight years. The attendance in all departments was nearly two hundred, of whom thirty-nine have been baptized since the last report. The printing-presses have done good work in distributing over 3,000,000 pages of Christian literature. The schools for girls and the work among the women have proved to be a growing blessing, and the

report calls attention to educational and political changes now impending in this great empire of 35,000,000 souls, which may well provoke us to earnest and importunate prayer in behalf of Japan. Since the last Annual Report the mission in North Japan has been reinforced by a son and a daughter of Dr. H. M. Scudder, who last year presented the report on Japan, who for many years was himself a missionary in India, and who belongs to a family whose name has already become a missionary tradition. The North Japan Mission shows an increase of two out-stations, the organization of two new churches, and a net increase of eighteen in membership. The field is one of exceptional difficulty, but the laborers are fearless and true, and we look for God's signal blessing upon their heroism and toil.

[See page xv of the Minutes for Resolutions.]

The Committee on the Missions in the Pacific Islands, Gen. S. C. Armstrong, Chairman: —

Your Committee, to whom was referred the report of the work on Micronesia and the North Pacific Institute, note with pleasure the arrival of the new *Morning Star* upon the scene of her destined work, and trust that this most useful auxiliary in the work among the islands of the Pacific may long continue in service. It is to be hoped that, with the growth of commerce in the Pacific, other lines of communication may be established with those island groups, and the mission be more frequently heard from. The report from the Gilbert Islands is encouraging, but meagre. Your Committee warmly indorse the recommendation of the Committee of the Hawaiian Board, regarding the enlargement of the present force by locating ordained missionaries at Kusaie or Jajuij of the Marshall Islands, Ponape and Ruk of the Caroline Islands, and for a physician at one of these points. The importance of Jaluij as a centre of foreign influence will probably increase in the near future. The work of the training schools in these groups, and the importance of providing Christian textbooks, can hardly be overestimated, and your Committee hope they will be prosecuted as vigorously as possible, to forestall the evil influences which will grow as these groups increase in commercial importance. Your Committee especially commend the work of the North Pacific Missionary Institute at Honolulu, under the able management of Charles M. Hyde, D.D. A part of the Committee bear willing testimony, from personal knowledge, to the value and importance of Dr. Hyde's labors in making the Institute a source of help and inspiration to the Hawaiian churches, and in aiding, in directing, and in stimulating Hawaiian missionary work in other parts of the Pacific, and as a power for good in other branches of Christian work in Hawaii. The Caroline Islands have, during the past year, been the cause of a diplomatic dispute between the governments of Germany and Spain. It is now reported that an arrangement has been entered into whereby the somewhat shadowy claims of sovereignty advanced by Spain, and formally repudiated by Germany and England five years since, are now to be practically acknowledged. It is to be regretted that native sovereignty and independence could not have been respected, and the native chiefs assisted in forming a government which would have protected all the interests involved, as was suggested in an appeal or protest in behalf of these and other groups and islands in the Pacific, made to the Great Powers by the Hawaiian government last year. Spain has never done anything to establish government or morality in the Caroline Islands. If such efforts constituted any claim to superior rights, the claims of America and Hawaii would be paramount. Your Committee are glad to learn that the Board have communicated with the Honorable Secretary of State, and have received assurances that the United States government will make earnest efforts to secure, for their missionaries and their work, full freedom and protection in any arrangements that may be made concerning the future government of that group.

The Committee on the Missions in Papal Lands, Rev. Wm. P. Fisher, Chairman: —

The reports of the missions in Papal Lands show the work of these missions proceeding slowly, but not without encouragement. The missions in Austria and Spain are each conducted by only one (married) missionary, without the benefit of the counsel and support of fellow-countrymen. One of these has been obliged to come for a short time to this country, leaving his work in the hands of a capable, though temporary, substitute. They are organizing and superintending the laborers whom they gather from the people, with whom they enjoy relations of agreeable confidence. Of the romance or *éclat* of foreign missions they can have little and can communicate little to us. In their ostracism and discouragements these missionaries deserve our sympathy and prayers. It is necessary to discriminate between the Roman Catholic Christianity which is in contact and rivalry with Protestanism approximated to it in reforms, intelligence, and genuineness, on the one hand, and on the other an ecclesiasticism, which is perfect only in the organization of its hierarchy and in its supremacy, while destitute of power to reform itself or of reforming influences from without, and inefficient alike against the superstitions of the ignorant or the objections of the inquiring. Our appreciation of the piety which exists in some phases of the Roman communion must not make us indifferent to the needs

of a multitude under its nominal influence who do not know the gospel, or to the humble and self-sacrificing servants of Christ who are exhibiting him and the pure life of his people and his ministers where these are misunderstood and misrepresented. Since the assembling of this meeting of the Board the gratifying news has come that the Austrian government has unexpectedly granted the privilege (or right, as we call it) to erect halls for religious worship in any part of Bohemia. The foundation is thus laid for the establishment of free Christian churches in the old Protestant land of Huss. Also, there is the information that the Mount Holyoke of Austria at Krabschitz has been secured to this Board. There are also two missions in Mexico which deserve our special interest and intelligent appreciation. This land upon our own borders is inviting the enterprise of American Christians; an invitation accepted in vigorous practical work by several denominations. The American Board has a mission in Northern Mexico, two stations and two missionaries with their wives. Here, as in Papal Europe, their first converts must be among the lowly, and the enterprise must meet with prejudice and opposition; but the messengers are scattering the Word of God, which is readily accepted, and sowing the seed of a future harvest. The mission in Western Mexico has at present three men and four women from this country. This mission, established in 1872, has had an unfortunate experience of violence and discouragement. But it is believed that it is now planted on a permanent and satisfactory basis, with a hopeful and promising outlook. The missionaries are commending their faith by patience, purity, and goodwill. There seems to be room enough and need enough in Mexico among the descendants alike of Spaniards and the original Americans, and inducements enough to warrant us in still further promoting the evangelizing instrumentalities.

SPECIAL THANK-OFFERING.

By direction of the Prudential Committee, the following communication is presented to the friends of the American Board: —

In one of the historical papers from the Prudential Committee presented at the recent Annual Meeting of the Board was the following statement: "The time has now arrived for a marked advance in the regular contributions of the churches and of individuals, and nothing could be more appropriate and timely, at the close of these eventful years, than a special thank-offering of at least $100,000."

Among the resolutions adopted by the Board upon the recommendation of the Committee to which these historical papers were referred, was the following: "*Resolved,* That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of $100,000 as a cheerful thank-offering to the Lord of missions, and as the earnest of a higher consecration to the Master's cause."

During the meeting the inquiry was several times made: "When is the opportunity to be afforded for this special thank-offering?" Some who made the inquiry accompanied it with special gifts. Previous to the meeting several gifts had been bestowed with the thought of a thank-offering in mind. One was the offering of a Christian woman, who bestowed $10 for each of the seventy-five years of the history of the Board, amounting in all to $750. One gift of $1,000 was presented with the understanding that if such a thank-offering should be suggested, this $1,000 should be included. The following touching anonymous note, with a ten-dollar gold-piece enclosed, was read from the platform by the President of the Board after the sacramental fellowship of Thursday: "Is not this seventy-fifth birthday of the A. B. C. F. M. the time for thank-offerings? Is not this the mount of blessing? This has been a feast of good things, and can it be fitting to go out past the treasury and look not that way? Who is it

that sitteth 'over against the treasury' to-day? Lo! His dear brow is pierced and bleeding with cruel thorns. His blessed hands are torn with the price of a world's redemption. He is waiting for our offerings of love. Please take my mite — would I could multiply it a thousand-fold! — for the love of him." Since the close of the meeting several communications and suggestions have been made to the Prudential Committee, showing a strong desire on the part of many persons that this thank-offering should be called for by the Committee. Among others, the following letter was received, October 23, from one of the Corporate Members of the Board: "I cannot refrain from expressing to you my great enjoyment of the recent meeting of the Board in Boston. It was a most glorious occasion, and will, I am sure, be greatly blessed in its results. One thing only in my judgment was lacking — the proposal for a 'thank-offering' was not emphasized as it should have been. Friday morning a vote should have been proposed, pledging the vast assemblage to have their part in the work. I had prepared a vote as follows: 'That the proper officers of the Board issue at once notice that they are prepared to receive pledges to the special thank-offering fund of $100,000, and it is recommended that this special subscription remain open only to January 1, 1886.' I am confident that the passage of this vote would have made sure the thank-offering before January 1. Doubts revolving in my mind alone prevented my action. The votes that were passed, however, warrant the officers of the Board in an effort to raise the 'thank-offering'; and that it should be essentially a 'thank-offering,' a limit should be fixed for its receipt. With these suggestions, I refer the matter to the wise counsels at the Mission House, trusting that under God the desired offering may be received."

Within less than twenty-four hours after the delivery of this letter, the following telegram was received from the son of the writer: "Father died this morning. Funeral Tuesday afternoon." When, therefore, the letter was read to the Committee Tuesday afternoon, the generous friend, Hon. John B. Page, who had dictated it from a sick bed upon which he had been suddenly prostrated after his return from the great convocation, had passed away. It certainly emphasized the call.

These requests, and others which cannot be specifically mentioned, seem to the Prudential Committee to be an indication that there is a strong desire on the part of a large number to present special thank-offerings in acknowledgment of the goodness of God in the past, and as a pledge for more earnest work in the future. In order to meet this desire, the opportunity is now afforded for donors to respond at as early a day as is practicable, in large or small sums, or by pledges, as they may prefer, and for pastors and officers of the churches to present the matter, if they think it wise, to their congregations. This additional $100,000 beyond the regular contributions, which we trust will be not less than twenty-five per cent. in advance of the preceding year, is greatly needed, the larger part of it to meet special urgent requests already received from the missions. These special thank-offerings should be sent to the Treasurer, Langdon S. Ward, 1 Somerset Street, Boston, and will be acknowledged by him in a separate statement in the *Missionary Herald*. And so we leave the matter to the spontaneous action of individual donors, pastors, and churches.

GIFTS FOR HIGHER CHRISTIAN EDUCATION.

WHATEVER may be said of higher Christian education in this country may be said with double force in regard to the wants of the mission fields of the American Board. A good deal has been done, yet a great deal more needs to be done. It is well understood here that Christian institutions are a necessity to our best social and Christian life; that the college is needed to educate men for the Christian ministry as well as for other departments of life; that our Christian society, in short, depends largely on our higher institutions of learning. It is emphasized none too often that the main work of foreign missions is to bring men to the saving knowledge of Christ. While this is the first and great object, it should not be forgotten that Christian educational institutions are not only one important instrumentality for directly accomplishing this object, but are also necessary to secure permanence of results. If a Christian college is needed in the new fields of the West to meet the wants of the incoming population, what shall be said of the wants of the dense populations to be found in some of our mission fields, where old errors and superstitions must be cleared away and society be organized anew? Indeed, the only hope of permanent success to the missionary enterprise and the realization of the hopes of friends of missions depend on the early establishment of such institutions as have been found necessary in our own land.

It is to be hoped that friends of Christian education will divide their gifts for this purpose between the home and foreign fields. In many minds there is now a question of thank-offerings for the progress of missions under the care of the American Board. What more fitting offering than means to supply the urgent necessities of Christian colleges, and to found other institutions of like grade for both sexes in the different missions?

At the present moment not less than $10,000 — $8,000 for dormitory and $2,000 for special expenses the present year — are needed for Central Turkey College at Aintab. The present buildings are overcrowded, and a new dormitory must be supplied, if young men who are eager to avail themselves of the advantages of the college, ready to pay all expense required for board and tuition, are to be accommodated. This institution is carried on with great economy. Three of its native professors have been educated in this country, and are men eminently well fitted for their positions; yet growth means increased expense, and if this institution is to fulfil its appointed work, it needs not only the sum above named for a dormitory and to supply some pressing wants, but a further endowment of not less than $20,000. Other institutions might be mentioned, as Jaffna College in Ceylon, in need of further aid. A Christian college must very soon be founded in North China. The above indicate in part the opportunities for promoting Christian education in the foreign field, for which a sum not less than $100,000 is now needed. Special contributions for these objects are in order *without further solicitation.*

It is a well-known fact that the influence of New England over this country and throughout the world has been due, and is due to-day, largely to her institutions of learning. The influence exerted by the hundred University men from

Cambridge and Oxford who came to the Colony of Massachusetts Bay between the years 1630 and 1647, in giving tone and character to our New England and making it what it is in the world, who can fully estimate? And just this influence we seek to exert through our higher institutions of learning in the foreign field.

TO THE NON-MISSIONARY PUBLIC.

BY ROBERT N. CUST, ESQ., OF LONDON.

[We are able to give in the pages of the *Herald* only the concluding portion of the paper addressed by Mr. Cust to the American Board, in connection with its Seventy-fifth Annual Meeting. Part I of his paper had reference to missionary societies; Part II, to missionaries; and Part III, to the non-missionary public. This third part is presented here.]

I. First come the words "Guilty Leisure." Are there no men and women in the community, for whom God has provided in his bounty an abundance or a sufficiency, and who pass through a long life of ease and health, who have unemployed gifts, who do nothing for the Lord who bought them? This is what I call "Guilty Leisure." In France no substitutes are allowed to exempt from military conscription. Personal service is required: there is something more valuable than gold and silver, and every Christian is bound to render this to the home and foreign missions, or to both. How do some of our acquaintances get through their long tedious days, sanctified by no labor, unenlightened by any interest?

II. Next come the words "Culpable Ignorance." And yet this is an age of enlightenment, and the presses of the missionary societies flood the world with interesting information, but there are those who will not read them. The Sunday-school is instructed in the details of St. Paul's missionary journeys, but knows nothing, or next to nothing, of the greater work of the successors of St. Paul. And yet the reports of missionary societies and their periodicals are filled with greater interest than the most fascinating romance, and have the advantage, or perhaps disadvantage, of being true. Perils by land, perils by sea, perils by robbers, perils by the heathen, perils in the city, perils in the wilderness, perils among false brethren; in weariness, in painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness, besides the care of all the churches, moving accidents by flood and field, disappointments and successes, triumphs and abasements,—all these and more are to be found. As the narrative flows on in its simplicity, the narrow walls of the room seem to expand, and the reader is transported in thought to the great cities of Asia and the vast deserts of Africa. There stands an honest, God-fearing man—one of the reader's own race and kin and language—sent out to preach the gospel by his church; and is he not something, in this cold, self-seeking, material age, to be proud of? He has given up the prospect of wealth and honor and ease in his own country, and has gone out to endure hardship for the sake of the suffering, the oppressed, and the ignorant; nor has he gone alone, for by his side there moves a form, scattering sweet flowers around his life in those God-forsaken regions, attracting to herself hearts of savages by the strange and novel sight of the beauty of

holiness; they call her in their untutored accents an *angel:* he calls her *wife*, who like Ruth will not leave him. Are such stories as these not worth reading? Am I not right in adding the words "Culpable Ignorance" as to the continuity of the missionary spirit from the time of St. Paul to the present hour?

III. Next come the words "Culpable Niggardness." He has given us all, all that we possess in this world, all that we hope for in the next. Shall we not give him something? Do we value the privileges which we possess if we do not assist those who strive to extend them to others? The free Anglo-Saxon on both sides of the Atlantic is not content to enjoy freedom, but wishes to impart it to others. The Christian wishes the message of salvation to be conveyed to the whole world. On the clock of history the hour for missions has sounded. I write with a profound conviction that the church, the family, and the individual — if they do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations — abdicate their position. Those who are most liberal to home requirements are not less forward in aiding foreign missions.

Nor is it money only that the Lord requires. What shall be said of those who withhold personal service, if the message has come to them; if the Lord has unmistakably called them; if he has given them talents, and leisure, and opportunities? What shall be said of parents who withhold their children who are willing to go and who have no field of usefulness at home? Where that exists, and they have a vocation in the home missions, among the poor and suffering of their own people, it is mere idle will-worship and desire of change that tempts them to new and not better things. But where they are sitting at home with folded hands, doing nothing, crushed by the conventionalities of home family life, — eating, drinking, and sleeping, — parents! parents! if the Lord calls them, let them go. Early death, tedious disease, some other kind of misfortune, will come upon you as a punishment for robbing the Master of his own. What happened to the servant who wrapped his talent in a napkin?

The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire of gain; the dauntlessness of the soldier, without the necessity of shedding blood; the zeal of the geographical explorer, but for a higher motive than science. Now, if there is anything greater than an English missionary, it is an American. My words may be read on both sides of the Atlantic, and I write them deliberately; if my convictions were the other way, I should not hesitate to express them. I knew John Newton, of Lahore, forty years ago, and I know him still. I knew Forman and Barnes and Joseph Owen, and many of the Episcopalian Methodist Mission more than twenty-five years ago in India, and Van Dyck, and Eli Smith, and Robinson, the Palestine explorer, at the same period. Later on I have made the acquaintance of the great army of American missionaries at Constantinople, Beirut, and in Egypt. I impinged on Labaree at Tiflis in South Russia. Many American missionaries starting to Africa have come to see me in London, and I have taken note of their character and calibre. I have lived among missionaries of my own country all that period, and know members of all denominations. *They are the salt of the earth.*

THE CHINESE AT THE SANDWICH ISLANDS.

BY REV. FRANK W. DAMON, OF HONOLULU.

THERE are at the present time from 18,000 to 20,000 Chinese on these islands; of these some 900 are females. There have been Chinese in the islands for thirty or forty years, but the majority of those now here have come within the past five or ten years. There are two pronouncedly different tribes, or clans — the *Puntis* and *Hakkas;* the former coming from the neighborhood of Canton and the district of Heung Shan, in which district the city of Macao is situated. The Hakkas come from districts near Hong Kong and from remote and mountainous regions in the eastern and northeastern part of the province of Kwang-tung. These clans are not friendly to each other. They speak strongly different dialects, which greatly increases the difficulty of working among them. The Hakkas, however, in time come to understand more or less the dialect spoken by the Puntis. The Puntis, as a class, regard themselves as superior to the Hakkas, and often treat the latter with contempt. Both clans are, however, progressive and industrious, and have strongly intrenched themselves in our island group.

Christian work has been prosecuted among the Chinese here for some fifteen or twenty years, though not regularly organized till about four years ago. There are between four and five hundred Christian Chinese on the islands — men, women, and children. Of these the majority are Hakkas, though there is a sprinkling of Puntis. Some have come to us from the Basel, Barmen, American Presbyterian, and American Baptist Missions in China, and from the Presbyterian Mission in California, while those who are in many respects the most active and efficient members have been converted and baptized here.

There is a well-equipped and organized church in Honolulu; another at Kohala, island of Hawaii. At Hilo we have a mission-house (rented), but not as yet an organized church. On the island of Maui, at Paia, the Hawaiians and Chinese are united in one church organization, both nationalities having contributed toward the cost of a neat church edifice. For helpers, we have in Honolulu an excellent man, of tried Christian character, who has charge of the preaching in our Chinese church and holds services among the Chinese at the prison and hospital, and is most active in all good work here in the city. At Kohala there is another Chinese preacher, who has been laboring for some years in that district. At Hilo we have an evangelist, who is doing good work, while in Maui there is another who labors among his countrymen there. Arrangements are making, if the necessary funds can be raised, to send another preacher to the island of Kauai. In addition to these we have here in Honolulu a teacher for our boys' school, and another for the girls' school. These have charge of the Chinese department of the schools, while two American ladies, Miss Payson (formerly in Foochow) and Mrs. Kinney, have the English department. We have at present about sixty pupils, boys and girls, in our schools. There is pressing need of a Chinese girls' boarding school, and I trust that God will soon open the way for us to undertake this new work.

We have a Chinese Young Men's Christian Association which is in many respects an important auxiliary to the church. A bit of land has recently been leased for a period of years, in the rear of our Chinese church, and we are hoping soon to erect a suitable building for meetings there and also to provide a home for the sick and destitute of the church and association. We hope when this is completed to be able to form a small training class and thus raise up our own evangelists and not be dependent upon China.

The Chinese are scattered all over the islands, in nearly every valley and plain, and in the most remote nooks. They congregate in large numbers on the sugar plantations, and the rice industry is entirely in their hands, as is almost all the small shopkeeping in the country districts.

Preaching the Word, distribution of tracts and scriptures, schools here in the city, Sabbath-schools where instruction in English is given, and itinerating, are among the principal agencies which we use to reach the people. On the whole, the outlook is encouraging. There is but little marked hostility to the spread of Christianity, though this is at times manifested, mainly fostered by the secret societies of the Chinese, which do great harm and are large and powerful. The attendance at our Chinese church at Honolulu upon the Sabbath is increasing. Two Sabbaths ago a member of one of the most influential and wealthy Chinese firms in the city was baptized and received into the church, bringing also his two little children for baptism. He gives good evidence of being a real Christian, and his public profession of faith in Jesus Christ cannot fail to make an impression here. The majority of our church members are poor and form the working class. Some of them display an earnest, active spirit, and, on the whole, I think they compare favorably with the Christians of other nationalities residing on our islands.

Letters from the Missions.

Maratha Mission.

FEAR OF FAMINE.

MR. WINSOR, of Sirur, reports that the people within his district are sobered and made willing to listen on account of their present fear of a famine.

"This is another sad season for the people in this region, as no rain comes, while to the northeast and west there is a good supply. Three weeks since (or a little over), I was met by one of the Comati people, — a high-caste race who occupy the west end of Sirur, — and he was telling me how sad they felt at the prospect of no rain. I took the occasion to speak with him as to the true God in whose hand are these things. He said he would ask his people whether I should come to talk with them on the next evening. The next day he said they would meet me at eight o'clock. I went and found about seventy-five or one hundred of them, all quietly seated on the ground at their meeting-place, and a chair placed for me in the centre. They listened to me intently; and, after speaking with them of Him in whom we trust, I said: 'Shall I pray with you?' They said 'Yes,' and I stood up in their midst. As I prayed they hung like little children upon my words; and, without a suggestion even, all rose at the beginning of my prayer, and stood as devoutly as men ever stood; and there was silence, as if a holy hush had fallen upon them all. There was deep feeling and a response from the depths of their hearts as I closed the prayer."

PROGRESS AT SHOLAPUR.

Mr. Gates writes from Sholapur, September 12: —

"The work in my district has been very encouraging lately. Inquirers who have been somewhat intimidated by the unfriendliness of native officers, are now coming forward. Since August 31 I have baptized sixteen adults and three children, in four different villages. In one of these places there were no Christians before. There are candidates for baptism in at least six other villages, in some of which there are no Christians now. A few months ago I wrote you about a man who attempted to get up a dinner and do all he could to hinder the work. He did not succeed, and now he and two of his seven wives ask to be baptized. I hope they are sincere, but it seems best to give them a few months' time to prove their sincerity. I have recently heard that this man wrote to influential men last year to help him in his attempt to oppose the Christians. One of these men showed a letter to one of my teachers, and said he had replied that he would not give any assistance. Letters were sent to several villages where the people were friendly to us, saying, 'We hear you are in the habit of eating with Christians, and associating with them in many ways too familiarly.' The people in one of these villages replied: 'Yes, we do these things, and you can do whatever you like about it.' I was no less surprised than pleased at the boldness of the stand they took."

A STRIKING CASE OF CONVERSION.

Mr. Harding, of Sholapur, writes as follows: —

"One morning in August a young man at the village of Kumbhari told his friends that he had decided to become a Christian. They forcibly prevented his coming to us that day, but the next day he came and asked for baptism. He said he had been deeply impressed by what he heard at one of our evening meetings at his village last January, but he told no one of it. Some months later a preacher spent a week or two at Kumbhari, and again he was awakened, but he told no one.

"A month ago, in connection with a Hindu festival, he went at night to a meeting to hear one of the popular sacred books read. Some portions of this book were very impure, and he said to himself: 'How utterly different this is from the Bible,' and then his old convictions returned. He could not sleep that night and the following day he could not eat. The next night and the next day his experience was the same. The third night he, with others, lay down in the public Rest House, as usual. Those about him soon went to sleep, but *his* troubled and anxious mind could not rest, and so he lay awake till two or three o'clock. Then all at once a man lying near him exclaimed, in his sleep, probably: '*It is true; the religion is true!*' It seemed like a voice from heaven to the young man, and his decision was at once made: 'I will henceforth follow Christ.' He has not wavered since. He told the people in the morning that he had had a vision, and who can say that he had not? (Job xxxiii, 14–17.)

"We went to the village two weeks later, for the purpose of baptizing Satwa. But as we were beginning the service, his elder brother and several others set upon him and beat him and dragged him away, and I am sorry to say that most of the one hundred people present seemed in sympathy with the ruthless opposition. Such bitter hatred, if not excited directly by Satan, must have been quite in accord with his wishes. Of course, all knew that I could get policemen to prevent the recurrence of such a disturbance, but it seemed best not to ask for their help, and the next Sunday Satwa came to Sholapur and was baptized in our church, boldly yet humbly confessing that Christ is his Lord and Saviour.

"Satwa's friends have threatened all sorts of persecutions, but I presume, now that he is baptized, he will not be seriously molested. The people have sent a request that we let them alone now. They do not wish to hear anything further from

us. After the first conversions at this village, eighteen years ago, I remember this same request came to us, and it has been more than once repeated, and yet two men at least have recently assured Satwa that they will soon follow him. Very likely within five years there may be a native church at Kumbhari.

"Just now, as in years past at this season, we are having a course of lectures for the educated men of Sholapur. The attendance is good, and a kindly spirit is manifested. On the whole, I think the hostility of the educated classes to Christianity is gradually diminishing. Yet it exists all but universally and is very strong."

Madura Mission.

MANY HEARERS.

Mr. Noyes writes from Kodi Kanal of a recent inspection he has made in the villages connected with his station:—

"We have this year thirty Christian village schools, five of which are taught by catechists, in addition to their evangelical work. Twenty-three of these schools are to be examined for 'Government Results' (grants-in-aid). To the forty Christian congregations (the same in number as last year) there have been added one hundred and five new converts within the past six months, and thirteen members have been received to the churches on profession of their faith.

"Pastor Isaac reports that forty-one families, numbering eighty-six souls, have joined the congregations in his portion of the field. One of the converts is a man over seventy years of age. The pastor speaks of him as having given satisfactory evidence of repentance and faith, and of having been for some time very anxious about the salvation of his soul. He has come out boldly from hundreds of high-caste heathen relatives and neighbors, and declares his willingness to make a public profession of his faith in Christ. This man and eighteen others are candidates for admission to the church, to be baptized and received at the next communion season.

"Two of the pastors, with several catechists, spent ten days of the month in the 'Itineracy,' and preached the gospel to thousands of willing hearers. Another pastor reports that he and the catechists had preached the gospel in the streets of their own villages, to hundreds of heathen, besides attending to the ordinary work in their congregations. One said: 'As the grain crop had been very small, his people had added, to their other various methods of securing the means for the support of the pastor, the raising of broods of chickens, the avails to be given to the church fund. This pastor was rejoicing over the prospect of receiving a new congregation in a neighboring village, two miles from his church, and had collected twenty-one rupees from the poor people for church-building."

NATIVE HELPERS NEEDED.

Mr. Gutterson, of Melur, speaks of the difficulty of securing competent and devoted native helpers, and reports that within a few years no less than eight men employed at his station have been dismissed as unfit for the work. Mr. Gutterson says:—

"I am trying to strengthen my own hands for the future, in the way of helpers. Some six or eight young men and women in various stages of instruction will return in due time, the Lord willing, to labor among the 'Melur thieves.' I wish I might find more, and even better, material for the same purpose, and that the Master would lead these young hearts to an early and complete consecration of their all to his service. Oh! for more of his presence. Our hearts tire of the machine-like nature of our service. We are in danger of becoming engineers. The mechanism certainly grows more complicated, and a master-hand is needed; but the wheels should be as burning fire, and the fire that of the Spirit! and the Spirit should be in our hearts first and always.

"A Monday noon-meeting for prayer is held in my study for all helpers at the station centre. All who understand English meet with us for family prayers in the evening; often as many as eight are

present, of whom six can join heartily in the singing of English hymns. If the dear friends of the Franklin-street Church of Manchester, New Hampshire, could listen at our open doors of an evening, they would realize the value to us of the beautiful-toned organ — their generous gift — in cheering our hearts, and in lifting these young people to a higher Christian life and to nobler thoughts.

"I cannot report any cases of conversion, or even of inquiry, among the heathen. Buyers and readers of the Bible are not wanting, nor, indeed, those who admit the truth of Christianity. The people through the station, in fact throughout the entire district, hear the gospel with gladness. Five years ago my helpers were driven with violence from villages whose inhabitants now flock to hear. Old prejudices are slowly passing away. Hinduism gives place to materialism. Let us hope the next step may be into the realities."

Japan Mission.

INCREASING USE OF THE ENGLISH LANGUAGE.

In the report of the work of the press for the past year, Mr. John T. Gulick says: —

"The most remarkable feature in the present literary history of Japan is the strenuous effort that is being made to introduce the study of English into all the schools of the people. Owing to the lack of teachers it is impossible to bring it into the curriculum of the common schools this year; but notice has been given that next year the teachers of these schools will be required to pass an examination proving their ability to teach the rudiments of the English language. This has given an immense impulse to the study of English, resulting, I am told, in the sale of many tens of thousands of spelling-books and readers during the past few months. What results will be gained in the knowledge of English, it is impossible definitely to predict; but it seems probable that, by the end of eight or ten years, hundreds of thousands of the people will be able to read English with more or less ease, and that the score of English books now published in Japan will have been increased to hundreds. We shall all watch with the deepest interest the remoter results of this most remarkable experiment."

THE KIOTO TRAINING SCHOOL.

Mr. Learned, writing from Kioto, September 25, reports the auspicious opening of the fall term of this most important institution: —

"Our school opened on the 14th with a large attendance. There are nearly or quite eighty in the new class in the English department, and the whole number of students in that department is just about 200. The number of theological students is about thirty. According to our new vernacular theological course, the students in that department have five weeks more vacation than the others, so as to give opportunity for more practice in work. The new dormitories are finished, making seven in all, and were built none too soon. During the summer the dining-room has been greatly enlarged, and the kitchen rebuilt, which will be a great advantage to the boarding department. It is well that the new chapel is begun, for the old one is already more than full, putting in all the seats that we can. The standard of admission to the school has been raised, and a large number of students were unable to pass the examination for entrance. This has led to the organization of a preparatory department in the vicinity of the school, not, however, under the care or at the expense of the school. By means of a higher standard of admission, additional studies in the curriculum, and more thorough teaching, the education given by the school is much improved over the work we were doing four or five years ago. Thus the growth of the school has not been in numbers and buildings alone. The great thing to be prayed for is that there may be also a spiritual growth. Professor Ichihara has taken charge of the Bible exercises of the three younger classes, and he is sure to do a good work with them. We are

hoping that soon he may be able to devote himself entirely to the pastoral care of the school."

Micronesian Mission.

MR. WALKUP, on Kusaie, was surprised at the arrival of the *Morning Star*, June 12, and started at once on the vessel for a tour of the Gilbert Islands. He wrote a hurried letter, which he had an opportunity to send by a chance vessel. He says: —

"We were on the lookout for our ship, yet I cannot explain our surprise when she steamed around the southwest point of Kusaie — only one and one-half miles from us — against a good breeze. Nor can I tell of my confusion as I boarded her opposite our place, and met all the Gilbert Island workers before she steamed into her snug little harbor. I did hope to meet some new missionaries from our home-land, coming to help; but though disappointed I can praise God for our new vessel with steam auxiliary, and pray and trust that the missionaries will be forthcoming on her next trip.

"Excitement and hurry have reigned since her arrival, and I write now only a few lines, as we have a chance to send mail *via* Sydney. You will hear of the vessel's prosperous voyage from Captain Bray. The 'General Meeting for Gilbert Group,' at Kusaie, was a blessed privilege and help to us all, and we expect to accomplish more in coming years. We were occupied and interested, and scarcely took time to read all our letters.

"Since leaving Kusaie I have been busy giving out Gilbert Island books, and attending to the general wants of the Gilbert Island teachers we are leaving at the different islands. I think the work in the Gilbert Islands is as encouraging as we can expect, when we remember that the islands were not visited last year by a missionary."

West Central African Mission.

LETTERS have been received from Mr. Stover at Benguela, dated September 5, and from Mr. Sanders at Bailundu, dated August 28. The friends of this mission will deeply sympathize with Mr. and Mrs. Sanders in the loss of a little daughter, born to them August 9. Mr. Arnot had left Bailundu for the interior. Mr. and Mrs. Stover had not started from the coast for Bailundu, as the carriers Mr. Sanders was to send down had not arrived. The following extract from a letter from Mr. Sanders gives the reasons why he had been unable to start the carriers, who had been engaged as early as August 1: —

"The *general* difficulties at this season are that, there being plenty of corn and the women not having to work in the fields, they have many beer parties. If we say the carriers must start on such a day, the reply is: 'No one will start till such and such parties are over.' Moreover, after the middle of July, many are loth to start off, as they wish to be present at the fire-hunts.

"The *particular* difficulties at this time were as follows: Chikulo would not let his village start till the marriage party of a new wife of his had been celebrated. Just after this the osoma was in a rage at some insult, and tried to raise an army to avenge it, and the carriers did not dare to start. Then a young woman died in Chilume, and they could not think of starting till she was 'thrown away.' During all this time there have been reported two or three *oluhulunguta*, or blockades because of the death of some great man, as being in Chivula at the same time, and hence many of the carriers simply would not start. So we had to bear the annoyance as best we could. Another thing, in my opinion, is that Chitwi, while a good sort of fellow, has not the snap or tact to rouse up his men as some of the rascals hereabouts have."

Mission to Spain.

THE CONFERENCE OF PASTORS.

REFERENCE was made in the last *Herald* to a conference of native pastors held at San Sebastian in August last. Mr. W. H. Gulick sends a further account of the meeting, as follows: —

"The *first* conference of the pastors and evangelists of this mission was naturally an event of especial interest. The need of such a conference had been evident for several years, but for divers reasons the opportune moment for holding it did not arrive until this year. The delegates all reached us on the same day, with the exception of the pastor of the Zaragoza church, who was detained at the bedside of one of the members of his church who was dying of cholera. He left her deathbed in the morning, and in the evening of the same day was with us. But God ordered that the infection should not be brought into our house by any of these men assembled here in the performance of exacting and solemn duties. The delegate from Tauste was seized with the cholera almost the very day that he returned to his home; his life was despaired of, but he has been mercifully restored to good health. There were present delegates from Santander, Bilbao, San Sebastian, Pamplona, Logrono, Pradejon, Tauste, Zaragoza, and Reus. Eleven permanent guests added to our previous family of fifty-two souls made a total of sixty-three, for whom we provided board and lodging for fourteen days, besides eighteen guests who joined us at different meals.

"It is safe to say that never before during the centuries since Spain became Roman Catholic has so large a number of Evangelical Christians been assembled together for so long a time in a single house within the limits of the country. It was inevitable, in so small a town as this, that the fact should soon become known throughout the place that the Protestants were in convention, and especially so as the examinations of the school occurred at the same time.

"During these days we held our public preaching-services for the first time in one of the large rooms on the ground floor. Though no door was open directly to the street, for four of the disorder that would inevitably occur by the coming in and going out of the curious throng, the sound of the singing and of the preaching was heard perfectly in the street through the windows opened for ventilation. This attracted a large audience of strangers to nearly all of the public meetings, some of whom have remained as regular attendants upon the services.

"The first two days were devoted to the examinations of the school. We were very glad to see our young people show so much interest in the meetings, taking part in the devotional exercises, in song, and listening to the discussions of the serious questions. Some of the more important subjects considered were: 'The means to be used to bring larger numbers within hearing of the preaching of the gospel in the different chapels'; 'the duty of the native Christians to take upon themselves a larger part of the burden of their maintenance,' or, in other words, the question of 'self-support'; 'the relation of the day-schools to the work of evangelization,'—this being recognized as *the* work of the Missionary Society; 'the colporter work'; 'the need of a training school for the preparation of young men for the ministry'; and 'the training school for girls at San Sebastian.' It is safe to say that probably these important questions have never before been so earnestly and prayerfully and thoroughly discussed by any convention of Spanish Christians, nor the gravity of their bearings upon the work been so keenly felt. It is fervently to be hoped that the thoughts developed and the deep feeling of responsibility aroused by these discussions may bear practical fruit in the different fields represented by these pastors.

"It was deemed best that the body of churches and groups of Christians in the north of Spain, and represented in the conference, hitherto without any manifest bond of union, should form themselves into some sort of organization. This was most happily effected under the title of '*Unión Ibero-Evangélica*,' with the emblem '*Me sertis testigos* (Ye shall be witnesses unto me).' The Union adopted a brief but explicit and Evangelical confession of faith, and authorized its permanent committee to draw up a

simple form of rules which will be discussed and adopted later."

Mission to Austria.

NEW CONCESSION BY GOVERNMENT.

THE glad news has come of action on the part of the government which relieves the mission from a serious hindrance to its work. Mr. Clark writes, September 18: —

"It is with special thanksgiving to God that I report to you the following cheering news item that the government has this week granted our society, 'Verein Betanie.' the right to buy or build halls for Bible-lectures *anywhere in Bohemia*. You remember our joy three years ago, when this right was granted for Prague. The present concession has not been obtained without hard work and earnest prayer, but it shows the growing friendliness of the authorities to the faithful Christian labor that makes better citizens. The present close corporation of nine in this society will now be increased to fifteen. Great care will be exercised in securing true and judicious followers of Christ. The friends here, mostly very poor, are doing their best to raise all they can for these places of worship. They do not ask others to help them without their giving to the utmost extent of their ability. May God raise up for us many friends, so that we may soon see church homes for our people in Prague, in Stupitz, and Tabor! This month I have received another former Romanist to our church. Five more are waiting to be received in October and November."

European Turkey Mission.

PERSECUTION IN MONOSPITOVO.

OUR latest letters from Samokov and Philippopolis report that good order prevails, although, as matter of course, the people are much excited over the possibility of war arising out of the revolution in Eastern Roumelia. Martial law is in force, but the governor assures our brethren that they will not be interfered with in the least in their special work. The school at Samokov had opened hopefully, with more scholars than ever before. Five of the students had, however, volunteered for the army, leaving but twenty-seven in the school. Our brethren are hopeful of a peaceful settlement of the difficulties, through the intervention of the Great Powers. From Monastir the following letter has been received from Mr. Bond, written September 5, some days before the "revolution" took place: —

"While at Salonika I was informed that five of the Monospitovo brethren were arrested on the charge of having relatives who are brigands, whom they are bound to deliver over in some way to the authorities, or to kill. These brethren are out on bail, but not permitted to go to their village. In fact, they have no such relatives. The barley of another brother was burned in the field. Also one of the friends in Strumnitza was terribly beaten by the military commander, because he asked him for 130 piastres he owed him for work. After the beating he kept him in prison three days, where he was dangerously ill from the flogging. He is now out on bail. This commander is very intimate with the Greek bishop.

"The immediate cause of this fresh outbreak of persecution is probably the preparations the Monospitovo brethren are making for the building of a chapel, and the effort being made to secure for Strumnitza and Monospitovo the formation of a separate Protestant civil community. These Greeks ought to be organized into a *civil* community. Some weeks ago an order was sent from the government at Constantinople to Strumnitza inquiring about the Protestants there. I am informed that answer is returned that there are no Protestants there, but a handful of discontents who, in order to get foreign protection, try to pass themselves off as Protestants. Mrs. Bond and I were recently in Skopia for a few days. About twenty persons came to the preaching-services. I received another communicant after he had passed a very satisfactory examination. Many women were delighted to have Mrs. Bond talk with them.

"Last Sabbath we received another

communicant here — the daughter of our Wallachian colporter. School opened last week. We lose one boarder and gain four new ones."

Western Turkey Mission.

Dr. Wood, writing September 14, from Constantinople, refers to the departure from that station of Rev. Dr. Elias Riggs and wife for Aintab, where they are to remain for the present in the family of their children, Dr. and Mrs. Trowbridge. Dr. Riggs and wife entered the missionary service in connection with the Board in 1832. Dr. Wood says: —

"Two weeks have passed since our dear friends, Dr. and Mrs. Riggs, left us, in company with Dr. and Mrs. Trowbridge and Prof. Charles Riggs. To-day we are informed by telegram of their safe arrival at Aintab. What a missionary career has that of Dr. and Mrs. Riggs been! Six years in Greece, twenty-three (including a visit to the United States) in Smyrna, and twenty-seven in Constantinople — fifty-three years of patient, steady work in these lands, with only one vacation for a season to Dr. Riggs in his native land!

"The necessity, imposed by the feebleness of the aged mother, for her accepting her daughter's care in the distant home of the latter, and therefore of breaking up the endeared associations of life here, has been deeply felt, but met with a beautiful resignation. We are very thankful for the strength given to both of them to go through the fatigue and trial of feeling, in preparing for this departure, and in the kind ordering of circumstances connected with it. They will be greatly missed here; but many hearts, foreign and native, invoke blessings upon them and prolongation of days in the new home to which they have gone. It is cheering to know that, though Constantinople is the field of special adaptation to Dr. Riggs's high qualifications for literary labors, he will be able to be greatly useful, as his strength may allow, with the pen and by instruction of students, in the sphere to which divine Providence has removed him."

Eastern Turkey Mission.

MARRIAGE WITH PROTESTANTS.

The following incident, given in a letter from Dr. Raynolds, dated Van, September 5, illustrates the attitude of the old Armenians toward Protestants: —

"One of our great hindrances, and one of the strongholds of the opposers of our work, lies in connection with the question of marriage. One of our very finest young men concluded it was time to be married, and offered himself to a girl among the non-Protestant day-pupils in our school, whose friends were willing to give her to him, and she assented. Nearly a year ago they were formally engaged in our parlor. At first the friends had some hope that the priests would consent to marry the young man as a Protestant, but it soon became evident that this hope was vain, and for some time the friends and the girl herself have fully and freely consented to my performing the marriage ceremony in our chapel. Last Monday was finally fixed as the wedding day, and while nothing was done in a secret or in an underhanded manner, the thing was not extensively advertised. Nevertheless, when the friends went to the bride's house, to bring her to the chapel, they found two priests there, heading a rabble of rowdy men and boys, who said the girl could not be taken.

"As we learned afterward, the plan was to take her to the church instead, where two young men, one from an influential family, were ready, from whom she was to take her choice, and the marriage performed at once. But the girl and her friends were desirous she should come here, and so, despite the opposition of the crowd, and a few blows to some of the party, she was brought. As it was evident that a disturbance was imminent, and there was a crowd of roughs outside the premises, the order of service was somewhat changed. A sermon is here considered an essential part of a wedding ceremony, and usually precedes the marriage proper; but on this occasion I determined to have the ceremony first, and leave the sermon to the direction of circumstances. So, after an invocation, hymn, and Scripture-reading

I married them, and just as I finished the concluding prayer a priest entered the room and requested a private interview. I told him I was busy. 'No, you must see me before performing the ceremony.' I told him that was already completed, though we had intended to have another hymn, but that it was immaterial. He protested against the marriage without the consent of the ecclesiastics, and departed.

"With the priest, several rowdies had gained access to the chapel, one of them a cousin of the girl, who had been excited with drink, and stirred up to come and raise a riot, though his own father had come up with the bridal party and emphatically declared that the girl was freely given. To stay there was evidently to have a riot, so I hastened the groom and bride to my house. They were hardly in, when, looking out of the window, I saw a big crowd approaching the house. They had found a ladder at the next door and had come over the wall — nine feet high — surrounding the premises. But when I went out in person and told them they had no right to enter my premises, they cowed down at once and were put out without difficulty.

"The invited guests, a few at a time, and by roundabout roads, went to the house of the groom to partake of the wedding feast in waiting, while I kept the groom and bride themselves as my own guests until the next morning. In the course of the afternoon the priest who attempted to prevent the ceremony in the morning came again, with a letter from the political and religious head of their church, characterizing my conduct as dishonorable, and requesting me to send the girl to her mother's house, and not marry them till we had come to an understanding in the matter. I told the priest that he well knew the marriage was completed, and I wrote a reply to the letter, stating that the girl, being much beyond her legal majority here, was able to decide this question for herself, and she and her friends both being willing, I saw no legal or moral hindrance to fulfilling their wishes; that they were now married, and it was for the husband to say where the wife should stay.

"About three o'clock Tuesday morning I was awakened by a step outside, and a rap at my lower door. It proved to be the bridegroom's brother, come to escort them home at that early hour while the streets were still empty. They reached home safely and the day passed quietly, and we hoped the storm was over. But Wednesday forenoon it was reported that the bride's mother and uncle were summoned before the Armenian authorities. A little later an official called with a request from the Vali Pasha to come and drink a cup of tea with him. I found the old gentleman polite and friendly enough, but it was evident that he wished to curry favor with the Armenians also. He only blamed me for not giving him notice beforehand, that he might have arranged matters and avoided a disturbance. Of course, to have given such notice would have been to invite the Armenians to do their worst to prevent the affair, and I never heard of and law or custom requiring such notification. He made no demand or request of me, nor did he indicate what course he intended to pursue. The next day the bride's mother was summoned by the government, and the priest tried to persuade her before going to testify that she supposed the marriage was to be at the church, and we deceived her and had it at the chapel! With such priests, what can be expected of the people? As nothing has developed now for two days, we hope the storm has blown over, and we wait to see what the ultimate effect on our work will be. We hope for good results."

Notes from the Wide Field.

AFRICA.

UGANDA. CHRISTIAN MARTYRS. — The *Church Missionary Intelligencer* for October devotes seventeen pages to the letters and journal of Mr. Mackay, of Uganda, giving an account of great trials and yet of marked progress. It is six months since any report had been received from the mission, and the present news is most thrilling. The mission has been in imminent peril; martyrdoms have occurred for Christ's sake; and yet the last reports, May 20, are cheering. We must content ourselves with a brief summary of the events.

The young king, Mwanga, son of Mtesa, was made very angry by the non-appearance of three young missionaries whom Mr. Mackay had been expecting, and whom he crossed Lake Nyanza to meet. At the same time rumors were current that there were white men in Busoga, the region on the east side of the lake, with a large force. The rumor probably had arisen from the fact that Mr. Joseph Thomson's visit in that section had awakened the fears of the people of Busoga, and the enemies of the English missionaries had taken occasion to make the most absurd statements in regard to the number of Englishmen in his camp. The king of Busoga had failed, also, to render his annual tribute to the king of Uganda, and Mwanga was told that it was because there were so many white men in the country. A number of incidents occurred which, in the excited state of the king and court, served to awaken their suspicions. The *katikiro*, or prime minister, and one Mujasi, captain of the body-guard, made complaints that the missionaries were hiring the natives, so that the chiefs could not get unpaid service as formerly. Moreover, Mujasi declared that the missionaries were trying to take away the subjects of Mwanga and carry them across the lake to other lands. Nothing was left for the missionaries but to warn their friends, and specially the lads, not to come to the missionary premises until the storm had blown over. But on the thirtieth of January last, Mr. Mackay, with three or four baptized native lads, started for the lake, and was set upon by Mujasi, with a large force of men, and the boys were handcuffed and taken back to the capital. Great insults were heaped upon Mr. Mackay. He went to the prime minister, who ordered all the missionaries to leave the country. It was a very critical hour, and for a time it seemed as if not merely the native converts but all the missionaries would be massacred by the excited people. It seems that three of the captured lads, Serwanga, Kakumba, and another whose name is not given, were taken by Mujasi to a place outside of the capital, and were there tortured. The story is a most painful one. Their arms were cut off, and they were then bound alive to a scaffolding under which a fire was made, and they were slowly burned to death. It is wonderful to read that even when Mujasi and his men were mocking the sufferers, and bidding them to pray to Jesus to rescue them from the flames, the lads clung to their faith, and in the fire they sang: "Killa siku tunsifu (Daily, daily sing the praises)." After this, another lad was bound and beaten, and compelled to reveal the names of all who ever came to the mission services. Of course, the Christian community was scattered, but wonderful courage was given the converts. One of them, a page at court, came fearlessly, saying that he had heard that he was reported to the king as a Christian, and he would not refuse to die, but preferred to be found on the mission premises. Another went to the court, meaning to assert his faith in Christ and stand by the consequences; but the wrath of the king and of his officials had begun to subside. The missionaries told the king that they should leave the country. He seemed unwilling to have them go, and asked them to mend his revolver. Shortly after, he began to apologize for what had been done, and declared that he knew nothing of Mujasi's action in killing the young men. He consented to summon a public court, and there state that he

wished the missionaries to remain in the country, and that he would allow his people to come to them to be taught.

No sooner had this revulsion of feeling taken place than a new and most serious peril arose. A conspiracy had made considerable headway to depose the young king because he was now inclined to befriend the foreigners. This led to the removal from office of some of the prominent chiefs who opposed the missionaries. Had the conspiracy succeeded, unquestionably all the mission force would have been slaughtered; but the final issue was the complete discomfiture and disgrace of the bitter enemies of the mission. Even at the time of the greatest confusion considerable numbers came on Sundays to the mission premises, while those who were in special danger of arrest came at night. The blood of the martyrs proved, as so often heretofore, to be the seed of the church. Not a few were eager for baptism, and after due examination were admitted to the church. Some of Mujasi's own men, who helped in the entrapping of the lads, have come for instruction. One of them was so impressed by the behavior of the martyred youths while under torture that he determined to learn to pray. The katikiro was, at last accounts, friendly, and declared that Mr. Mackay was a favorite at the court. Sunday services were well attended. The king has repeatedly renewed his assurances of friendship, saying that in his own reign and that of his son's son he will not be without an Englishman in his country. He is not yet his own master, but lives in fear of his chiefs, yet he is impressed to some extent with the value of the foreigners who reside within his kingdom. At last accounts the king was himself receiving instruction, and the outlook was most hopeful for the mission.

Ivens and Capello at Natal. — Rev. Josiah Tyler, of Natal, reports that these two Portugal travelers, who have heretofore published volumes concerning African explorations, have arrived at Natal, having left Angola in March of last year. They explored the region through which the affluents of the Upper Congo and the Zambezi flow, and visited Gananganja. During sixteen months they traveled over 4,000 miles, often suffering extremely from unsuitable food.

Bishop Hannington in East Africa. — The English Church Missionary Society is reorganizing its missions on the east coast, and will hereafter designate what have been called the "East African" and the "Nyanza" Missions as the "Eastern Equatorial African Mission." In this region there is now a European staff of thirty-two missionaries, including five married ladies. Bishop Hannington started on the twenty-second of July for his journey through the Masai country to Uganda, a new route which it is hoped will hereafter be available for use by the missionaries, and much better than the longer journey by way of Mpwapwa. A letter from Bishop Hannington, dated July 5, reveals a heroism and devotion which are worthy of all praise. He had left his tent, and with one or two attendants, was traveling without carriers, throwing himself on the ground at night and sleeping sweetly. He confesses that the outlook is gloomy, that difficulties present themselves such as he had never before thought of. "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say: —

> "'Peace, perfect peace, the future all unknown;
> Jesus we know, and He is on the throne.'"

His letter concludes with the following striking sentences: "And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly — no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb!"

On the Niger. — Archdeacon Johnson writes to the Church Missionary Society that an event has transpired at Onitsha which may have an important bearing on mission work in that vicinity. The *omu* is the source of all authority among the women, as the king is among the men, and this female official has absolute control of the laws relating to women. A prominent woman at Onitsha has just obtained the office, and it was supposed that her influence would be exerted strongly against Christianity. On attaining the position, however, a marked change seemed to come over her. Archdeacon Johnson says: "Our astonishment, therefore, was great when, being invested with power as queen, she declared her will and pleasure to be, first and foremost, that every woman was to attend church, and that there was thenceforth to be no going to the oil markets on Sundays. She showed that she was in earnest, for the very first Sunday after her coronation she came to church in state, followed by a large number of women, many of whom were noted idolatresses who had never entered the house of God before. Since then a more regular attendant we have not had than the omu."

The Congo. — Lieutenant Wissmann has returned from a tour in the region south of the Congo, having made special explorations of the Kassai River, an affluent of the Congo, which he declares is a magnificent stream, frequently of enormous breadth, and leading without obstacle into the heart of the new Congo State. He speaks of the country through which the river passes as of wonderful fertility, with plains and forests, and inhabited by a dense population. The travelers, with a single exception, were received with eagerness by peaceable tribes, which were ready for barter. The whole expedition, consisting with the porters of over 200 men, returned safely, save that two natives were accidentally drowned.

MADAGASCAR.

As an indication of the progress of the Malagasy in the arts as well as in Christianization, the fact is mentioned that a Malagasy-English dictionary has been printed and bound altogether by native hands. The printing is said to be clear and good, and such as would be creditable to an English firm, while the binding is strong and satisfactory. What an outrage it is against civilization that the French should treat the Malagasy as if they were savages!

FIJI.

Rev. Mr. Webb wrote to the British and Foreign Bible Society, in April last, from Levuka, of a consignment of sixteen cases of Bibles, in Fijian, which were eagerly sought by the people and utterly failed in numbers to meet the demand. The Fijians are greatly delighted that they can purchase the Scriptures, and Mr. Webb says that they use the copies they buy most diligently. The book lies on the best mats in their houses or on a shelf near a sleeping-place. It goes with them when they sail to other islands, and is a traveling companion. "Applicants come with coin in hand, or mouth, or pouch, and ask for Bibles," and cannot as yet be supplied.

ESKIMOS.

The Moravians who are laboring among the Eskimos of Alaska are hopeful of good results. One of their missionaries makes the following brief notes of some things which he has *not* witnessed among them. We wish that a like record could be made of countries that are Christian in name: "(1) As intoxicating liquors are unknown in Alaska, we have never seen an Eskimo the worse for drink. (2) We have never witnessed any quarreling amongst them. (3) We have never seen women ill-treated by the men. (4) We have never detected the natives in any act of dishonesty, nor did they attempt to steal from us even when they could have done so unnoticed. (5) We never have had occasion to suspect them of harboring evil designs against us; we were perfectly safe amongst them."

Miscellany.

NATIVE TESTIMONY.

Rev. Josiah Tyler, of Umsunduzi, Natal, sends the following extract, taken from a number of the *Christian Express*, published at Lovedale, Kaffirland, from the pen of Mr. Isaac Wanchope, a former pupil of the Lovedale Institution, and a "purely native production," as showing that Africans can be taught, not only to express themselves in good English, but with "vigorous common sense," and can understand clearly the obstacles in the way of evangelizing their countrymen: —

"It must be pointed out that school Kaffirs are not all Christian Kaffirs. There are good Christians and sham Christians, or mere church-goers. The latter resemble the former so much in outward appearance that mistaken ideas have been formed with regard to native Christians by those who view them from a distance. Any kaffir that wears a black cloth coat, shining boots, a collar, and a *puggaree* (that is, hat-scarf), is taken to be a Christian Kaffir, and when such a 'swell' is captured in the act of theft, or in uttering a forged check, people are wont to point the finger of scorn at the missionary and say: 'Look at the article the missionary has produced! What is the use of trying to Christianize these people?'

"I need not waste words in trying to prove the fallacy of this argument, because, even if a real Christian did a wicked thing, it would still be illogical to say that because one Christian Kaffir stole or forged, therefore all Christian Kaffirs are thieves and forgers. I am not going to spend time in trying to defend this class of natives. They are a difficult lot to deal with, indeed. I speak from experience. A Kaffir with a little knowledge of Christianity, but who does not make the Bible his moral standard, with a little knowledge of English, or even with a fair education but with no knowledge of Christ, or his duty to God or man, or toward his superiors, — such a Kaffir is not the man we mean to be, nor what the missionaries would have us to be. Unfortunately, the number of this sort of men is on the increase. Thus the missionaries and their native churches have now to battle with three opposing armies, namely: (1) European objectors to missions. (2) Native unbelievers or heathen. (3) This middle class of half-heathen and half-Christian, half-civilized and half-barbarous Kaffirs. They are misrepresented by the first; misunderstood and not believed by the second; and by the third — an enemy in their own household — they are undermined. The existence of this third class has supplied the other opposers with new arms. The red (that is, heathen) Kaffir justifies his own acts by pointing to the dubious man, who is as happy and as much at home within the church-walls as behind the beer-cask or in the canteen-tap. The European objector jumps to the conclusion that the missionaries have spoiled the Kaffir, and that his Christianity has filled him with conceit. But is there any Kaffir who can stand up and say that the missionaries have spoiled him? or that his Christianity has made him worse than he used to be — more conceited, more impudent, lazier? If there is, let me tell him that he has not got the right thing yet."

MISSIONARY PREACHING BY PASTORS.

The pastors share largely in this responsibility [of awakening missionary interest in their people]; and we must say that there is no part of their duty that they are more apt to forget. Pastors ought to treat their churches as actively and deeply interested participants in a glorious, world-wide, and world-conquering campaign — nothing less than the evangelization of the nations of the earth. What relation could be more ennobling and inspiring? The sense of that relation ought to be the controlling inspiration of all the standard-bearers of the innumerable host. Frequent discourses, — not, technically, missionary discourses, but full of missionary unction, — based on the progress, the vic-

tories, the opportunities, and the prospects of the grand army of Christ in our own land and in all parts of the world — discourses dwelling somewhat minutely upon the most interesting struggles, undertakings, and achievements of the church militant — discourses full of those descriptions, incidents, and suggestions, which an attentive and thoughtful study of the church's grand movements would call forth — ought to be preached in all our pulpits. We say they ought to be frequent, as they would be if the effect of this sort of preaching were fairly tested, and if it were not unfortunately that sort of preaching for which thorough preparation is most difficult. For a conception of its probable results, contrast it with an occasional reference in general terms to the missionary work of the church, and the taking of a missionary collection after a lengthy and commonplace sermon on the general duty of benevolence or possibly on the stinginess of some Christians. After all that the press may do, after all that may or can be done by laborious missionary secretaries, the work that stimulates the missionary zeal of the people *must be done by the pastors*. And this is not the work of an hour, but one which must largely engage the pastor's mind and heart from one end of the year to the other. — *Northern Christian Advocate*.

THE WEEK OF PRAYER.

HITHERTO the divine blessing has rested remarkably upon the Universal Week of Prayer. Year after year we receive (praised be God!) renewed tokens of increasing interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. Let us pray, pray on. Oh! when shall *he* come; when shall *he* reign amongst us, to whom the right belongs? When shall wars and rumors of wars cease? When shall vice and sin and misery no longer ravage or destroy? When shall the darkness of idolatry and superstition be turned into the eternal light? God in his mercy grant that our fervent and united prayers may, in the chain of his marvelous providence, prepare the way for the conversion of the nations, for the more speedy manifestation of the kingdom of his dear Son, and for the creation of all things anew in Christ. — *From the Evangelical Alliance Invitation for* 1886.

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An admirable volume in the series of "Heroes of Christian History."

BOOKS RECEIVED.

Expository Sermons and Outlines on the Old Testament. New York: A. C. Armstrong & Co. 1886. Pp. 309.

A Commentary on St. Paul's Epistle to the Galatians. By Joseph Agar Beet. New York: Thomas Whittaker. 1885. Pp. 232. Price, $1.50.

Ten Nights in a Barroom, and What I Saw There. By T. S. Arthur. Philadelphia: Porter & Coates. Pp. 353.

Katie Robertson. A Tale of Factory Life. By M. E. Winslow. Boston: Congregational Sunday-School and Publishing Society. Pp. 338. Price, $1.25.

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Aletheia; or, the Out-Spoken Truth. By the Rt. Rev. J. D. Ricards. New York: Benziger & Bros. Pp. 320.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who bear the Christian name who yet are unmindful of the Master's last command, that they may recognize the obligations resting upon them, and may count themselves as debtors "both to the Greeks and the barbarians, both to the wise and to the unwise."

DEPARTURES.

October 17. From New York, Rev. Americus Fuller and wife, formerly of the Central Turkey Mission, to join the Western Turkey Mission at Constantinople.

October 24. From New York, Rev. Wm. O. Ballantine, M.D., and wife, for the Maratha Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Persecutions in European Turkey. (Page 525.)
2. Hostility to Protestants in Eastern Turkey. (Page 526.)
3. A striking conversion in the Maratha Mission. (Page 520.)
4. Progress in the Madura Mission. (Page 521.)
5. A Conference in Spain. (Page 523.)
6. Greater liberty in Austria. (Page 525.)
7. English in Japan. (Page 522.)
8. The Chinese in the Sandwich Islands. (Page 518.)
9. The Missionary Martyrs of Terra del Fuego. (Page 537.)
10. Recent Martyrs in Africa. (Page 528.)
11. Thank-offerings. (Page 513.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Stratham, Cong. ch., A friend, 5; Wolfboro', 1st Cong. ch., with other dona., to const. CHARLES F. PARKER, H. M., 25, 30 00

VERMONT. — Norwich, J. G. Stimson, to const. JULIETTE W. STIMSON, H. M. 100 00

MASSACHUSETTS. — Boston, A thank-offering 1830–1885, 25; A friend, 20; A mite toward the thank-offering, 20; A thank-offering for the privilege of being a missionary, 15; At Annual Meeting, "For the love of Him," 10; Pittsfield, ——, 1; Quinsigamond, A friend, 20; Worcester, David Whitcomb, 1,000, 1,111 00

CONNECTICUT. — New Haven, A friend, 1; ——, A friend, 2, 3 00

NEW YORK. — New York, "L. A. B.," 10.00; Rochester, Rev. Willis C., Mrs. Mary A., Leonard J., and Mary E. Gaylord, 5, 15 00

OHIO. — Norwalk, Rev. Hubbard Lawrence, "A thank-offering for the 75th anniversary of the Board and of my beloved wife," 500 00

ILLINOIS. — Chicago, C. F. Gates, 100 00

1,859 00

Donations Received in October.

MAINE.

Franklin county.
Temple Mills, ——, 20 00

Kennebec county.
Augusta, James W. Bradbury, 300 00
South Gardiner, Union Cong. ch. 7 00—307 00

Lincoln and Sagadahoc counties.
Newcastle, 2d Cong. ch., with other dona., to const. JOHN GLIDDEN, H. M. 75 00

Oxford county.
South Paris, Cong. ch. and so. 8 00

Penobscot county.
Bangor, 1st. Cong. ch. 29 32
Brewer, Cong. ch. and so. 11 50—40 82

Union Conf. of Churches.
Waterford, Cong. ch. and so. 16 00

Washington county.
Machias, Centre-st. Cong. ch. 13 00

York county.
Lyman, Cong. ch. and so. 15 37
——, A friend, 1,412 00

1,907 19

Legacies. — Portland, Mrs. C. W. Brooks, add'l, 100 00

2,007 19

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Alstead, Cong. ch. and so. 4 00
Dublin, Trin. Cong. ch. 6 60
Marlboro', Zadock Merriam, deceased, by B. F. Merriam, 10 00
Roxbury, Cong. ch. and so. 2 00—22 60

Grafton county.
Lebanon, A friend, 2 00
Littleton, A friend of missions, 5 00—7 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 13 77
Greenfield, Friends, 5 00
New Ipswich, Cong. ch. and so. 7 00—25 77

Merrimac county Aux. Society.
Concord, West Cong. ch. 12 00

Rockingham county.
East Derry, 1st Cong. ch., m. c. 20 11
Kensington, Cong. ch. and so., 6; Mrs. Sophia Brown, 5, 11 00
Salem, Cong. ch. and so. 6 00—37 11

Strafford county.
Dover, 1st Parish ch. 100 16
Gilmanton, Rev. S. S. N. Greeley, Centre ch. 10 00
Tamworth, Mrs. Amanda M. Davis, 50 00—160 16

Sullivan county Aux. Society.
Charlestown, Cong. ch. and so. 17 00
Langdon, Cong. ch. and so. 8 35
Meriden, Mrs. Lucia Wells, Interest of legacy, 6 00—31 35
Hazen's Mills, A friend, 10 00

305 99

Legacies. — Francestown, Joseph Kingsbury, by Mrs. E. J. Donnelle, to const. Rev. JOHN A. ROWELL, H. M. 50 00

355 99

VERMONT.

Addison county.
Salisbury, Cong. ch. and so. 21 00

Bennington county.
Dorset, Cong. ch. and so. 32 00

Caledonia co. Conf of Ch's. T. M. Howard, Tr.
Barnet, Cong. ch. and so. 79 05

St. Johnsbury, An Episcopalian, for Turkey, 5 00——84 05
Essex county.
Island Pond, Cong. ch. and so. 12 00
Franklin co. Aux. Society. C. B. Swift, Tr.
Swanton, Mrs. Augusta Dorman, 4 00
Orange county.
Wells River, Cong. ch. and so. 22 39
Windham co. Aux. Society. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch. (of wh., m. c., 16.94), 42 69
West Brattleboro', A friend, 3 00
Windham, A friend, 5 00——50 69
Windsor county.
Windsor, Cong. ch. and so. 26 00
Tyson Furnace, Friends, 77
252 90

MASSACHUSETTS.

Berkshire county.
Dalton, Cong. ch. and so. 43 42
Housatonic, Cong. ch. and so. 2 81
Monterey, Cong. ch. and so. 9 00
North Adams, 1st Cong. ch. 10 23
Pittsfield, Mrs. Phineas Allen, 25 00
Sandisfield, Cong. ch. and so. 4 85
Sheffield, Cong. ch. and so. 5 13——100 44
Bristol county.
Attleboro', 2d Cong. ch. 120 00
Berkley, A few friends, 30 00
Norton, Cong. ch. and so. 63 00
Taunton, Union ch. and so. 35 65
West Taunton, 1st Cong. ch. 22 30——270 95
Brookfield Asso'n. William Hyde, Tr.
Ware, East Cong. ch. (of wh. from J. A. Cummings, to const. EDGAR W. BURRILL, H. M., 100, and from Wm. Hyde, to const. MARY R. HYDE and WM. G. HYDE, H. M., 200), to const. A. D. TALBERT, ELLEN M. GOULD, ADA M. WARNER, and ALICE G. WHELDON, H. M., 921.84; 1st Cong. ch., 41, 962 84
Essex county.
Lawrence, Trinity ch. 36 10
Salem, Crombie-st. ch. 115 00——151 10
Essex county, North.
Amesbury, Cong. ch. and so. 10 88
Ipswich, 1st Cong. ch. 25 00
Newbury, 1st ch. and so. 25 13
Newburyport, Whitefield Cong. ch. 20 34——81 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Hamilton, Cong. ch. and so. 17 81
Lynnfield Centre, Cong. ch. and so. 15 00
Middleton, Evang. Cong. ch. 12 21
Pigeon Cove, Chapel missionary concert, 1 01
Swampscott, Cong. ch. and so. 8 75——54 78
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Shelburne, Cong. ch. and so., with other dona., to const. JENNIE P. STONE, H. M. 35 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 48 50
Chicopee, 3d Cong. ch. 3 85
Hampden, Cong. ch. and so. 23 59
Holyoke, 2d Cong. ch. 85 09
Indian Orchard, Evang. ch. 29 00
Longmeadow, Cong. ch., m. c., 44.54; Gents' Benev. Soc., 58.50, 103 04
Monson, Cong. ch. and so. 72 48
Springfield, Memorial ch., 165; Hope ch., 102.19; 1st Cong. ch., 71.20, 338 39
West Springfield, 1st Cong. ch. 18 00——721 94
Hampshire co. Aux. Society.
Amherst, H. F. Hills, 10 00
Cummington, Village ch. 27 57
North Hadley, Cong. ch. and so. 10 24
South Amherst, Cong. ch and so. 5 58
Worthington, Cong. ch. and Sab. sch. 28 08——81 47
Middlesex county.
Auburndale, Cong. ch. and so. 612 01
Lexington, Hancock ch. 18 00
Malden, 1st Cong. ch. 79 04
Melrose, Orth. Cong. ch. 2 64
Newton, 1st Cong. ch., 112.95; "A.," 50; A friend, 10, 172 95
West Medford, Cong. ch. and so. 4 10
Winchester, 1st Cong. ch. 97 22——985 96
Middlesex Union.
Fitchburg, Rollstone ch. and so. 50 50
Harvard, Cong. ch. and so. 31 75
Leominster, Orth. Cong. ch. 100 50——182 75
Norfolk county.
Braintree, Miss C. E. Hobart, 3 00
Brookline, Harvard ch., 149.62; "E. P.," a thank-offering for many mercies received, 2, 151 62
Dedham (Islington), Rev. J. B. Clark, 2 50
Holbrook, Anna E. Holbrook, to const. HERVEY WELLMAN KING, H. M. 100 00
Milton, Cong. Sab. sch., toward salary of Miss Twichell, 50 00
North Weymouth, Pilgrim ch. 13 80
Norwood, Cong. ch. and so. 2 50
Wellesley, Cong. ch. and so. 137 14——460 56
Old Colony Auxiliary.
Fairhaven, Sarah Pope, 5 00
Rochester, Cong. ch. and so. 1 00——6 00
Plymouth county.
Hanson, Cong. ch. and so. 7 85
North Middleboro', A friend, 50 00——57 85
Suffolk county.
Boston, Berkeley-st. ch., C. C. Barry, 100; South Evang. ch. (West Roxbury), 71.41; Union ch., 20.96; Highland ch, 6.73; Mt. Vernon ch., 1; Mrs. C. D. Denham, 1; A lady, 25c. 201 35
Chelsea, Central ch. 60 38——261 73
Worcester county, North.
Winchendon, 1st Cong. ch. (of wh., m. c., 16.35), 62 35
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Leicester, Harriet P. Hutchins, 4 00
Worcester, Central ch., 228.35; Salem-st. ch., 100; Piedmont ch., 50, 378 35——382 35
Worcester co. South Conf. of Ch's, Amos Armsby, Tr.
Millbury, 2d Cong. ch., to const. RICHARD T. BUCK, H. M., 113.23; 1st Cong. ch., "G. A. P." An. Meeting, 6, 119 23
4,978 65

Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l, 58 01
5,036 66

RHODE ISLAND.

Pawtucket, Park-place Cong. ch. 30 22
Providence, Beneficent Cong. ch., 300; Mrs. Samuel Wilson, 4, 304 00——334 22

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch., 323.21; Olivet Cong. ch., 15, 338 21
Georgetown, Cong. ch. and so. 20 00
New Canaan, Cong. ch. and so. 103 71——461 92
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so., 81.06; W. L. Wright, 50c. 81 56
East Hartland, Cong. ch. and so. 11 00
East Windsor, Cong. ch. and so. 35 00
Farmington, 1st Cong. ch., quarterly coll. 86 74
Granby, South Cong. ch. 6 58
Hartford, 1st Cong. ch., 1,184.25; Pearl-st. ch. (of wh. from Rev. George E. Sanborne, to const. GEORGE B. PACKARD, H. M., 100), 273.65; Miss Goodwin, for Mrs. Goodrich's work in China, 5, 1,462 90
Marlboro', A friend, 10 00
Rocky Hill, Cong. ch. and so. 13 67

Windsor, Cong. ch. and so., to const. Mrs. MARY E. PIERSON, H. M. 134 02--1,841 47
Litchfield co. G. C. Woodruff, Tr.
Lakeville, Cong. ch., m. c. 2 60
New Hartford, Cong. ch. and so. 39 25
New Preston, Henry Upson, 10 00
North Canaan, Cong. ch. and so. 10 00
Thomaston, Cong. ch. and so. 26 15——88 00
Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 34 00
East Hampton, 1st Cong. ch. 32 00
Hadlyme, S. R. Holmes, 5 00
Old Saybrook, Cong. ch. and so. 17 16——88 16
New Haven co. F. T. Jarman, Ag't.
New Haven, Ch. of the Redeemer, 200; United ch., m. c., 6, 206 00
Wallingford, Cong. ch. and so. 17 30
Whitneyville, Cong. ch. and so. 50 00 — 273 30
New London co. L. A. Hyde and L. C. Learned, Trs.
Lebanon, 1st Cong. ch. 76 25
New London, 1st Ch. of Christ, 15 09
Norwich, Broadway Cong. ch. (of wh. from B. W. Tompkins, to const. Rev. NELSON MILLARD, D.D., H. M., 100), 233.83; 1st Cong. ch., to const. GERTRUDE STEWART HYDE, H. M., 100, 333 83
Old Lyme, 1st Cong. ch. 13 60
Stonington, 1st Cong. ch. 10 00--448 77
Tolland co. E. C. Chapman, Tr.
Mansfield, Cong. ch. and so. 12 00
Tolland, Cong. ch. and so. 26 01——38 01
Windham county.
Eastford, Cong. ch. and so. 14 95
Williamsville, Cong. ch. and so. 7 00——21 95
———, A friend, 15 00
3,276 58
Legacies. — Hartford, Rev. J. Hawes, add'l, by E. W. Parsons, 42 30
3,318 88

NEW YORK.

Brockport, A friend, 5 00
Brooklyn, A friend, 10 00
Hamilton, Mrs. Caroline P. Drille, 5; A friend, 1, 6 00
Ithaca, Cong. ch. and so. 67 11
New York, G. G. Williams, 100; A friend, 50c. 100 50
Pulaski, Cong. ch. and so. 6 56
Syracuse, Plymouth ch. 149 16
Utica, Plymouth ch., m. c. 6 82
West Bloomfield, Cong. ch. and so. 67 00
West Brook, Plymouth Cong. ch. 5 25
Westmoreland, 1st Cong. ch. 3 60
Woodbridge, Cong. ch. Miss'y Soc'y, 10 00——437 00
Legacies. — Albany, George C. Treadwell, by George H. Treadwell, Ex'r, 1,000 00
1,437 00

PENNSYLVANIA.

Philadelphia, "Dundee," 50 00

NEW JERSEY.

Orange Valley, Cong. ch. (of wh., m. c., 9.68), 141 43
Summit, Central Pres. ch. 25 00——166 43

GEORGIA.

Belmont, Cong. ch. 50

FLORIDA.

Daytona, W. Beckwith, 5 00

OHIO.

Cora, Siloam Cong. ch. 13 67
Mansfield, 1st Cong. ch., with other dona., to const. CHARLES B. JAMESON, Mrs. LYDIA FINFROCK, and JOHN W. STONE, H. M. 244 44
Marietta, 1st Cong. ch. 100 00
Oberlin, 1st Cong. ch. 77 60
Radnor, Cong. ch. 12 80
Sheffield, Cong. ch. 10 50
Wakeman, Cong. ch. 6 15——465 16

ILLINOIS.

Chicago, 1st Cong. ch., 200; South Cong. ch., 31.26; New Eng. Cong. ch., 24.64; Central Park Cong. ch., 7.72; Minnie C. Beach, toward Miss Maltbie's loss, 5, 268 62
Gridley, Cong. ch. 10 25
Neponset, Cong. ch. 7 00
Peoria, 1st Cong. ch. 200 00
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For Young People.

THE MISSIONARY MARTYRS OF TERRA DEL FUEGO.

The adventurous spirit of a sailor, when combined with the devotion of a Christian, makes a peculiarly brave and unselfish character. Such a one was Allen Gardiner, born in England in 1794, and trained for the English navy. He gave himself to Christ and became his true disciple in China, while witnessing the worship of idols in a heathen temple. Henceforward he earnestly longed for the religious welfare of the various countries he visited. Becoming specially interested in the natives of South America, he made efforts through many years, from 1823 and onward, to prevail upon English Missionary Societies to begin a mission among the Patagonians. They declined, "not from want of sympathy, but from lack of means."

At last, in 1844, a few friends in Brighton, where Captain Gardiner resided, formed a committee to promote a mission to Patagonia. Captain Gardiner acted as the first secretary, and himself sailed the same year with a missionary catechist. Landing in Gregory Bay, they found few inhabitants, and these were dishonest and treacherous beyond belief. Disturbances also arose between the governments of Chili and Buenos Ayres as to the possession of Patagonia, which obliged the two Englishmen to return home in 1845. Nothing daunted, Captain Gardiner again set forth in 1848. He took with him four sailors and a boat carpenter, and this time he landed on a small island off the shore of Picton Island, to which he gave the name of Banner Cove. There they pitched a tent and attempted to build a stone house. Some natives appeared, headed by their chief, named Jemmy Button, and they proved to be so thievish that the missionaries could do nothing but watch their property. Captain Gardiner concluded that "the mission establishment for the present must be afloat" — living in boats and only going ashore to teach.

Even this became impossible, and they were forced to withdraw altogether. Still, Captain Gardiner was not in the least discouraged. He proceeded to Germany and laid the case before the Moravians, and then went to Scotland; but all in vain. These churches probably felt, as did our own American Board Committee, that larger and more hopeful populations required all their strength. The Fuegians were few, and were among the most degraded of the human race. The great naturalist, Mr. Charles Darwin, who visited them in 1832, speaks of the Fuegians in his book entitled "A Naturalist's Voyage," from which we take the following extract: "These poor wretches were stunted in their growth; their hideous faces were bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make one's self believe that they are fellow-creatures and inhabitants of the same world. . . . Their language scarcely deserves to be called

articulate. Captain Cook has compared it to a man clearing his throat, but certainly no European ever cleared his throat with so many hoarse, guttural, and clicking sounds. The different tribes when at war are cannibals. It is certainly true that when pressed in winter by hunger they kill and devour their old women before they kill their dogs."

But none of these things moved Captain Gardiner, or rather they *did* move him to a heroic persistence in his efforts to save them. In 1850 he again arrived at Banner Cove, accompanied by six men. One of them was Mr. Maidment, a London Sunday-school teacher; three were boatmen; a fourth was Erwin, the boat carpenter who had been with Captain Gardiner in the first expedition, and who was devotedly attached to him. He used to say that "being

FUEGIANS IN WINTER.

with him was like heaven on earth, he was such a man of prayer." The sixth was Dr. Williams, a surgeon, who for this perilous enterprise left a good practice, an aged mother, and a young lady to whom he was attached. A few days after they were left at Banner Cove, Captain Gardiner wrote thus from their "Mission Wigwam" to the committee at Brighton: "Nothing can exceed the cheerful endurance of the whole party. I feel that the Lord is with us and cannot doubt that he will own and bless the work which he has permitted us to begin. We shall not, I know, be forgotten in your approaches to the throne of grace. It is from that source alone we draw our strength and consolation. And when we look on these poor degraded Indians and consider that they are, like ourselves, destined to live forever, we yearn over them and feel willing to spend and be

spent in the endeavor to bring to their ears in their own tongue the great truths of the gospel of salvation."

The party was provided with six months' stores, that bleak region affording little food. Further supplies were collected in England and every effort was made to forward them, but no vessel would imperil its insurance for so small

THE BISHOP'S RESIDENCE, AT OOSHOOIA. 1869.

a freight. No tidings were received from the mission till 1852, when the ship *Dido* touched at Banner Cove to make inquiries. As the captain entered the cove he saw, painted on the rocks: "Gone to Spaniard's Harbor." A day's sail brought the *Dido* to Spaniard's Harbor, and there on the beach was the mission boat. Inside it a man lay dead, and another dead body was found near by.

The men of the *Dido* cried like children at the sight. A journal was found, from which it appeared that the missionaries had died of starvation. They had been driven from place to place by the natives. They were cooped up through the long stormy nights of almost perpetual ice and snow, in a small boat without food and with that terrible disease, the scurvy. By mistake, their powder had not been left with their stores; this had deprived them of half their support, and fish were very scarce. After further search the remaining bodies were found, with other papers. Their cabin was so small that the iron deck was only a few inches above their faces, and the water which accumulated from condensation on the iron roof dripped upon their heads and saturated the bed-clothes till they were wringing wet. But Dr. Williams's journal said: "I do love God with a love I had no conception of, with a love that actuates every faculty of my whole soul; and the love of God in Christ I feel beyond expression. His will be done, his blessed will be done; I have no longer a choice when I know his holy will. My poor frail body is now very attenuated, and my sinking, depressed feelings are very great at times. But my mind scarcely feels depression, and certainly *no* depression except in mourning over my unfaithfulness. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy beyond all expression, the night I wrote these lines, and would not have changed positions with any man living." The following letter was found, written by Captain Gardiner on the day of his death: —

"The Lord has seen fit to call home another of our little company. Our dear brother [Mr. Maidment] left the boat on Tuesday and has not returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while and we, through grace, may join that blessed throng to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food. Marvelous lovingkindness to me, a sinner.

"Your affectionate brother in Christ,

"Sept. 6, 1851. ALLEN F. GARDINER."

These affecting details caused a great sensation in England, but they did not deter Christians from sending out a new and more carefully planned mission. In 1854 a schooner of one hundred tons burden, named the *Allen Gardiner*, left Bristol with a suitable crew, and a catechist, surgeon, and several mechanics. They anchored at Keppel Island, in the West Falklands, where they set about building houses and cultivating the land. They called the settlement "Cranmer." In 1856 three missionaries joined them, one of whom was Mr. Allen W. Gardiner, the only son of the mission founder. In 1858 their ship went to Terra del Fuego, and induced nine natives, one of whom was the chief, Jemmy Button, with his wife, to go back with them to Keppel Island. The missionaries wished to teach them and to learn their language thoroughly before undertaking to live among their wild people. Seven of the nine often showed ill feeling, and sometimes were in a great rage when detected in stealing; but there were two boys who behaved well and learned rapidly. In ten months all these natives were taken back to their homes in the *Allen Gardiner*, with the intention of bringing another company to be taught at Keppel. There were nine Europeans on board. But the ship did not return at the expected time, and as soon as

possible a missionary took passage to Stanley, chartered a schooner, and sailed in search. He found the hull and the spars of the *Allen Gardiner* at anchor in Beagle Channel, and only one of her men alive! This man had remained

THE ALLEN GARDINER No. III. BUILT IN 1884.

on board one Sunday while the others went ashore to hold a service, and the natives had surrounded them and beaten or stoned them to death. A week's hard labor refitted the *Allen Gardiner*, and she was taken back to Keppel. Of his own accord, Okokko, one of the two young men, returned with her, taking

his wife, and again he proved most faithful. In the course of four years he was able to speak English well and to understand the object of the missionaries in seeking to live among his people. So in 1863 it was resolved to try another visit to them. This time Okokko was spokesman, and the natives listened attentively. More of them wished to go to Keppel than could be taken, and eleven went. One more year passed, and Okokko again returned to Terra del Fuego to settle down and make a Christian home. His wife, Camilenna, was not to wander in the canoe, like her people, but to set a Christian example of domestic life.

This was the beginning of better days. Reverses still overtook the mission, but Okokko and other natives trained at Keppel held the ground until 1869, when Mr. (now Bishop) Stirling settled among them. In 1872 Bishop Stirling baptized thirty-six natives. Since then the work has steadily progressed. Admiral Sulivan informed Darwin of the change in the natives who had been under the influence of the mission. As an illustration, he said that during eleven years the mission fowl-houses had remained unlocked and that not one egg had been stolen. Darwin replied that he "could not have believed that all the missionaries in the world could have made the Fuegians honest." Darwin had once maintained that all the pains bestowed on them would be thrown away, but he now acknowleged his mistake, and he wrote: "The lesson of the missionary is the enchanter's wand." Far better than this: it is "the power of God unto salvation." In 1881 the baptisms had been one hundred and thirty-seven. At the close of 1883 they were one hundred and eighty. The mission station at Ooshooia, on the north shore of Beagle Channel, had become a Christian village of about one hundred and fifty natives, and they had their cottages, gardens, and roads, while polygamy, witchcraft, wrecking, theft, and other vices had been abolished in the vicinity.

Last September an English squadron arrived at Ooshooia, and a distinguished naval officer reports that "a crew of six natives came out, the men as well dressed and well trained as the sailors of our seas." He describes the climate of Ooshooia as healthy and agreeable, the slightly undulating land as "covered with good grass and producing good potatoes, turnips, cabbages, pears, apples, roses, pinks, violets," etc. Still later letters, dated November 24, 1884, give particulars of the spread at the station of a severe form of measles. A missionary writes that many had died, but that "it has been a pleasure to go among them, for in almost every house I have heard the voice of prayer and praise amid their sufferings. We are sure many of the natives whom we have known and loved so long have passed away to a happier home. What a privilege to speak and pray with them, and to know they were able to express their humble submission to the will of God, and their calm and peaceful confidence in Jesus, having a joyful hope of triumph and victory over death through the finished work of Christ!" Thus have the poor savages of Terra del Fuego been added to that great cloud of witnesses who testify to the grace of the Lord Jesus and to the almighty power of his renewing Spirit.

"The Flag at the Head of the Mast."

A Home Missionary in sending a cheerful and consecrated contribution to the American Board wrote: "Keep the flag at the head of the mast if you expect to conquer the *world*. If we save the world, America will be saved."

It is in this interest that we desire an effort on the part of friends of the cause to extend still more widely the circulation and reading of the monthly of the American Board, the ***Missionary Herald.***

Between the present time and the first of January we shall be glad to receive a renewal of subscriptions from all present readers, and, beyond this, such a generous addition of new subscribers as shall be worthy of the cause and do honor to the more than four hundred thousand church members in our Congregational churches.

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SAMPLES.

November 6, 1885.

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PORTLAND, MAINE, November 4, 1885.

Please add to your list of subscribers for the *Herald* the following eight names, sending also the November and December numbers. I hope to have more names within a week or two, and will send the money for all then. I could use more sample copies.

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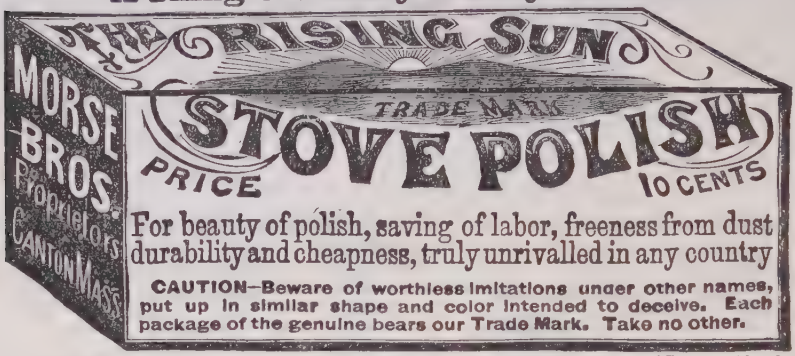
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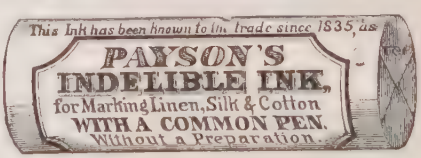
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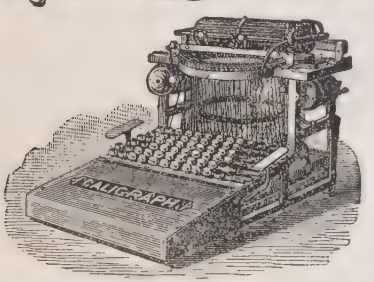

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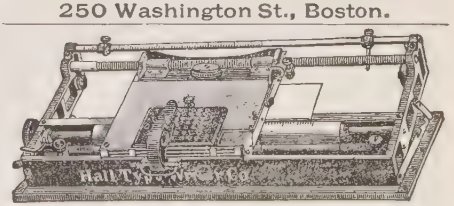

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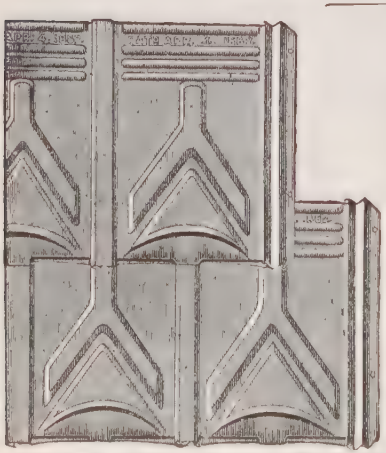

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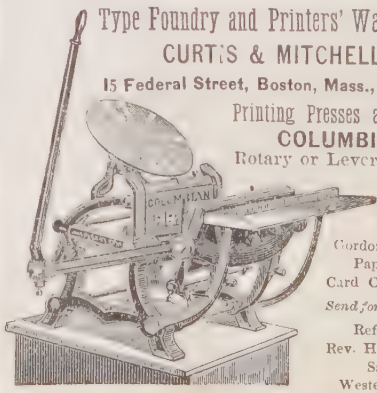

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